

Advent Review and Sabbath Herald.

(In the section entitled: The Sermon¹).

THE SABBATH-SCHOOL WORK. (PART I)

I HAVE been appointed to speak to-day on the Sabbath-school work, especially as it is at the present time—its present work in the studies now before the school. The Sabbath-school work is, plainly enough, school work—school work for Sabbath. It is a school that is held on the Sabbath, in which instruction is given, as in a school, by teachers.

So far, then, a part of the subject that was presented here the last time that I spoke, is present instruction for to-day,—as to what is teaching; as to what is the work of a school, and of teachers in school. I may refer to that for a few minutes, to recall the thought of what is true teaching. To teach is to show; to show how; to lead the way, in the doing of things. So teaching is not theorizing at all: it is substantial, concrete—the actual, practical "showing how" to do things.

In the Sabbath-school, of course, the teaching is showing the way to God; is teaching the truth; is showing the way of truth to people who do not know it. You remember the definition I read, of teaching, that other day, from the French,—*"To show the shortest way out of the wood to those who have lost their way."* I then quoted several expressions of Scripture, showing that all mankind have gone out of the way, and have lost their way in the darkness, the mist, and the maze of the wood of iniquity, and transgression, and sin.

When mankind had thus gone out of the way of God, they were indeed like lost sheep: they could not find the way back. It is the peculiarity of a lost *sheep* that he does not know which way to turn. Other animals may get lost, and find their way out and home; but a sheep, lost, is utterly confused: he is lost for good: he does not have the first idea of how to get home. Therefore, the Scripture puts it: "All we like sheep have gone astray." Isa. 53:6. "I have gone astray like a lost sheep; seek thy servant." Ps. 119:176.

When mankind had all, thus, like sheep, gone astray, and were utterly unable to find the way out of the woods and home, God, the Great Shepherd of the sheep, sent to us a Teacher to teach us the way to God: and he is a true teacher, one who shows the way. Consequently, when he was sent to be, indeed, the Great Shepherd of his sheep in the world, to lead us back home, he did not attempt to do that in any other way than by coming here, and putting himself just where we are; and then finding the way out—being led out by God unto the home of all, to his place at the right hand of God. And having so done, he now says to all mankind, Come now, "learn of me;" this is the way: "I

¹ Sermon delivered Sabbath, July 28, 1900, in the Tabernacle, Battle Creek, Mich., and stenographically reported.

am the Way;" come, "take my yoke upon you, and *learn of me*," and you shall know the way.

So he started from just where we are; and he found "the shortest way" to the throne of God, and to the sure place at the right hand of God forevermore. And there he is ever since, our Teacher, the Great Shepherd of the sheep, who gathereth the lambs and carrieth them in his bosom, and leads us all, all the way. He asks no one to take a step that he himself has not first taken. He knows perfectly the way, having gone over it; and he does not ask us even to go over the way alone, which he has gone over before us; but, having gone before us all the way to the throne of God, he comes to us again, and goes over the way WITH US, hand in hand, taking us with him to the throne of God at the right hand of God, where we, with him, shall sit down amid the pleasures that he has prepared for us forevermore.

That is the lesson that is sent to us, to be *taught*, to be *studied*, and to be *learned*, in this school for the Sabbath day, the Sabbath-school. And since he has gone away from the world in person, bodily, as he was when he was here first, he has left others in his stead to call men to God; to be in the world as he was, and as he is in the world; to be *teachers*.

But we must all be sure that we learn the lesson, or else we can not teach it. He can not teach who has not first learned. You and I can not teach; we can not show the way to God; we can not show the people how to find the way, nor how to walk in the way when they have found it; until we ourselves have learned the lesson of how to find the way to God, and how to walk in the way after having found it. We can not teach these until we have learned them; and we can not learn them except from him who is "the Way," and who is the original Teacher of the way.

And, having learned these things, then it is the sole work of the school for the Sabbath to teach these things. There is nothing else to be taught. And anything that has not that lesson in it, anything that has not in it the elements of showing how—of showing the people the way out of darkness into light, and then the way of light after they have got into light—anything that is not that, has no place in the school for the Sabbath, has no place in the Sabbath-school.

Now the work of the Sabbath-school, at this present time, is exactly that; and that in a certain sense, more definitely than it ever was before in our Sabbath-school work. I mean the study of the book of Galatians.² This is not to say that any of the former Sabbath-school lessons did not teach the way of salvation, nor that those who have been teaching those lessons have not been teaching the way and giving instruction concerning how to get into the way of salvation. But this *is* to say that, in the studies now before the Sabbath-school, the way of salvation is, *in a certain sense*, more definitely made known, and especially how to walk, being in the way, than it ever was in the Sabbath-school lessons before. This, simply because it is the study of Galatians.

² A [link](#) is given at the end of this document to the actual Sabbath-School Quarterly on Galatians that Elder Jones is speaking about.

That you may see this, I cite a verse in the first chapter, over which you have gone. You remember this expression: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or *an angel from heaven, preach any other gospel* unto you than that which we have preached unto you, let him be accursed." And then, to make it certain that that is a deliberately formed and thought-out statement, he repeats it: "As we said before, so say I now again, If any man preach *any other gospel* unto you than that ye have received, let him be accursed." Verses 6-9.

That is not, in itself, the *putting* of a curse upon any one who would do that; but anybody who *does that* shows by it that he is *already* under the curse. Nothing but the gospel saves from the curse. He who has not the gospel can not be saved from the curse; and hence he has the curse. There are only two things in the world—the gospel and the curse.

Now, notice that the gospel—that is, the way of God—the way of God's salvation—is so set forth in the book of Galatians that, though "an angel from heaven" were to come down to-day and preach the gospel in the Sabbath-schools, he could not preach to you a single thing that is not there: he could not do it any better than it is done there.

Then, when there is given to us a letter from God,—a treatise given by the Lord, in which he has presented the gospel so certainly, so clearly, so positively, that an angel from heaven could not better it if he tried,—when to swerve from it, to teach differently from it, would only be to put one's self under the curse,—then has not the Lord, in that thing, given to us the gospel in a way, and in a sense, that is not found in any other way or in any other book?

The Sabbath-schools are now studying that epistle which God has so given—his own gospel, given in such a way—that, though so long ago given, if, to-day, an angel from heaven were to try to preach the gospel, and were to differ from what is there given, he would not preach the gospel at all, but would only bring himself under the curse, with all the people who should go that way with him. Then, that being so, when God has so brought it around that all the Sabbath-schools are studying that gospel there given, is it not true that the work of teaching these lessons in the Sabbath-schools is in that sense such as we never had before? It is exactly the work of Christ, which he did in the world when he came. It is showing mankind the way unto God,—the shortest way out of the wood in which we are lost,—and the way of righteousness, after we have got into it.

Then, in order to teach that lesson, what is essential, first of all?—To learn the lesson. In order to show people that way, every one who is to teach must first of all know that way, as it is shown in the book of Galatians.

Yet it is true that already—though only the first chapter has been covered—there have been found those who think that it is "dry," "very dry."

What is it that is so dry? Is it the gospel given in such sincerity, in such fullness and perfection, that an angel from heaven could not preach it any differently? Is *that* "very

dry"? If that should prove to me "very dry," would that fact not prove that I do not have that gospel? More than that, would it not prove that I do not have any confidence in it? When the gospel, which is the gospel of salvation of God, given by the Lord himself, is given to me for my salvation; and it falls to me to teach lessons in which that gospel is to be set forth, and I find the lessons, and the whole arrangement, "very dry,"—then what can the Lord possibly do for me? The gospel is the only means he has of saving anybody. I profess to be in the way of salvation: I profess to have received the gospel. I am called upon to teach the way of the gospel which I profess, and in which I profess to walk; and that part of God's great lesson book is given to me in which he himself puts that gospel before me, and in a way that an angel could not give it any differently and still preach the gospel. I have it so, and yet to me it is "very dry;" it does not seem that I can get anything out of it: it is "too tedious." That is a sad showing for me: not for the gospel, nor for the Sabbath-school lessons, nor for the book of Galatians; but for ME.

In that case, the thing for me to do—the first of all things, and the only thing, for me to do—is to get into the place where the gospel of God's salvation will be to me salvation indeed. And when that is so, it is written—written for everlasting, for it is everlastingly true—that "with joy shall ye draw water out of the wells of salvation." Isa. 12:1-3. [Voice: Amen.] He who has the salvation of God; he who knows the gospel of God, and what is this salvation—instead of its ever by any possibility being to him "dry," much less "very, dry," it is simply the wells of salvation eternally flowing; and he is ever drinking to the full.

(To be continued.)

Alonzo T. Jones.

Advent Review and Sabbath Herald 77, 32 (August 7, 1900), pp. 499, 500.

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THE SABBATH-SCHOOL WORK. (PART 2)

IT has also been said, already, that these lessons "are too tedious—ask a question, and then answer the question by perhaps one or two words in a verse, and over and over so, before you get through a single verse. Why, to get the lessons the way that the lesson pamphlet requires, we should have to go over it fifty times a day!" Well, suppose you should. Is it a dreadful thing, a toilsome, burdensome thing, to drink in eternal life "fifty times a day"? "Oh, well, it does not seem like that to me." No, of course not! That is why it is so tedious. There is nothing tedious, there is nothing toilsome, there is nothing monotonous at all, in drinking in eternal life by the word of God, even in the book of Galatians, "fifty times a day." And in the book of Galatians you *have* the eternal life which comes by the word of God in a way that an angel could not better. And in receiving this eternal life, there is nothing monotonous, there is nothing wearisome, in any sense whatever. It is simply joy, joy, joy—"joy unspeakable and full of glory." [Voice: "Good!"]

Then, if to me it is a task, if it is a weariness, if it becomes so monotonous as to grow dull; and I can not stand it to go over that thing fifty times a day, to get the Sabbath-school lesson, so that other persons who do not know it may have it,—then it is not eternal life at all to me: I have not yet found the fountain; I am not drinking at the fountain. I am away off on the dry mountains: I am away in the desert, where that lost sheep is.

However, *that* is not particularly against me, if I will only listen to the call of the Shepherd, and become a *found* sheep. It is nothing against a man that he is a lost sheep; for the Lord has sent Jesus to seek and to save us. But it becomes a terrible thing for a man to *stay* lost, when Jesus has come to save, and when that man is actually in a position where he is required to read over and over every day the lesson of salvation.

I call your attention to these things, not for the things themselves, but for illustration. These statements that the lessons are "very dry" and "so tedious," when the lessons are simply the very words of Scripture itself—this illustrates exactly the evil which the book of Galatians is given to correct. It illustrates exactly the condition of things that is considered and refuted, and annihilated by the book of Galatians. The book of Galatians was written to meet just such a condition of things as that—a condition of things in which a people professing to be Christians were not Christians—a condition of things in which a people professing to be in the way of God knew not the way of God. It was a condition in which all was only formalism: their profession was a form; what they did was a form; all their service to God was a form; it was formalism and ceremonialism altogether. That is how it is that there came "some that trouble you, and would pervert the gospel of Christ."

What is the gospel of Christ?—It is God's free salvation to every soul in the wide world. It is the power of God to lift a man up from deadness in trespasses and sins, and make him a partaker of that salvation, to hold him in the way of that salvation, and to

work out the righteousness of God through him. This is what the people in Galatia had received in receiving the gospel, concerning which it is said that if even an angel should preach any other, he would be under the curse. But here were those who had gone down to Galatia, and had confused—yes, had even "bewitched"—the people, and would have perverted the pure gospel that the Galatians had first heard and received by the Holy Spirit.

These troublers of the Galatian Christians were "Pharisees which believed." Remember they were "*Pharisees which believed.*" They had come from among the Pharisees into the church of Christ. They professed to believe in Jesus, professed to have received the gospel, professed to be Christians. But they were Pharisees before; and they were still Pharisees, after they professed to be Christians. They were formalists before, when they were only Pharisees; and now, when they became "Pharisees which *believed,*" they were still only formalists: even their belief was only a form. And these were opposed to the gospel. Indeed, it was such a "dry thing" that they could not be content until they had followed Paul everywhere that he went, turning the people away from this gospel that he preached, which was "so dry." And in perverting the gospel of Christ, they were presenting "another gospel," another way of salvation. Therefore the Word says: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel."

"Another gospel"! What is the gospel?—It is "the power of God unto salvation to everyone that believeth," "for therein is the righteousness of God revealed." What I wish to impress upon you just now is not particularly that the gospel is "the power of God," but WHY it is the power of God. Why is the gospel the power of God unto salvation?—The reason is given in Rom. 1:16, 17. In the sixteenth verse the statement is made that the gospel "is the power of God unto salvation to every one that believeth." The *reason* is given in the seventeenth verse; and *that reason* is that "therein is the righteousness of God revealed."

That is to say, the *power of the gospel* lies in the *righteousness of God* revealed in the gospel. The power that comes by the gospel to the sinner,—that power that changes his life; that puts in him the new way, and holds him in that way,—that power comes to him *in the righteousness of God*. And the gospel is the power of God *because* the righteousness of God revealed therein imparts the power. So the power of God in the gospel lies in the righteousness of God revealed in the gospel; and that righteousness is revealed only to faith, and "from faith to faith."

Well, here come those "Pharisees which believed," preaching "another gospel." These who professed the true gospel become confused, and turn aside unto this "other gospel." Another what?—"Another gospel," another way of salvation; another power unto salvation. *And this other power unto salvation* must derive from *some sort of righteousness* whatever power it may have. But what other power can there be to work salvation, than the power of God?—None but *my own*. So far as my salvation is concerned, there is nobody but God and me. And in this God is dealing with me, and I must deal with God, just as if there was nobody in the universe but God and me. And

the true gospel is the *power of God* unto salvation. Another gospel would be another power unto salvation; and that could be only *my own* power—the power of self.

Further: since the true gospel derives its power from the righteousness of God therein revealed, "another gospel" must derive whatever power it may have, from *some sort of righteousness*. It can not derive its power from the righteousness of God, because it is "another gospel." Being "another gospel," it must derive its power from another righteousness. And as in this there is no other *power* than *my own*, so in this there is no other *righteousness* than *my own*. Therefore the only righteousness that could possibly be revealed in this "other gospel" would be *self-righteousness*. But self-righteousness is sin. Whosoever has self-righteousness is under the curse. Consequently "another gospel" is indeed "not another," because it is no gospel at all. It is no gospel at all, because it is no power at all: it is wholly impotency, and is simply the way of perdition.

Such was the question among the Galatians—a question as to whether the true gospel is the one in which the righteousness of God is revealed, or one in which self-righteousness is revealed. That is the question that called forth the book of Galatians. The book of Galatians was written especially to show the utter fallacy, the utter destructiveness to all who might receive it, of anything claiming to be the gospel that does not reveal the righteousness of God which is by faith.

(To be continued.)

Alonzo T. Jones.

Advent Review and Sabbath Herald 77, 33 (August 14, 1900), p. 515.

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THE SABBATH-SCHOOL WORK. (PART 3)

THE book of Galatians is God's protest of the true gospel against salvation by formalism; against salvation by self-righteousness; against salvation by our own works. It is God's protest forever against all formalism, against all ceremonialism of whatsoever sort.

And that book of Galatians, of all the books in the Bible, is present truth to-day, to Seventh-day Adventists. [Voice: "Amen."] Do you suppose that it is a mere make-up, to fill time with something only to be doing on Sabbaths, that these lessons have been arranged? Do you think that it is a mere happen-so that the book of Galatians should be brought before Sabbath-schools throughout the world now, to be studied itself, within itself, for just what it says? Do you think that it has come about without any of God's thought at all? [Voice: "No."] I do not suppose you do. I believe that you believe that the Lord has brought it about, that this portion of the Scriptures should be studied *now*." [Voice: "Amen."]

Well, then, that itself shows that it is present truth now; because—do not make the mistake of thinking that all the ceremonialism in the world was forsaken when they of the Pharisees and of the Jews, in Paul's day, were left behind. Seventh-day Adventists can be formalists and ceremonialists, just as really as could those "Pharisees which believed" back yonder. I say, They *can* be. A man can turn Sabbath-keeping into ceremonialism just as really as they did. True, they had other, and more, ceremonies than we have; but that makes no difference. We have ceremonies just as really as they had, even though not so many. Have not we the ceremony of baptism? Have not we the ceremony of the Lord's Supper? Have not we the forms of worship—going to church on Sabbath, prayers, singing, etc.? Now, we can turn all that into formalism and ceremonialism, just as really as those other folks did. The principle is the same now as ever.

Bear in mind also that the book of Galatians was not given to correct simply a *particular form* of ceremonialism; it was given to correct the **THING**. If it had been given to correct only *some particular* form of ceremonialism, and that was corrected at the time, what then would be the use of that book at the present time? It would not fit any other particular form or ceremony. But when the book deals only with the *thing* itself; when it strikes at the very root of ceremonialism *in whatever form* it could possibly appear,—then the book is forever *present truth*, and is applicable everywhere and to all people.

Indeed, ceremonialism is the culmination of things in the world, in our day. Therefore the book of Galatians is not only present truth to us, but is likewise present truth to the whole world. What do the Scriptures say shall come in the last days?—"In the last days perilous times shall come." There is a cause of these perilous times. What is the cause? There are nineteen or twenty causes mentioned; but *one* of them is that men are "lovers of pleasures mores than lovers of God," and another is that they have a "*form of godliness*," but deny "the *power* thereof." 2 Tim. 3:1-5. With the Pharisees in Paul's day

—the "Pharisees which believed," and confused the Galatian Christians—the trouble was that they had the *forms* of godliness but not the *power*.

The gospel is "the power of God." It is right to have the forms which God has ordained, *when we first* have the *power* of God. But it is only perdition to have *only* the forms.

First of all *in the gospel of God* is the *power of God*. First of all in that "*other gospel*" are *forms and ceremonies*. In that "other gospel" the way is, *Do this, do that, do the other, and you will be all right*. The first thing in the gospel of God is, *BE all right, THEN do this, that, or the other thing, as God calls you to do*.

And right here is where even Seventh-day Adventists are in danger of making a mistake in these times, and with relation to this very thing that is given to us to preach to the world. You have heard it said that "righteousness is right doing." It is no such thing—*except as a consequence*. If you have had the idea that, rightly speaking, primarily and in itself, "righteousness is right doing," please abandon that idea before you leave the house. [Voices: "Amen," "amen."] Righteousness is not that. Listen! consider something familiar: you speak of *sweetness*. Now, in speaking of *sweetness*, do you, did you ever in your life, mean, or expect, to be understood that *sweetness* is *sweet doing*? *Is sweetness sweet doing*? [Voice: "No."] True. What is it? [Voice: "It is the thing itself."] It is *sweet being*. Richness—is that *rich doing*? As a *consequence* the doing comes, just as the quality of *sweetness* will impart *sweetness* to other things. But *sweetness* itself is not *sweet doing*; no more is *righteousness* itself *right doing*.

The very construction of the word itself excludes the idea of *righteousness* being in itself *right doing*. Is the word "righteous-*ing*"?—No; it is *righteous-ness*. Does the suffix "*ness*" signify *action*?—No; never. It signifies *quality*. The suffix "*ing*" signifies *action*. *Sweeten-ing* tells of *doing* something. *Sweet-n-ess* tells only of *being* something. *Right-en-ing* suggests *action*: it tells of *doing*. *Right-n-ess* is *being*: that signifies *quality*, essence. For the word "*righteousness*" is only the lengthened form of the word *right-ness*, which has descended from "*right-ness*" through "*right-wise-ness*" to "*right-eous-ness*." Do you not all now see that there is a difference between *righteousness* and *right doing*? It is just the difference between *being right* and then *as a consequence* doing right, and *being wrong* and then trying to *do right in order to be right*.

There is danger of Seventh-day Adventists falling into the idea that *right doing* is itself *righteousness*, rather than its being only the *consequence* of *righteousness*; and then going about to do right things, in order to be *righteous*. And that is exactly the case of the "Pharisees which believed," who had confused the Galatian Christians, removing them from the true gospel, "unto another gospel,"—*righteousness by works*,—*righteousness by doing things*,—"which is not another," because it is not a gospel at all. For, of course, if *righteousness* is to come to me by my doing of things, then, in the nature of things, the more things I do, the more *righteousness* I shall have. But in all the doing I find not rest nor peace. And so the things that I must do in order to be *righteous* pile up, and up, until it is so much that I see with despair that I can not do them all. Then, all that I can say is, "Well, I know I have not the peace of God: I know that I am

not what I ought to be. but I have done my best, and that is the best that I can do. And if that is not enough, I can not help it; for I can not do any better." And *that* is precisely the Laodicean condition: "I know thy *works*, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou *art lukewarm*, and neither cold nor hot, I will spew thee out of my mouth." "Because," in pride of self-righteousness, "thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:15-17.

But that will never do. Therefore to the people to-day, in those Sabbath-school lessons in the book of Galatians, as really as in the book of Revelation, it is said: "I counsel thee to *buy of me* gold tried in the fire, that thou mayest be rich; and *white raiment*, that thou mayest be clothed." Rev. 3:18. What is the white raiment?—"The righteousness of saints:" it is the righteousness of God by faith which *makes* saints. He says, Get it of me. You can not get it by your doing anything. It does not come that way. It is the righteousness of *God*, not of men. It is essence, quality; the *character*, the *nature*, of *God*. Get it of God by *receiving* it, the free gift of God. Get *this* righteousness, and it will impart its blessed quality, its character, to all that God calls upon you to do. Sweetness will impart its *quality* to whatsoever needs it. And so the righteousness of God, which is the very essence of righteousness, will impart its blessed quality of righteousness to whatsoever it touches in the heart and life of him who needs righteousness. Oh, let this righteousness touch your heart! Yea, let it *dwell* in your heart and life by faith. *Then* righteousness will be imparted to every action you perform, and to all the deeds that come from God to you to do; and thus the righteousness of the law of God will be fulfilled in you, who walk not after the flesh, but after the Spirit. [Voice: "Praise the Lord!"] Yes: let all the people say, Praise the Lord.

(To be continued.)

Alonzo T. Jones.

Advent Review and Sabbath Herald 77, 34 (August 21, 1900), pp. 531, 532.

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THE SABBATH-SCHOOL WORK. (PART 4)

OUR time is so nearly gone that I can call attention only to another phase of this subject. But I hope that this to which I have called your attention will encourage every soul here to get the principle so that we can have it, every one, every day, as we come into the school, or into the church. Let us not continue for a moment in a way that any of the Sabbath-school lessons, in the book of Galatians, or in any other part of the Bible, will be in any sense dry or tedious. If it has been so with any, let it not be so longer.

There is a philosophy in bringing to us now this great principle of the book of Galatians. This is in order that we may be able to show to the world the way to the power of God. That is what the Third Angel's Message is. We must learn it ourselves, before we can give it to the world.

There is not only a philosophy in the bringing of the study of this book to us now, but there is a philosophy *in the book itself*—in the way it is put together in presenting the gospel as it is, and that which annihilates all ceremonialism, root and branch.

Look at it. The first thing in the book, after the greeting, is: "Grace be to you and peace from God the Father, and from our Lord Jesus Christ." Thus speaks that word always to every soul. Can anybody ever grow weary of drinking in the grace of God and his peace, which are poured out from heaven in a mighty stream? Then accept that word, and drink in of the grace of God, and his peace, in all its fullness,—the peace of God, which passeth all understanding. Then that peace will keep your hearts, and will keep your minds, through Christ Jesus. Many persons are distressed in keeping their minds where they would like to have them. They are anxious, and toiling, to keep their heart in the right way. Oh, just take in the grace and the peace of God, which are given to you in the very first thought of the book of Galatians, and that "peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Then thy peace shall be "as a river, and thy righteousness as the waves of the sea."

What is the next thought?—Oh, it is that he "gave himself for our sins,"—gave *himself* for our sins. For what did he give himself?—For *my sins*? He paid the price for all the world? Did he buy *the sins* of all the world?—He did. Then to whom do the sins of the world belong?—To him.

Let us leave out the great world now, and count those *in this house*. To whom do all the sins of all the people in this house to-day belong?—To him.

Now let us leave out all the others, and let only you and me be counted. To whom do all *your sins* belong to-day? Whose are they?—They are Christ's. All *mine* are his; every sin that I ever had, every one that the Lord himself could find in me now,—and he could find a host,—whatever sins could be found by the mighty searching of the Lord, belong to the Lord Jesus, because he paid the price for them—he gave *himself* for *my sins*. He paid such a price that I could not ask him to forego what he paid. He gave himself for my sins; and in that he gave himself for me, *sins and all*.

That is where many persons mistake. They get it into their heads, somehow,—it is from Satan, of course,—that the Lord will receive them, if only they will separate

themselves from their sins, and come to him without sin. But that is a satanic delusion. We can not separate ourselves from our sins. We can *choose* to have it so; but *he* is the only One who can take away our sins. He bought us and made us his own, sins and all. You belong to him, sins and all. We all belong to him, sins and all. And he can cleanse us from all sin. Only he can do it. We never can. We have all tried it. "There is no peace, saith my God, to the wicked," because the sin is still there, and he (the wicked) can not get rid of it. But when the Lord takes away the sin, and puts *his own righteousness* in the place of the sin, do you not see that that righteousness, being the very essence, the very quality of God's own character, imparts righteousness to the believer in Jesus? And through him it is manifested to others. That is just what the Lord Jesus can do; that is what he *does*, for everyone who will let him have what he bought—himself, sins and all.

And what did he do it for?—"Who gave himself for our sins, that he might *deliver us from this present evil world.*" Oh, who would not wish to be delivered from this present evil world? Who would not be glad, and who is not glad, if he can be delivered from this present evil world? There is deliverance for every soul in the world. Christ has paid the price. He has done the work. And when we allow him to have what he has paid for, he does deliver. [Voice: "Praise the Lord!"] Then let every soul in the house take this deliverance to-day, and let the Lord do what he will with his own. He makes us fit to dwell with him—fit "to be partakers of the inheritance of the saints in light." He "hath delivered us from the powers of darkness, and hath translated us into the kingdom of his dear Son."

Then he gives us this precious gospel, which an angel from heaven could not improve. And *that* comes to us "by revelation." By next Sabbath every teacher can come before his class with that genuine gospel taught to him by revelation of God. It can not be taught to you by men: "they shall all be taught of God." It must be taught by revelation—the direct revelation of Jesus Christ to the soul.

And how is it done?—Oh, "it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son IN me,"—"Christ in you, the hope of glory,"—Christ in the life, the power of God,—Christ in the life, the wisdom of God,—Christ in the life, "all the fullness of God." That is this gospel.

And it is all put into the *first* chapter, to prepare you to see and to receive *the truths in the following chapters.* And, I pray you, do not pass by the first chapter of Galatians without finding the power of God. If you do, you will not be prepared to receive the truths in the chapters that follow, and you will be at sea all the way through. God has put that book together in such a way that you and I, going through the book, shall be brought into the way of God,—into the way in which he wishes us to go,—to be delivered forever from the very principle, root and branch, of ceremonialism, in whatever way it may manifest itself in the world.

Then, for your soul's sake, brethren and sisters,—for the sake of the sifting that will come to this whole denomination, through the very study of this book of Galatians,—let every one seek the Lord with all the heart, and receive the truth that is given in the lessons before you in the first chapter. Do not go into the second chapter,—do not think

of going there; you are not prepared to go there,—until you have received what God has for you in the first chapter. Then, having received the gospel as given in the first chapter; having received the power of God to deliver from this present evil world; having found God revealing his Son in you,—then you can with joy and ever-increasing light go through the following chapters of the book.

Then let there be such an awakening in this time as God calls for, in this time when the world is sunk in the condition of formalism, of the form of godliness without the power of God. God has raised us up to convey to the world the message of the true gospel,—that gospel which is indeed the power of God, because in it the righteousness of God is revealed. If that is not what we are here for, then we have no place at all. But how can we do that unless we ourselves have in very truth that true gospel, that power unto salvation?

Therefore, to prepare us for the loud cry, the crisis of the message that must be sounded to a world sunk in the form of godliness without the power, the Lord sends to us these studies in Galatians, this gospel that is so pure and true that even an angel from heaven could not improve it, that we may first be completely delivered from the form of godliness without the power.

Let us accept and study this gospel. And when it shall be allowed to reign in our everyday lives *in everything*, our lives will be filled with the power of the Lord in all his grace and all his goodness, and we shall be saved from all formalism. Christ in us, the hope of glory, will be revealed; and "the mystery of God should be finished, as he hath declared to his servants the prophets."

Alonzo T. Jones.

Advent Review and Sabbath Herald 77, 35 (August 28, 1900), p. 547.

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