

Accepted in Christ –

"For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This message is for the world, for "whosoever" means that any and all who comply with the condition may share the blessing. All who look unto Jesus, believing in him as their personal Saviour, shall "not perish, but have everlasting life." Every provision has been made that we may have the everlasting reward. Christ is our sacrifice, our substitute, our surety, our divine intercessor; he is made unto us righteousness, sanctification, and redemption. "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." {ST, July 4, 1892 par. 1}

The intercession of Christ in our behalf is that of presenting his divine merits in the offering of himself to the Father as our substitute and surety; for he ascended up on high to make an atonement for our transgressions. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." {ST, July 4, 1892 par. 2}

From these Scriptures it is evident that it is not God's will that you should be distrustful, and torture your soul with the fear that God will not accept you because you are sinful and unworthy. "Draw nigh to God, and he will draw nigh to you." **Present your case before Him, pleading the merits of the blood shed for you upon Calvary's cross.**

Satan will accuse you of being a great sinner, and you must admit this, but you can say: "I know I am a sinner, and that is the reason I need a Saviour. Jesus came into the world to save sinners. 'The blood of Jesus Christ his Son cleanseth us from all sin.' 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' I have no merit or goodness whereby I may claim salvation, but I present before God the all-atoning blood of the spotless Lamb of God, which taketh away the sin of the world. **This is my only plea.** The name of Jesus gives me access to the Father. His ear, his heart, is open to my faintest pleading, and he supplies my deepest necessities." {ST, July 4, 1892 par. 3}

It is the righteousness of Christ that makes the penitent sinner acceptable to God and works his justification. However sinful has been his life, if he believes in Jesus as his personal Saviour, he stands before God in the spotless robes of Christ's imputed righteousness. {ST, July 4, 1892 par. 4}

The sinner so recently dead in trespasses and sins is quickened by faith in Christ. He sees by faith that Jesus is his Saviour, and alive forevermore, able to save unto the uttermost all that come unto God by

him. In the atonement made for him the believer sees such breadth, and length, and height, and depth of efficiency,--sees such completeness of salvation, purchased at such infinite cost, that his soul is filled with praise and thanksgiving. He sees as in a glass the glory of the Lord, and is changed into the same image as by the Spirit of the Lord. He sees the robe of Christ's righteousness, woven in the loom of heaven, wrought by his obedience, and imputed to the repenting soul through faith in his name. When the sinner has a view of the matchless charms of Jesus, sin no longer looks attractive to him; for he beholds the Chiefest among ten thousand, the One altogether lovely. He realizes by a personal experience the power of the gospel, whose vastness of design is equaled only by its preciousness of purpose. {ST, July 4, 1892 par. 5}

We have a living Saviour. He is not in Joseph's new tomb; he is risen from the dead, and has ascended on high as a substitute and surety for every believing soul. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

The sinner is justified through the merits (worthiness) of Jesus, and this is God's acknowledgment of the perfection of the ransom paid for man. That Christ was obedient even unto the death of the cross is a pledge of the repenting sinner's acceptance with the Father. Then shall we permit ourselves to have a vacillating experience of doubting and believing, believing and doubting? **Jesus is the pledge of our acceptance with God.** We stand in favor before God, not because of any merit in ourselves, but because of our faith in "the Lord our righteousness." {ST, July 4, 1892 par. 6}



Jesus stands in the holy of holies, now to appear in the presence of God for us. There He ceases not to present His people moment by moment, complete in Himself. But because we are thus represented before the Father, we are not to imagine that we are to presume upon His mercy, and become careless, indifferent, and self-indulgent. Christ is not the minister (servant) of sin. We are complete in Him, accepted in the Beloved, only as we abide in Him by faith !

Perfection through our own good works we can never attain. The soul who sees Jesus by faith, repudiates his own righteousness. He sees himself as incomplete, his repentance insufficient, his strongest faith but feebleness, his most costly sacrifice as meager, and he sinks in humility at the foot of the cross. But a Voice speaks to him from the Oracles of God's Word. In amazement he hears the message, "Ye are complete in Him". Now all is at rest in his soul. No longer must he strive to find some worthiness in himself, some meritorious deed by which to gain the favor of God. {ST, July 4, 1892 par. 8}

Beholding the Lamb of God, which taketh away the sin of the world, he finds the peace of Christ; for pardon is written against his name, and he accepts the word of God, "Ye are complete in Him." How hard is it for humanity, long accustomed to cherish doubt, to grasp this great Truth! But what peace it brings to the soul, what vital life ! In looking to ourselves for righteousness, by which to find acceptance with God,

we look to the wrong place, "for all have sinned, and come short of the glory of God." **We are to look to Jesus**; "for we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." **You are to find your completeness by beholding the Lamb of God**, which taketh away the sin of the world. {ST, July 4, 1892 par. 9}

Standing before the broken law of God, the sinner cannot cleanse himself; **but, believing in Christ, he is the object of His infinite love** and clothed in His spotless righteousness.

For those who believe in Christ, Jesus prayed: "Sanctify them through Thy Truth; Thy Word is Truth (unfailing verity): . . . **that they all may be One; as Thou, Father, art in Me** and I in Thee, **that they also may be One in us, that the world may believe that Thou hast sent Me**. And the glory which thou gavest me I have given them; that they may be one, even as we are one." "O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." {ST, July 4, 1892 par. 10}

Who can comprehend the nature of that righteousness **which makes the believing sinner whole, presenting him to God without spot or wrinkle or any such thing?** **We have the pledged Word of God that Christ is** made unto us righteousness, sanctification, and redemption. God grant that we may rely upon his word with implicit trust, and enjoy his richest blessing. "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God."

– {ST, July 4, 1892 par. 9}

Words to the Young

Christ is the sinner's substitute and surety. He has obeyed the law in the sinner's place, in order that the sinner may believe in him, and grow up into Him in all things to the full stature of a man in Christ Jesus, and thus be complete in Him.

Christ has made reconciliation for sin, and has borne all its ignominy, reproach, and punishment; and yet while bearing sin, he has brought in everlasting righteousness, so that the believer is spotless before God. The time comes when it is asked, "**Who shall lay anything to the charge of God's elect?**" and the answer is, "**It is Christ that died, yea rather, that is risen again.**"

He Who has the spotless robe of righteousness, woven in the loom of heaven, in which is **not a thread that sinful humanity can claim, is at the right hand of God, to clothe his believing children in the perfect garment of his righteousness.** Those who are saved in the kingdom of God will have nothing of

which to boast in themselves; the praise and the glory will all flow back to God the giver of salvation. {YI, December 6, 1894 par. 1}

But there are many who claim to be children of God who are resting their hopes upon other dependencies, **rather than on the blood of Christ alone**. When urged to rest their faith wholly upon Christ as a complete Saviour, many reveal the fact that they have faith in something that they think they can do.

They say, "I have a great deal to do before I can be fit to come to Christ." Another says, "When I have done to the uttermost all that I can do, then the Lord Jesus will come to my help." **They imagine that they have a great deal to do themselves to save their own souls, and that Jesus will come in and piece out that part which is lacking, and give the finishing stroke to their salvation.**

These poor souls will not be strong in God until they accept Christ as a complete Saviour. **They can add nothing to their Salvation !**

The Israelites were required to sprinkle the door-posts with the blood of a slain lamb, in order that when the angel of death passed through the land, they might escape destruction. **But if instead of doing this simple act of faith and obedience**, they had barricaded the door, and taken every precaution to keep the destroying angel out, their pains would have been in vain, and would have testified to their unbelief.

When the blood was seen upon the door-post, it was enough. The Salvation of the house was assured. So it is in the work of Salvation; **it is the blood of Jesus Christ** that cleanseth from all sin. {YI, December 6, 1894 par. 2}

It is not now the work of the sinner to make peace with God, but to accept Christ as his peace and righteousness. Thus man becomes One with Christ and One with God. There is no way by which the heart may be made holy, save through faith in Christ. Yet many think that repentance is a kind of preparation which men must originate themselves before they can come to Christ. They must take steps themselves in order to find Christ a mediator in their behalf. It is true that there must be repentance before there is pardon; but the sinner must come to Christ before he can find repentance. It is the virtue of Christ that strengthens and enlightens the soul, so, that repentance may be godly and acceptable.

Peter has made this matter clear where he says of Christ, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." **Repentance is as certainly a gift of Jesus Christ as is forgiveness of sins.** Repentance cannot be experienced without Christ; for it is the repentance **of which He is the author** that is the ground upon which we may apply for pardon. It is through the work of the Holy Spirit that men are led to repentance. It is from Christ that the grace of contrition comes, as well as the gift of pardon, and repentance as well as forgiveness of sins is procured only through the atoning blood of Christ. Those whom God pardons He first makes penitent. {YI, December 6, 1894 par. 3}

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

Christ has paid a dear price for the mansions which he has gone to prepare for those who believe in him. Those who shall inhabit those mansions must be fitted for the society of heaven by the righteousness of Christ, and by the work of the Holy Spirit.

The preparation for heaven must be made in probationary time, and there must now be submission to the work of the Spirit of God on the heart, in order that the soul may be brought into communication with heaven, and may be educated to enjoy the realities of the eternal world. The righteousness of Christ, which will be imputed to the believing soul, will be the title by which his entrance into heaven will be assured.

Through the influence of the Spirit of God, the believer is transformed in character; his taste is refined, his judgment is sanctified, and he becomes complete in Christ. The love that was manifested toward him in the death of Christ, awakens a response of thankful love, and in answer to sincere prayer, the believer is brought from grace to grace, from glory to glory, until by beholding Christ, he is changed into the same image.

Mrs. E. G. White.

– {YI, December 6, 1894 par. 2}