

Yielding and submitting Elements for the finishing of the work

And the natural man doth not receive the things of the Spirit of God, for to him they are foolishness, and he is not able to know them, because spiritually they are discerned; 1 cor:2 :14 Because the mind of the flesh is enmity against God: for it is not subject to the law of God; for neither indeed can it be: Rom:8 :7

For let this mind be in you which was also in Christ Jesus; Phil:2 :5

but whatever is not of faith is sin. Rom:14 :23

"So then faith cometh by hearing, and hearing by the word of God." Rom. 10:17"

It is therefore certain and sure that the word of God is the only medium by which faith comes. We are thus shut in to the fact that where there is no Word of God there cannot be any faith. When this is the case, it means that in the exercise of faith, one depends completely on the word of God and trust to the word completely for the accomplishment of what it says.

Further we must conclude that for anyone to pray in faith that one must have the word of God as the basis of his request to God. And more so, any command which God gives can be accomplished to God's satisfaction only by trusting to God's power. How so? God's righteousness is the standard. Only God can perform the righteousness of God according to God's idea of righteousness.

Nehemiah prayed according to God's righteousness and it is left on record for our instruction.

" The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, who were left of the captivity, and concerning Jerusalem.

And they said to me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and its gates are burned with fire.

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: Let thy ear now be attentive, and thy eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:

But if ye turn to me, and keep my commandments, and do them; though there were of you driven to the uttermost part of the heaven, yet will I gather them from thence, and

will bring them to the place that I have chosen to set my name there.

Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

O LORD, I beseech thee, let now thy ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup-bearer."(WEB, Neh 1:1-11)

Consider carefully verses 8 and 9. Remember, I pray thee, the word wherewith thou didst charge thy servant Moses, saying, If ye break covenant with me, I will disperse you among the nations.

" But if ye turn again to me, and keep my commandments, and do them; if ye should be scattered under the utmost bound of heaven, thence will I gather them, and I will bring them into the place which I have chosen to cause my name to dwell there.

Where can we find this word to which Nehemiah refers to in verses 8 and 9? Let the scriptures speak.

" When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

I call heaven and earth to witness against you this day, that ye shall soon utterly perish from the land to which ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall be utterly destroyed.

And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you

But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou shalt seek him with all thy heart, and with all thy soul.

When thou art in tribulation, and all these things have come upon thee, even in the latter days, if thou shalt turn to the LORD thy God, and shalt be obedient to his voice; (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore to them."(WEB, Deut 4: 25-27, 29-31)

Nehemiah therefore could ask in perfect confidence of God's faithfulness in accordance with His word. Once the word is yielded to and the will is submitted to God, the work is accomplished by the power of God. Caleb and Joshua entered the promised land by faith, that is, by the complete dependence upon the word and promise of God and trusting to that word to accomplish what it had promised. In other words, it was accomplished by the promise, power, presence according to the righteousness of God.

What fitted them for their mission?

The presence of Jesus. And He saith, 'My presence doth go, and I have given rest to thee. Deut :33 :14.

Now consider this event and note carefully the results. Many of that generation who left Egypt failed to enter Canaan and in fact only a few entered Canaan. The reason is

found in the following passages of scripture.

" And Moses sendeth them to spy the land of Canaan, and saith unto them, 'Go ye up this way into the south, and ye have gone up the mountain, and have seen the land what it is, and the people which is dwelling on it, whether it is strong or feeble; whether it is few or many; and what the land is in which it is dwelling, whether it is good or bad; and what are the cities in which it is dwelling, whether in camps or in fortresses; And what the land is, whether it is fat or lean; whether there is wood in it or not; and ye have strengthened yourselves, and have taken of the fruit of the land;' and the days are days of the first-fruits of grapes.

And they go up and spy the land, from the wilderness of Zin unto Rehob at the going in to Hamath;

and they go up by the south, and come in unto Hebron, and there are Ahiman, Sheshai, and Talmai, children of Anak (and Hebron was built seven years before Zoan in Egypt), and they come in unto the brook of Eshcol, and cut down thence a branch and one cluster of grapes, and they bear it on a staff by two, also some of the pomegranates, and of the figs.

" That place hath one called Brook of Eshcol, because of the cluster which the sons of Israel cut from thence.

And they turn back from spying the land at the end of forty days.

And they go and come in unto Moses, and unto Aaron, and unto all the company of the sons of Israel, unto the wilderness of Paran, to Kadesh; and they bring them and all the company back word, and shew them the fruit of the land.

And they recount to him, and say, 'We came in unto the land whither thou hast sent us, and also it is flowing with milk and honey—and this is its fruit;

only, surely the people which is dwelling in the land is strong; and the cities are fenced, very great; and also children of Anak we have seen there.

Amalek is dwelling in the land of the south, and the Hittite, and the Jebusite, and the Amorite is dwelling in the hill country, and the Canaanite is dwelling by the sea, and by the side of the Jordan.'

And Caleb stilleth the people concerning Moses, and saith, 'Let us certainly go up—and we have possessed it; for we are thoroughly able for it.'"(YLT, Num 13:17-30)

In Num. 14:6-10 , God, through **Joshua son of Nun, and Caleb son of Jephunneh**, pleaded against their unbelief, but they held to it. "And Joshua the son of Nun, and Caleb the son of Jephunneh, who were of them that searched the land, rent their clothes:

And they spoke to all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

If the LORD delighteth in us, then he will bring us into this land, and give it to us; a land which floweth with milk and honey.

Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defense has departed from them, and the LORD is with us: fear them

not.

But all the congregation required to stone them with stones: "(WEB, Num 14:6-10) Those who rebelled against God did not make it, why ?"So we see that they could not enter in because of unbelief.

"(WEB, Heb 3:19-4:)

while those who believed with all the heart and waited on God entered. Why? "For we who have believed do enter "(WEB, Heb 4:3)

They received the righteousness of God by faith according to God's idea of righteousness.

These passages of scripture clearly illustrate the power of faith, the certainty of the word of God and the absolute reward of those who believed God and depended upon his word in the time of Joshua.

Caleb saw the difficulties just as plainly as did the other spies, but he stood firmly at the post God had assigned him. He would not shirk any disagreeable responsibility; and now, in the face of his cowardly companions who were threatening to stone him, he cried with a ringing voice, "Let us go up at once, and possess it; for we are well able to overcome it."

It was Caleb's faith in God that gave him courage, that kept him from the fear of man, and enabled him to stand boldly and unflinchingly in the defense of the right. Through reliance on the same power, the mighty General of the armies of heaven, every true soldier of the cross may receive strength and courage to overcome the obstacles that seem insurmountable." R & H May 30th, 1912".

What was it that gave Caleb and Joshua their fitness to meet these difficulties, conquer the enemies and enter Canaan ? ***It was the presence of Jesus as they yielded the heart and submitted the will to the word of God.*** You cannot meet the difficulties associated with the work of God, and overcome them without the presence of God. In the year 1888, the Lord sent to His people then, a message to be given to the world. In order to give this message to the world, they would need God's presence and power. When ever God sends a message that message has the power and presence of God. If it is received it will have an effect upon the people who receive it. Why? They will have the power and presence of God.

What was the 1888 message design to do? *It was designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel.* Did it accomplished it's mission? No ! Why ? The people did not receive it. What is God's design for the message at the present time? It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel. What will fit us for the loud cry of the third Angel? The presence of Jesus.

"When Christ ascended to heaven, the sense of His presence was still with His followers. It was a personal presence, full of love and light. Jesus, the Saviour, who had walked and talked and prayed with them, who had spoken hope and comfort to their

hearts, had, while the message of peace was still upon His lips, been taken up from them into heaven, and the tones of His voice had come back to them, as the cloud of angels received Him—"Lo, I am with you alway, even unto the end of the world." Matthew 28:20. He had ascended to heaven in the form of humanity. They knew that He was before the throne of God, their Friend and Saviour still; that His sympathies were unchanged; that He was still identified with suffering humanity. He was presenting before God the merits of His own precious blood, showing His wounded hands and feet, in remembrance of the price He had paid for His redeemed. They knew that He had ascended to heaven to prepare places for them, and that He would come again and take them to Himself. As they met together after the ascension they were eager to present their requests to the Father in the name of Jesus. In solemn awe they bowed in prayer, repeating the assurance, "Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full." John 16:23, 24. They extended the hand of faith higher and higher with the mighty argument, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 8:34. And Pentecost brought them the presence of the Comforter, of whom Christ had said, He "shall be in you." And He had further said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 14:17; 16:7. Henceforth through the Spirit, Christ was to abide continually in the hearts of His children. Their union with Him was closer than when He was personally with them.

That is what he wants us to have now. He wants us to have now what they got at pentecost - the personal presence of Jesus Christ, and if we have that, he will be closer to us than if he was here in the body. He wants to come closer to you and me than he would be if he should come to the meeting here every night and sit down with us. That is what he wants now.

The light, and love, and power of the indwelling Christ shone out through them, so that men, beholding, "marveled; and they took knowledge of them, that they had been with Jesus." Acts 4:13.

The time has come when he wants that message borne that way, and he is going to have it borne that way. If those who profess his name now will not let him come in his fulness, so they can bear the message that way, he will find a people that will. That is we are now. We cannot dally any longer." **A. T. Jones; Lecture 13, 1893 bulletin.**

"All that Christ was to the disciples, He desires to be to His children today; for in that last prayer, with the little band of disciples gathered about Him, He said, "Neither pray I for these alone, but for them also which shall believe on Me through their word." John 17:20. Jesus prayed for us, and He asked that we might be one with Him, even as He is one with the Father. What a union is this! The Saviour has said of Himself, "The Son can do nothing of Himself;" "the Father that dwelleth in Me, He doeth the works." John 5:19; 14:10. Then if Christ is dwelling in our hearts, He will work in us. **Ibid**

Israel had the word of faith. That word had the power to carry them to the promised land unharmed and without any loss of men in warfare. In Deut. 1:30, This

word of faith is written. " The LORD your God who goeth before you; he shall fight for you, according to all that he did for you in Egypt before your eyes;"(WEB, Deut 1:30) God had promised to fight for them, in fact, he had demonstrated his way of fighting for Israel. God made a promise to Abraham , Isaac and Jacob to give them and their children the land of Canaan, indeed more than the earthly Canaan. God himself had promised to take them to Canaan. Let us be very clear, Canaan, earthly and heavenly was beyond the reach of the Israelites. On their own they could never overcome their enemies. The land of Canaan must therefore be received as a gift. It must be had through the promises of God. But to receive what God has promised, a person must believe Him, must depend upon Him, must trust Him, in short a person must yield to the word of God. Therefore anyone who will possess the heavenly Canaan can do so only by yielding the heart and submitting the will to the word of God . This yielding must be exercised moment by moment at every step. The promise is a Gift, it cannot be fought or worked for, it must be received by faith. All enemies must be overcome by faith.

Will this leave us idle? Did it leave Caleb and Joshua idle? It will never leave us idle.

"The man that is so anxious and so dreadfully afraid that you will not let him have any works to do, and that you are going to destroy all his works—if Christ is dwelling in his heart, he will find work to do. Brethren, don't be so anxious about works; find the lord Jesus Christ ,and you will find work, more than you can do. But the difficulty is, when the people get their mind on works, and works and works, instead of upon Jesus Christ in order to work, they pervert the whole thing. Satan does not care how much a man professes justification by faith, so long as he keeps his mind on works." **A. T. Jones; Lecture 13, 1893 bulletin.**

"When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His word, are facts that even Satan and his hosts cannot at heart deny.

The Bible says that "the devils also believe, and tremble;" but this is not faith. James 2:19. Where there is not only a belief in God's word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love and purifies the soul

"Where there is not only a belief in God's word, but a submission of the will to him; where the heart is yielded to him, the affections fixed upon him." Now these are weighty expressions, they are worth considering. 'The submission of the will to him,' is it done? Is your will submitted to him never to be taken back, or exercised in your own way or for your self? Is your will surrendered to him? Yours? Yours I mean! Has he your will? Says one, "I think he has." Well, you want to know it. "Well, says another, I have been trying to submit my will to him." Well stop trying and submit your will to him and be done with it, and know it.

"The submission of the will to him," is your will submitted to him? Is it gone so that you know it is gone, and that you have no wish or impulse or

inclination ever in any situation to use it yourself? Is it gone? You can know it. You can know whether that is done. How? Why by doing it, and telling the Lord it is done and it is so. Of course a man knows it is so when it is done. [A voice: " If he does not know it, it is not done."] Exactly. Ibid

Why did Israel perish in the wilderness? They were trusting to themselves, they refused to believe God, to yield to His powerful active word.

" And Chaleb stayed the people from speaking before Moses, and said to him, Nay, but we will go up by all means, and will inherit it, for we shall surely prevail against them. But the men that went up together with him said, We will not go up, for we shall not by any means be able to go up against the nation, for it is much stronger than we. And they brought a horror of that land which they surveyed upon the children of Israel, saying, The land which we passed by to survey it, is a land that eats up its inhabitants; and all the people whom we saw in it are men of extraordinary stature. And there we saw the giants; and we were before them as locusts, yea even so were we before them."(LXE, Num 13:31-34)

" And all the congregation lifted up their voice and cried; and the people wept all that night.

And they said one to another, Let us make a ruler, and return into Egypt.

" And the Lord said to Moses, How long does this people provoke me? and how long do they refuse to believe me for all the signs which I have wrought among them?"(LXE, Num 14:1,4 ,11)

"Then I said to you, Dread not, neither be afraid of them.

The LORD your God who goeth before you; he shall fight for you, according to all that he did for you in Egypt before your eyes;

And in the wilderness, where thou hast seen how the LORD thy God bore thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the LORD your God,"(WEB, Deut 1:29-32)

Why did they not get into the promised land. **They cried, they wept but they did not yield.** They rejected the message, they rejected that alone which would have fitted them for carrying the message and entering the land.

" Now I ask again, is your will submitted to him? Is that thing done? Have you gone over that barrier ,and stand where you know that you stand there, and that you know that your will is surrendered to him, for him to use in his way, and that there is no further question about it, and no dissent from it in any way? Now is your will submitted to God for him to use as he pleases and you have no objections at all; you have no thought or inclination to use it your way; you want him to do his way, and that is all you care for? Is that so? Is your will there? [congregation: "Yes."]

Are any here in whom it is not so? You just go and tell the Lord all about it. Tell him, "Lord ,I submit every thing to thee; everything goes; nothing stays;

I do not retain a single thing; all is gone; everything, will and all,-to thee, that thou mayest use it both to will and to do.” Brethren, we every one need to do just that, here , each day. The Lord wants to come in here in just the way that that will let him. *But as long as I reserve some of my will, I will go my way in spite of myself, I can not have God use me fully :- He can not come in fully:- Christ can not come in fully, unless there is a full submission to him. Let there be some dying here. Let there be some actual dying to self. That is what it means; it means death: and of course people never struggle to die; they struggle to stay alive , if there are any struggles. Bear in mind that it is not enough to “want” to die. Go ahead and die; that is what the Lord wants. Says one, How shall I do that? He tells how: “Reckon yourselves to be dead indeed.” Dead indeed. “Reckon yourselves to be dead indeed unto sin,” and God will furnish the fact. The point is, brethren, we need to get acquainted with the Lord . The trouble is, people are not personally acquainted with the Lord, and do not know how these things are with him. "Where the heart is yielded to him." How much of it? [Congregation: "All of it."] Is it done? [Congregation: "Yes."] The whole heart is gone? Everything is gone? Well says one, I have yielded all I know. Well, now just take the other step, and yield all you do not know.*

Elder O. S. Ferren. When a person does that, is he poor, and miserable?

Elder Jones. Yes, sir.

Elder Ferren. And naked and blind?

Elder Jones. Yes, sir.

Elder Ferren. And does not know it?

Elder Jones. I say, Yes, of course he is. But, thank the Lord, he has riches that embrace the universe. Says one, I cannot understand that. I cannot either; but I know it is a fact.

Why, brethren, let us bear this in mind to start with, and never try to forget it, because the further you go the more you will see it is a fact, that when we get hold of the gospel of Jesus Christ just as it is, we find at every turn, and in every phase of it, the mystery of God. At every point, and in every turn, you find a place and a situation in which nothing can explain it but God, and all you can do is to believe that God is there. It is so and you will know the fact, and let him go ahead and explain it. It will take eternity to do that. What he wants you and me to do is to be glad that we have eternity before us in which for him to explain it to us. I am going to be glad that I have eternity to live in, not bother about whether I understand this, that, or the other. No. God forbid that we should throw away eternal life because we cannot understand all that God understands. But, ah! There is the same spirit again that Satan had to be equal with God; and not submit to any unless we can understand all. Let that mind be put away. And let us believe the Lord, and let him take his own good time to explain it.

Well, then, is your heart yielded to him? Now that thought I had a

moment ago. Many say, "I have surrendered to the Lord all I know." That is not enough. What you want to do is to surrender to him all you know, and all you do not know. Because when I surrender to him only what I know, there are a good many things left that I do not know; a good many situations where I will meet myself; a good many things will come up, and I will meet something that will be very attractive and desirable to me; and if I have not surrendered all, what then? There will be a contest, whether I will surrender that or not. So I am kept constantly in how water, to know whether I am surrendered to the Lord or not. The Lord wants you to get out of the hot water, and stay out. Surrender everything you know and everything you do not know. Let everything go to him, with no reservation now or evermore, then you are not afraid of anything; you do not care if you drop into the bottom of the sea the next minute. It is all surrendered, you are in his hands and then you have got something, that man has got something; he has something he never had before, and he has something that he cannot get until he does just that thing.

"The affections fixed upon him." Are your affections fixed there, so that he takes precedence of everything? So that he is first before everything? Nothing at all coming into the account anywhere or at any time? Is that so? When a man does that he has got something; he has indeed, and he knows it. Well, says one, is not a man to care for his wife and children? Why, they are all surrendered to the Lord too, and cannot the Lord care for them a great deal better than you can without being surrendered to him? They surrendered too, and instead of the situation being this: that when my affections are fixed upon him they are severed from those who are dear to me, it is the other way; when my affections are fixed upon him, they are intensified and deepened and glorified, upon those who are tenderly connected with me. Why, people miss it all when they think that to fix the affections on God is going to separate them from somebody they like while on the earth; it is the only way they can love properly those whom they think they like on the earth.

Well now, is it so? Is the will submitted to him? Is your heart yielded to God, so that your affections are fixed upon him? Is it done, so that you can stand before him and thank the Lord that it is so? I do not mean to stand up in the congregation and say that it is so, but just tell it over to the Lord that it is so. People will get up in the congregation and say things there that they will not say to the Lord. You tell it to the Lord. Tell him that your will is given up bodily to him. Submit the whole thing without a particle of reservation now or evermore, and just tell him that your heart is yielded up to him, for it is good for nothing and you want his heart instead of yours, and after that your affections are fixed upon him, and that there they stay. And they will stay there. Tell him that all the time, every day; tell him wherever you go. Live with him, brethren; live with him; live with him; that is what he wants.

Why he is raised from the dead, and we are raised up with him that we may live with him. Rom. 6:8. His personal presence is to be with us. That is what the Laodicean message is to do for us; it brings the presence of Christ to live in us.

This you can do alone for yourself, and nobody else can do it for you. Brethren, let us go to doing that. Let us get into that place. When a man is there, then he simply waits the direction of the Lord; waits the time of the Lord. When the Lord gets ready to pour out his Holy Spirit there is nothing to hinder. If there be something that he does not know, Oh well, that was surrendered long ago. It may be as dear as the right eye; but that went long ago. It is gone, thank the Lord; and so there is nothing between you and him, and he can pour out his Spirit whenever he pleases. That is where he wants you and me to stand in this Conference, waiting for him to give us that teaching of righteousness according to righteousness,

Now how much of Christ are we to have. When the personal presence of Christ comes to us he will be closer to us than if he would come in here to meeting with us every day. Is that so? [Congregation: "Yes, sir."] Well, then, that is the gospel, is it not? That is the righteousness of God, which is by faith of Jesus Christ. That is the gospel, "for therein is the righteousness of God revealed from faith to faith." Rom. 1:17. Oh no! From faith to works! The righteousness of God is revealed from faith to works! "The righteousness of God is revealed from faith to FAITH," thank the Lord.

Israel having rejected the word of God, rejected the means, the Power by which alone they could receive the land. Without the word of God, the Promise of God, they had no title to the Promise Land.

On the other hand Caleb demonstrates the power of faith, of trusting to God's promise, God's word and depending on that word, he yielded to the powerful word and it worked in him, and carried him through the wilderness passed his enemies and into the promised land.

Let us consider this passage and see the power of the promise God made to them. "Then the children of Judah came to Joshua in Gilgal: and Caleb the son of Jephunneh the Kenazite said to him, Thou knowest the thing that the LORD said to Moses the man of God concerning me and thee in Kadesh-barnea.

Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to explore the land; and I brought him word again as it was in my heart.

Nevertheless, my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

And Moses swore on that day, saying, Surely the land on which thy feet have trodden shall be thy inheritance, and thy children's for ever; because thou hast wholly followed the LORD my God.

And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spoke this word to Moses, while the children of Israel wandered in

the wilderness: and now, lo, I am this day eighty five years old.

As yet I am as strong this day, as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

Now therefore give me this mountain, of which the LORD spoke in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fortified: if the LORD will be with me, then shall be able to drive them out, as the LORD said.

And Joshua blessed him, and gave to Caleb the son of Jephunneh Hebron for an inheritance.

Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite to this day; because that he wholly followed the LORD God of Israel."(WEB, Jos 14:6-14)

What was it that kept Caleb? It was the word of God. How did he conquer? By yielding to the the promise and power of God.

We will read these words from E. G. White.

" Before the distribution of the land had been entered upon, Caleb, accompanied by the heads of his tribe, came forward with a special claim. Except Joshua, Caleb was now the oldest man in Israel. Caleb and Joshua were the only ones among the spies who had brought a good report of the Land of Promise, encouraging the people to go up and possess it in the name of the Lord. Caleb now reminded Joshua of the promise then made, as the reward of his faithfulness: "The land whereon thy feet have trodden shall be thine inheritance, and thy children's forever, because thou hast wholly followed the Lord." He therefore presented a request that Hebron he given him for a possession. Here had been for many years the home of Abraham, Isaac, and Jacob; and here, in the cave of Machpelah, they were buried. Hebron was the seat of the dreaded Anakim, whose formidable appearance had so terrified the spies, and through them destroyed the courage of all Israel. This, above all others, was the place which Caleb, trusting in the strength of God, chose for his inheritance.

"Behold, the Lord hath kept me alive," he said, "these forty and five years, even since the Lord spake this word unto Moses: . . and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain, whereof the Lord spake in that day: for thou heardest in that day how the Anakim were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said." This request was supported by the chief men of Judah. Caleb himself being the one appointed from this tribe to apportion the land, he had chosen to unite these men with him in presenting his claim, that there might be no appearance of having employed his authority for selfish advantage.

His claim was immediately granted. To none could the conquest of this giant stronghold be more safely entrusted. "Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance," "because that he wholly followed the Lord God of Israel." Caleb's faith now was just what it was when his testimony had contradicted the evil report of the spies. **He had believed God's promise that He would put His people in possession of Canaan, and in this he had followed the Lord fully.** He had endured with his people the long wandering in the wilderness, thus sharing the

disappointments and burdens of the guilty; yet he made no complaint of this, but exalted the mercy of God that had preserved him in the wilderness when his brethren were cut off. Amid all the hardships, perils, and plagues of the desert wanderings, and during the years of warfare since entering Canaan, the Lord had preserved him; and now at upwards of fourscore his vigor was unabated. He did not ask for himself a land already conquered, but the place which above all others the spies had thought it impossible to subdue. By the help of God he would wrest his stronghold from the very giants whose power had staggered the faith of Israel. It was no desire for honor or aggrandizement that prompted Caleb's request. The brave old warrior was desirous of giving to the people an example that would honor God, and encourage the tribes fully to subdue the land which their fathers had deemed unconquerable.

Caleb obtained the inheritance upon which his heart had been set for forty years, and, trusting in God to be with him, he "drove thence the three sons of Anak." Having thus secured a possession for himself and his house, his zeal did not abate; he did not settle down to enjoy his inheritance, but pushed on to further conquests for the benefit of the nation and the glory of God. The cowards and rebels had perished in the wilderness, but the righteous spies ate of the grapes of Eschol. To each was given according to his faith. The unbelieving had seen their fears fulfilled. Notwithstanding God's promise, they had declared that it was impossible to inherit Canaan, and they did not possess it. But those who trusted in God, looking not so much to the difficulties to be encountered as to the strength of their Almighty Helper, entered the goodly land. It was through faith that the ancient worthies "subdued kingdoms, . . . escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Hebrews 11:33, 34. "This is the victory that overcometh the world, even our faith." 1 John 5:4. P& P Chapter 48 pg. 510-512

We have this command as found in Matt. 28:19-20. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.

Teaching them to observe all things whatever I have commanded you: and lo, I am with you always, even to the end of the world. Amen.

"(WEB, Matt 28:19-20)

Now, how only can this command be righteously and faithfully carried forward? Only by the power, presence and promise of God. It therefore follows that this must be a work of faith.

"The presence of Christ, the personal presence of Christ "Christ in you the hope of glory" that is the gospel, isn't it? Now, see here and there is not any need of their being a particle of misunderstanding about this question of faith and works, or a particle of hesitation about it see here: Christ was in the world once, wasn't he? [Congregation: "Yes."] He did not do anything of himself. "Of mine own self I can do nothing." The Father dwelt in him. He did the works. "The Father that dwelleth in me he doeth the works." John 14:10."As my Father hath sent me, even so send I you."

As God was in Christ, Christ is to be in us. Is that so? [Congregation: "Yes."] Is Christ the same yesterday, to-day and forever? [Congregation: "Yes."] How did he act when he

was on earth, in the flesh it was my flesh that he had; it was your flesh that he had; how did he act in that, when he was here before? He went about doing good, he cared for the sick, sympathized with them. "He hath borne our griefs, and carried our sorrows." Bears our sickness. His sympathy with the sick was so close that when he went to minister to them he actually entered into their feelings, he actually bore their sicknesses. How will he act when he is in our flesh now? [Voice: "He will act the same way."] How will he act when he is in your flesh? When he is in the flesh now? [Voice: "As he acted then."]

Don't you see then how that the works take care of themselves in him who has faith in Jesus Christ, I do not mean that satanic belief; I mean the man that has faith. Then don't you see what those people miss who get their minds on works, more than on Christ? They miss the very incentive and the very power that alone can do the things that are good, to reach and minister to the sick in the right spirit, to visit the poor and minister to them in the right spirit. Have not you seen people that have ministered to the poor and the sick, in a way that makes those people feel worse than if they had not gone there at all? That is not the kind of ministering that Jesus Christ does. That is not the kind of ministering he does. No, sir. It is Christ in you. And when he goes with you and in you there stands the testimony, "It will win even from worldlings the statement, 'They are like Jesus.'"

What does he want the world to see in us? [Congregation: "Christ."] He wants the world to see in our lives, Jesus Christ, the life of Christ, Christ in you the hope of glory, and they will know it, and you will know it. Be sure that Christ is there, and the Spirit of the Lord will convey to peoples' minds that he is there. But as certainly as you and I appear instead of Christ, that is all that will appear and the world will see only that.

Now brethren, is there any real need of anybody getting any misunderstanding, of having any hitch at all about whether righteousness by faith, justification by faith carries with it in itself the very living virtue of God to work in God's way? Is there any need of it? No. Not the least. And it will never be done by any mind that is submissive to God. It will not be done by the mind that is yielded to God, and wanting to have God's way, Christ first and least, and through all, and in all, and over all. Because then he becomes so acquainted with Christ that he knows that faith in Jesus Christ brings that divine presence, and that divine power, and that divine virtue, and that divine grace, that will so make him who receives it, so move upon him, that he who has the most faith will be the one of all the world that will do the most work. Why you cannot separate it. The divine life is in it; the divine power is in it; the divine word is in it.

Did not Paul strive, says one, and does not the Saviour say, "Strive to enter in at the strait gate"? Yes, he does; and Paul tell us how. Let us turn and read that; it is right upon this very line, and then we will quit for tonight. It is in the first chapter of Colossians, the 25th verse and onward: The gospel "whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and generations, but now is

made manifest to his saints: to whom God would make known what it the riches of the glory of this mystery among the Gentiles."

What is it that God wants to make known, at this time, to you and me? He wants to make known "what is the riches of the glory of this mystery." That is a great deal, is it not? How great are the riches of the glory of the mystery of God? How great? As great as God. Then how can we know them except by the mind of Christ, which is brought to us by the Holy Spirit bringing his presence.

Now then: "Which is Christ in you, the hope of glory: whom we preach, warning everyman, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me MIGHTILY."

How can I strive when I have nothing to strive with? "Without me ye can do" how much? [Congregation: "Nothing."] Is that so? [Congregation: "Yes"] Then without Christ I want to know how you are going to strive. Without him how are you going to strive? I want you to think of that. "Without me ye can do nothing." "Dead in trespasses and sins." Is that so? How can a dead me strive? When we were without strength." Rom. 5:6. Were we without strength? [Congregation: "Yes."] That is so. The how can a man strive who has not strength? Don't you see, then that it is an utter satanic perversion of the divine idea, to go to striving and working and wearing the life out in order to get to Christ to obtain this gift of justification. No; it is the free gift of God to every man, and every man who receives it, receives Jesus Christ himself indeed. The gospel is the power of God unto salvation unto every one that believeth. Then he who surrenders all, yields all and obtains that power of God, that living Saviour to whom is given all power in heaven and earth he has something to strive with; he has strength that he can put to a good purpose; he has power with which he can do something.

Then where does the striving come in? To find the Lord? Or to use the power which the Lord gives, which he puts into us? Which is it? [Voice: "To use the power."] Assuredly. Then do not let us get it on the wrong side; brethren, let us have it on the right side.

"Striving according to his working, which worketh in me mightily." As he says in that other place: "The love of Christ constraineth is." 2 Cor. 5:14. Constrains, impels, drives on with an irresistible force. That is the idea that is in the word striving. Other translations give it, "Agonize" to enter into the strait gate. And they do really and bodily agonize and wear themselves out, doing penance, just like any other Catholic and they will do it all in order to move the Lord; so that he will have pity on them. That is not the thought.

It is agonizing, but everybody who is acquainted with it, knows that the word is taken from the Greek games, the Greek races. One who entered the games was an agonister. They started out to run a race. Now what does he do? He just strains every nerve to

win the race; every faculty of his being is devoted to the object before him, isn't it? {Congregation: "Yes, sir."} Now that is bodily exercise; that is bodily striving, agonizing. Is this that kind that Christ is talking about? [Congregation: "No."] What kind is this? Spiritual. Yes, of course. Then carrying that thought from bodily exercise, that bodily straining of every nerve, carrying that into the spiritual realm, what does it signify? Doesn't it signify that complete surrender of the will to Christ, that surrender of the heart, and the affections to him, that makes no reserve? And there is no reservation; it yields everything to him, every fiber of the being is devoted to the one object, and the glory of God. Is not that so? Then his power moving us, his divine power urging us on, don't you see? I say again, that in all cases he who believes in Jesus Christ most fully will work most for him.

Now let us have this word, and that will be the best close I could make to the whole thing to-night. "The heart that rests most fully upon Christ will be the most earnest and active in labor for him. "Steps to Christ," page 79: Amen. [Congregation: "Amen."] Do not forget that now. So not think that the man who says that he rests wholly upon Jesus Christ is either a physical or a spiritual loafer. If he shows this loafing in his life, he is not resting on Christ at all, but on his own self.

No, sir; the heart that rest most fully upon Christ will be most earnest and active in labor for him. That is what real faith is. That is faith that will bring to you the outpouring of the latter rain; that is faith that will bring to you and me the teaching of righteousness according to righteousness the living presence of Jesus Christ to prepare us for the loud cry and the carrying of the third angel's message in the only way in which it can be carried from this Conference." **A. T. Jones; Lecture 13, 1893 bulletin.**