



## STATEMENT OF BELIEFS

### Article XI – Righteousness by HIS Faith

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**Righteousness by HIS Faith is our only creed by which we may live today.** **Romans 3:22.** Righteousness by His faith is clearly pictured in **Zechariah 3:1-7.** All of our righteousness is as filthy rags. **Isaiah 64:6.** No amount of our righteousness accounts for anything. **Titus 3:5; Romans 3:20; Ephesians 2:9; Hebrews 9:14.** Christ alone is the source of all righteousness. **Romans 3:21-22; Romans 8:1-14.** **Upon conversion, we become a new creation wherein the old things are made dead and all things have become new.** **2Corinthians 5:17.** This is solely an act of God by grace through faith, **Ephesians 2:8, 9,** and this is how we live from henceforth, by faith, **Romans 1:17,** for it is impossible to please God without faith. **Hebrews 11:6.** **We recognize and make use of the tools God has provided us to protect ourselves from the evil one including: the whole armor of God; Ephesians 6:10-17;** prayer; **Philippians 4:6; 1Peter 5:7;** and the Word of God. **Hebrews 4:12.** In addition, our part in cooperation with our Heavenly Father is to crucify self daily, **Luke 9:23, Galatians 2:20; 5:24;** put away (mortify) the evil deeds done in our bodies; **Colossians 3:5-10;** shun the world and all of its trappings; **1John 2:15-17;** make God first in every area of our lives; **Matthew 6:33; 10:37-38;** and accomplish all of this through unconditional, unreserved surrender to the will of our Father which is in heaven. **Matthew 6:10; Romans 6:11-13.** **This is the only means by which the character of Christ will be formed in us and make us ready to meet Him when He returns.** **2Corinthians 3:17-18.**

This article is the crux of our spiritual existence. It is absolutely essential to understand that it has nothing, repeat, nothing to do with us and everything to do with God. Look at Joshua, the high priest in **Zechariah 3.** He had no good thing in and of himself. It was Christ and Christ alone who clothed him in His righteousness. We have no life apart from God and His indwelling Spirit. Our first responsibility in the morning when, as God enables, we rise from our beds, is to commit ourselves to the service of the Lord, crucify self, and ask for the Holy Spirit to give us a fresh infusion of His life and power within us.

**It all begins at salvation. At that point, God re-creates us.** He literally makes us a new creation as indicated in **2Corinthians 5:17.** There is a new nature



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inside of us, **2Peter 1:4**, in which the Holy Spirit dwells. **The physical body is His temple, and we are to treat His temple as holy unto Him. 1Corinthians 3:16, 17; 6:19, 20. That is part of why diet and lifestyle are important. Not only are we to purify our bodies, but our minds as well.** The seat of reason and decision making must also be purified so we can be more sensitive to the leading and guiding of the Holy Spirit. Like Jesus, we are to learn to submit ourselves to God, **James 4:7**, and trust Him in all our ways, and refuse to lean any longer on our own understanding. **Proverbs 3:5, 6.** Every word we speak, every action we take, every thought we think should be at the prompting of the Holy Spirit. **We should be in a constant attitude of prayer so that we can hear God speaking to us in His still small voice. 1Thessalonians 5:17; Luke 21:36. It must be a contrite heart.** This word is found only in the Old Testament and conveys the meaning of a heart that has been broken to pieces. It is a heart in which pride and self have been completely humbled by the consciousness of guilt. Because of that guilt, the heart bears a grief that is so profound that it produces a hatred of sin that, when combined with God's aid and purpose to overcome, will grow as our faith grows until such time as sin is done away with and is no more.

*“LOOK now at sin; pluck off that painted mask, - and turn upon her face the lamp of the Bible. We start: it reveals a death's head. I stay not to quote texts descriptive of sin: it is a debt a burden, a thief, a sickness, a leprosy, a plague, a poison, a serpent, a sting, - everything that man hates it is; a load of evils beneath whose most crushing, intolerable pressure "the whole creation groaneth." Name me the evil that springs not from this root - the crime that lies not at this door. Who is the hoary sexton that digs man his grave? Who is the painted temptress that steals his virtue? Who is the sorceress that first deceives and then damns the soul! Sin! Who, with icy breath, blights the sweet blossoms of youth? Who, brings gray hairs with sorrow to the grave? Who, by a more hideous metamorphosis than Ovid ever fancied, changes sweet children into vipers, tender mothers into monsters,*



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*and their fathers into worse than Herods, the murderers of their own innocents? Sin! Who casts the apple of discord on home hearts? Who lights the torch of war and carries it over happy lands? Who, by divisions in the Church, rends Christ's seamless robe? Sin! Who is the Delilah that sings the Nazarite asleep, and delivers the strength of God into the hands of the uncircumcised? Who, with smiles in her face, and honeyed flattery on her tongue, stands in the door to offer the sacred rites of hospitality, and when suspicion sleeps, pierces our temples with a nail? What Syren is this, who seated on a rock by the deadly pool, smiles to deceive, sings to lure, kisses to betray, and flings her arms around his neck, to leap with us into perdition? Sin! Who petrifies the soft and gentle heart, hurls reasons from her throne, and impels sinners, mad as Gadarene swine, down the precipice into the lake of fire? What witch of hell is it that thus bewitches us? Sin! Who nailed the Son of God to that bloody tree? And who, as if it were not a dove descending with the olive, but a vulture swooping down to devour the dying, vexes, grieves, thwarts, repels, drives off the Spirit of God? Who is it that makes man in his heart and habits baser than a beast: and him who was once but little lower than an angel, but little better than a devil? Sin!*

*Sin! Thou art a hateful and horrible thing; that abominable thing which God hates. And what wonder? Thou hast insulted his Holy Majesty; thou hast bereaved him of beloved children: thou hast defied his power: thou hast despised his grace: and, in the body and blood of Jesus, as if that were a common thing, thou hast trodden under foot his matchless mercy! Surely, brethren, the wonder of wonders is, that sin is not that abominable thing which we also hate.” **Advent Review and Sabbath Herald, Uriah Smith, Editor, December 1, 1859***

*“Sanctification has to do with the affections, and requires us to love God supremely, and our neighbor as ourselves; and so with the law of God. We cannot keep the first four commandments as they should be kept, without loving God supremely; neither can we keep the last six commandments without loving our neighbor as ourselves. And we cannot love God as we should without loving what God loves and hating what God hates (as far as our knowledge extends); and if we love what God loves and hate what God*



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*hates, we will love all righteousness and hate all sin.” D. T. Bordeau, Sanctification, pg. 122*

**We are to make use of the tools God has given us to draw closer and closer to Him, to make our relationship with Him as the top priority.** He is our Father and Christ is our elder brother. He desires for us to commune with Him in prayer, learning of Him through the study of His Word, ever beholding Him and His character and thus becoming like Him. **2Corinthians 3:18. In so doing, we learn to unreservedly surrender our lives to Him, allowing Him complete control of our lives, and thus living His life through us. That is righteousness by His faith and nothing less will do.** This is sanctification in its truest form. This is a must as we learn to dwell in the Most Holy Place of the Heavenly Sanctuary by faith and await His return as King and Lord of all. Only those who have His character will be sealed to the day of redemption and only those will be able to partake of the falling of the latter rain.

*“2Corinthians 5:17. We have seen how we are brought into Christ and how this says if any man is brought into Christ he is a new creature. Galatians 6:15; 5:6, nothing avails but this and faith that works by love of God, being made a new creature by faith. Romans 5:1, 2, 5; 1John 5:3—then keeping the commandments comes in after we are new creatures, so then we must be made good, be made righteous, before we can do good or do righteousness; 1Corinthians 7:19—that is the aim set before us in Christ Jesus. Ephesians 2:8-10. We are created unto good works; made new creatures in him, his righteousness counting for our unrighteousness. The good works God’s creatures are created in Christ to do are the good works we could not do before. So a new creature will aim constantly to keep the commandments. James 2:1, 9. We do not have the faith of Christ with the transgression of the law. Christ did not come to set us free for that, because if we turn from a single point of the law our faith will not avail. But our intent is accepted and ignorant sins are forgiven, yet willful refusal to accept points of truth presented will cause us to lose all the righteousness we ever had. This explains the fast growing evil in the popular churches of today. Years ago the churches were religious—even when the third angel’s message started they were accepted of God but when they*



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*refused to comply with the requirements of the message, then they lost all the righteousness they had and have had to invent all manner of means by which to keep the congregations together, by entertainments. This is the philosophy of the degeneration of the churches. James 2:14. No more does faith profit unless it is kept alive by these works. God has provided, Numbers 18, let us show our faith by our works. Faith is the anchor that holds the craft in the right place to work and the storms beat us nearer home. Verses 21, 23. Abraham was counted righteous when he believed and without works, the other righteousness came in twenty-five years after, so he was not counted righteous by works, that scripture was spoken when he believed and more than twenty-five years after James says the scripture was fulfilled. If he had refused to offer Isaac, his former righteousness would have disappeared, so the obedience of his faith completed his righteousness that he had by faith. **Then our keeping of the commandments is not to become righteous, but because we are righteous.** Romans 8:26 shows that we can not even pray aright, but the spirit does it for us, so our prayers are acceptable only through the intercession of Christ and the merits of his blood. Revelation 8:3, 4. Here is the Intercessor in the sanctuary making intercession for us and God looks upon Christ, His wounds and His sacrifice and accepts them. Christ was perfect before He came to earth, and His absence makes our prayers acceptable, God imputing His prayer for us to us. How is His righteousness imputed to us? Are our acts righteous as far as they go and is His righteousness applied to finish out the work? No. Christ's righteousness starts at the beginning and makes the action what it ought to be. Romans 1:16. Is not our faith greater than when we came here? Do we not see more of His righteousness than we did? How is it we have more faith and see more of His righteousness? Why our faith has grown. So it is day by day. We came daily for greater supply of faith. And we finally have so much of Christ's divine nature in us that we can draw the bow strongly enough to hit the mark, and then we will be keeping the commandments of God. Then is it not Christ's work from the beginning and all his divine power? Where, then, do our works come in? Nowhere. Why then do we strive so hard to keep the commandments, if it avails not? It is only by faith in Christ that we can say*





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we are Christians. **It is only through being one with Him that we can be Christians, and only through Christ within us that we keep the commandments—it being all by faith in Christ that we do and say these things.** When the day comes that we actually keep the commandments of God, we will never die, because keeping the commandments is righteousness, and righteousness and life are inseparable—so, “Here are they that keep the commandments of God and faith of Jesus,” **Revelation 14:12**, and what is the result? **These people are translated.** Life, then, and keeping the commandments go together. If we die now, Christ’s righteousness will be imputed to us and we will be raised, but those who live to the end are made sinless before He comes, having so much of Christ’s being in them that they “hit the mark” every time, and stand blameless without an intercessor, because Christ leaves the sanctuary sometime before He comes to earth. Now some say, “I will live better; I will try to build myself up into that place where God can accept me.” If a child tries to do something to build up himself that you may think more of him, and falls, you say it was selfishness and pride, and serves him right; but if a child tries to do something simply to please you, even though bunglingly done, you commend him and praise him. So with us, if we strive to please our God, no matter how bunglingly we do it, He is so glad to put Christ’s righteousness upon us and all heaven rejoices over it. How often a child tries to help mother and she lets it go on, although mother has to do it all over again—yet she delights in the effort of the child to please her. Now like as a father pitieth his children so the Lord pitieth them that fear Him.

So then we can say with David: “I delight to do Thy law, oh, My God.” Why? Because the love of God was shed abroad in His heart. Now let me read a few texts about pleasing God: **Hebrews 11:6**. The aim of faith is to please God, because He is so good. **Romans 8:8**. Again **2Corinthians 5:14**. The love of Christ draws us and we get that love through faith. But can we love God if we cannot keep the commandments of God? No. We can do neither until we become new creatures. **1John 3:21-22**. Now let us read **Colossians 1:9-10**. We should be able to walk pleasingly before him. **1Thessalonians 4:1**. This then is the root and motive in keeping the



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commandments—to please God, and not to make ourselves righteous. God makes and keeps us righteous and then we keep the commandment to please God Who has done so much for us. **As then it is the power of Christ through which we keep the commandments now, and it will be His power through which we shall live forever in the new earth.** His name to us is what? Jeremiah says it is ‘the Lord our Righteousness.’ **Jeremiah 23:5-6.” A.T. Jones, Kansas City Camp Meeting Sermons, #5 May 1889**

“There are some words and expressions which, by their very frequency of occurrence, make but little impression upon us. We are so familiar with them that we read them and speak them as a matter of course, scarcely thinking that they have any meaning. One such expression is that which begins **the epistle to the Romans**, “Paul, a servant of Jesus Christ.” Two other of Paul’s epistles, the one **to the Philippians**, and the one **to Titus**, as also **Peter’s second letter** and **the epistles of James and Jude**, begin in the same way, and in other places the apostles style themselves, or are styled, the servants of God and of Christ. The prophets, also, and Old Testament worthies, as Moses, Joshua, etc., are called servants of God. That this is more than a catch phrase, and that it is of the deepest significance, will be apparent as we study it.

The Greek word which is translated “servant” in these instances is “doulos”, and is defined by Liddell and Scott as “properly a born bondman, or slave.” It was the regular Greek word for a slave, and was often used of the Persians and other nations subject to a despot. The Revised Version has “bond servant” in the margin of **Romans 1:1**, as the equivalent of the word rendered “servant.”

We may accept the word, “slave,” therefore, as the one which the apostle uses to show the completeness of his subjection to Christ. We have, therefore, only to study the condition of a slave, to know not only how Paul regarded himself, but how all who really serve God must hold themselves. **A slave is one who is the entire property of another.** He cannot dispose of his time nor his actions as he will, but only as his master directs. Neither can he hold property in his own right. His strength is his master’s; and if he earns anything, that which he receives belongs to his master. In the days of American slavery, negroes were often hired out to men who were not their



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*masters, and often they earned large wages, but not a cent of it could they call their own. When their master bought them, they brought no property of their own, and all that they could expect for their service was enough to sustain life. Their time and strength were as absolutely their masters as were those of the horses with which they worked.”*

*Now compare this with what we find set forth in the Scriptures as the proper condition of Christians, who are servants of Christ. Says the apostle Paul: “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” **1 Corinthians 6:19, 20.** Notice the completeness of the subjection. We are not our own, and therefore we cannot have a word to say as to what we shall do. The will of God, and his glory, is to direct us in everything. So the apostle says: “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” **1 Corinthians 10:31.***

*But there is another thought suggested by the word “slave,” as applied to Christians, and that is that they have been reduced to servitude from a previous condition of rebellion. Although, as the Lexicon says, the Greek word for “slave” signifies “a born bondman,” it is a fact that by natural birth no person is a servant of God. By nature we are all the children of wrath. Paul classes himself with us when he says: “For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.” **Titus 3:3.** And in another place he thus contrasts the different kinds of servitude in which men may live:*

*“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.” **Romans 6:16-18.***

*Before any man becomes the born bondman of Christ, he has to be born again. But this new birth implies a previous death, and that death is by crucifixion. See **Galatians 2:20.** Now crucifixion was a form of punishment*





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inflicted on only the worst class of men, and its use as applied to those who thereby become Christ's, shows a previous condition of rebellion. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." **Romans 8:7**. The words of the Lord to Isaiah, concerning the people of Israel, describe the condition of all men by nature:

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever; that this is a rebellious people, lying children, children that will not hear the law of the Lord." **Isaiah 30:8, 9**.

From this rebellious state we are brought into the condition of servants. As it has aptly been expressed, we capitulate, and accept the terms of peace. We become subject to God. The word "subject" or "subjection" carries with it also the relation which we should sustain to God. It comes from two Latin words meaning "under the yoke," and is derived from the Roman custom of erecting a yoke and causing those whom they had conquered in battle to pass under it, as a token of their complete surrender. This ancient custom also explains the act of David, inputting the men of Rabbah "under saws, and under harrows of iron, and under axes of iron," and making them pass through the brick kiln. **2Samuel 12:31**. It was the same as making them pass under the yoke, as a token of their being his servants. So Christ calls us to, "Take my yoke upon you." Taking the yoke of Christ upon us is to yield ourselves completely to him, for him henceforth to rule every act and every thought. As Paul expresses it, it is "bringing into captivity every thought to the obedience of Christ." **2Corinthians 10:5**.

**Right here it should be noticed that true service to Christ is willing service.** We are His bond-servants, brought into captivity to Him, but it was love that bought us, so that we gladly submit. As Olshausen says of Paul: "He had been overcome by the Redeemer, conquered and subdued by His higher power. But as one not merely outwardly conquered, and still disposed to resist, but inwardly subdued, Paul had at the same time become a willing instrument for executing the purposes of the Lord as an apostle."

Moreover, although the word rendered "servant" signifies one subject to a despot, that only indicates the completeness of the control which God has



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over those who are truly His servants, but does not carry with it any idea of degradation. It makes a vast amount of difference to whom one is a servant. The servant of a poor, ignorant, coarse man would be a most abject creature. The slave of such a monarch as Nebuchadnezzar might be a high officer of State. So to be a servant of the Most High God is the highest honor that any creature can have in the universe. Angels in heaven, that excel in strength, do His commandments, hearkening unto the voice of His word, and are glad to declare themselves only fellow-servants with those who on earth are wholly devoted to Christ. **Revelation 22:9.**

Again, **the slave of Christ is the only free man in the world.** Paul says: "For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men." **1 Corinthians 7:22, 23.** David says: "O Lord, truly I am Thy servant; I am Thy servant, and the son of Thine handmaid; thou hast loosed my bonds." **Psalms 116:16.** Here we have bondage and freedom. The man out of Christ is an abject slave; he is "holden with the cords of his sins." But the moment he yields himself unconditionally to Christ to be His servant, the body of sin is destroyed, and henceforth, if he continues to be the Lord's servant, sin has no more dominion over him. He is free to do right. His bondage is the bondage of love, and he finds the yoke easy.

**The Lord will not accept divided service. He will not go into partnership with the devil, each having an equal share in a servant.** A man must be wholly the Lord's, or he is not the Lord's at all. Says Christ: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." **Matthew 6:24.** If, then, we have given ourselves to the Lord as His servants, and then seek in anything to please ourselves only, we rob Him of service which is His due. Our strength, both of mind and body, belongs to the Lord, for He says:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." **Luke 10:27, with verse 28.**



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Now suppose a man indulges a habit which destroys his strength of body and vigor of mind; he is not then the Lord's slave; he is the slave of sinful indulgence. One man eats more than is good for him, more than he needs. He does so, simply because the food tastes good. That extra quantity of food, instead of increasing his strength, is a tax upon it. Strength that he should have to devote to the Lord is perverted to the service of appetite. Now it matters not what that man's profession may be, he is not the bond-servant of Christ. If he were, he would glorify God in eating and drinking, as well as in every other act of life.

Here is a test by which we may settle every question as to the lawfulness or unlawfulness of an act: Will it glorify God? If it will it is not only lawful but necessary. The man who is honest with himself before God in this question can settle which things are unlawful for him, and how far he may go in things that are necessary, as in eating and drinking.

"But what a hardship," says one, "to be obliged to rein ourselves up to such a test." Well, that depends on whether or not we are really the slaves of Christ; whether or not we have willingly, gladly capitulated, accepting His terms, and yielding to His service. If we have, then it is not a task to inquire what will be to His glory, and to do it. We have yielded to Him because in His infinite love and mercy He has enabled us to see that there is more to be desired in His service than in our own; and we have made His will our own. He has made us new creatures, giving us a new heart, and new purposes, so that when we do His will we are simply doing our own, for His will is ours, and our will is His.

"But suppose our will is His, and we have only one longing, supreme desire, namely, to do His will and glorify Him, how can we always do it?" That is answered in the very fact that we are His, wholly His. **We are not our own, but have resigned ourselves into His hands as simple instruments of His will.** We have no power in ourselves, but He has all power, and can make us what He wishes. And here comes in the encouragement of the thought that we serve a mighty Master, one against whom all the powers of earth and hell combined can do nothing. So when the fierce temptation arises, when the infirmity of the flesh would cause us



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to fall, we, having the mind of our Master, to hate sin, flee to Him for strength, and His strength does what our weakness cannot.

What comfort in the thought that the whole thing is comprised in simple submission to God. “Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.”

**Romans 6:13. God wants us to live holy lives; He has shown the strength of His desire for us to be delivered from evil, by giving His Son to die for us. And since God has such an infinite longing for us to be free from sin, and has such infinite power to accomplish His desires, what can hinder the accomplishment of those desires, if we but yield ourselves to Him?** No matter how fully we may have been the servants of sin, we now, having become servants to God, are made free from sin, having our fruit unto holiness, and the end everlasting life. **Romans 6:22.**

No wonder that Paul was able to accomplish such wonderful things. He was the Lord’s slave, wholly and without reserve, and the Lord simply worked through him. Even while the most conscious of his own weakness, he could say: “I can do all things through Christ which strengtheneth me.” **God is not partial; He is no respecter of persons. He is as ready to strengthen us with all might, according to His glorious power, as he was the apostle Paul.** And so no matter what our inherited or acquired weakness, we may be kept by the power of God through faith unto salvation; and when that salvation is revealed, we may be sealed as his servants, to see His face, and stand before His throne, serving him day and night in His temple. Glorious service! Who would not prefer that to the poor, miserable service of self?” **E.J. Waggoner, “A Servant of Jesus Christ,” Present Truth, UK, June 4, 1891.**

**See also, for example, Bible Readings for the Home Circle, 1914 Edition** “Righteousness And Life;” “Consecration;” “Bible Election;” “Bible Sanctification;” “Importance Of Sound Doctrine;” “Present Truth;” and “The Obedience Of Faith.”