

Chap. 9 - The Pearl

The blessings of redeeming love our Savior compared to a precious pearl. He illustrated His lesson by the parable of the merchantman seeking goodly pearls "who, when he had found one pearl of great price, went and sold all that he had, and bought it." Christ Himself is the pearl of great price. In Him is gathered all the glory of the Father, the fullness of the Godhead. He is the brightness of the Father's glory and the express image of His person. The glory of the attributes of God is expressed in His character. Every page of the Holy Scriptures shines with His light. The righteousness of Christ, as a pure, white pearl, has no defect, no stain. No work of man can improve the great and precious gift of God. It is without a flaw. In Christ are "hid all the treasures of wisdom and knowledge." Colossians 2:3. He is "made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Corinthians 1:30. All that can satisfy the needs and longings of the human soul, for this world and for the world to come, is found in Christ. Our Redeemer is the pearl so precious that in comparison all things else may be accounted loss. {COL 115.1}

Those who receive Christ by faith will be looked upon by Heaven as precious pearls for which the merchant man has paid an infinite price, and the human agents who find Christ will realize that they have found a heavenly treasure. They will be anxious to sell all that they have in order to buy the field which contains this treasure. As they contemplate the love of God, as the plan of salvation opens to their view, as the mystery of Christ's condescension becomes plainer to them, as they see the sacrifice that He made for them, they count nothing too dear to give up for His sake. . . . {LHU 232.2}

Pearl of Great Price

While God warns us to beware how we waste truths of the highest value upon those who do not appreciate them, he also presents to us such cases as that of Cornelius and the centurion, "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." An angel came to this man, saying, "Cornelius." When he saw the angel, "he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." {RH, August 8, 1899 par. 1}

There are many today who are in the same position as Cornelius. They are living up to the light they have received, and God speaks to them, as he spoke to Cornelius, and brings them by his appointed agencies to the place where they will receive the truth into good and honest hearts. God reveals himself to those who are striving to form characters that he can approve. The prayers of those who fear him, who recognize their obligations to him, are heard and answered. The Lord takes special notice of those who walk in the light that he has given them, who testify by their deeds that they are trying to honor God. Through a Peter he will present the pearl of great price, and through a Cornelius and his family many souls will be brought to the light. {RH, August 8, 1899 par. 2}

God declares, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." In every place God has his witnesses, who testify to the power of his rich grace. In all their ways they acknowledge God, and he directs their path. They testify to the transforming power of the grace of God; for they stand under the blood-stained banner of Prince Emmanuel. {RH, August 8, 1899 par. 3}

God desires us to realize the value he sets on his believing people. "They that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." {RH, August 8, 1899 par. 4}

Christ has revealed the value of his word. He declares that we must eat and drink his flesh and blood, if we would be partakers of the divine nature. "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." {RH, August 8, 1899 par. 5}

No work of man can improve the great and precious truths of God's word. They are not a mixture of truth and error. They are without a flaw. {RH, August 8, 1899 par. 6}

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He is the same yesterday, today, and forever. The righteousness of Christ, as a pure white pearl, has no defect, no stain, no guilt. This righteousness may be ours. Salvation, with its blood-bought, inestimable treasures, is the pearl of great price. It may be searched for and found. But all who really find it will sell all they have to buy it. They give evidence that they are one with Christ, as he is one with the Father. In the parable the merchant man is represented as selling all that he had to gain possession of one pearl of great price. This is a beautiful representation of those who appreciate the truth so highly that they give up all they have to come into possession of it. They lay hold by faith of the salvation provided for them at the sacrifice of the only begotten Son of God. {RH, August 8, 1899 par. 7}

There are some who are seeking, always seeking, for the goodly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. They have not overcome unholy ambition and their love for worldly attractions. They do not lift the cross, and follow Christ in the path of self-denial and self-sacrifice. They never know what it is to have peace and harmony in the soul; for without entire surrender there is no rest, no joy. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they do not enter therein. Almost but not wholly saved means to be not almost but wholly lost. {RH, August 8, 1899 par. 8}

A daily consecration to God brings peace and rest. The merchant sold all that he had to possess the pearl. When those who are seeking for salvation refuse to fail or be discouraged, they will find peace and rest in the Lord. Christ will clothe them with his righteousness. He will provide them with a clean heart and a renewed mind. These blessings cost the life of the Son of God, and are freely offered to those for whom the sacrifice was made. But how do many treat the proffered gift?--They turn away, choosing rather the pleasures of this life. Christ says of them, "Ye will not come to me, that ye might have life." {RH, August 8, 1899 par. 9}

Sinners are under a fearful deception. They despise and reject the Saviour. They do not realize the value of the pearl offered to them, and cast it away, rendering to their Redeemer only insult and mockery. Many a woman decks herself with rings and bracelets, thinking to gain admiration, but she refuses to accept the pearl of great price, which would secure for her sanctification, honor, and eternal riches. What an infatuation is upon the minds of many! They are more charmed with earthly baubles, which glitter and shine, than with the crown of immortal life, God's reward for loyalty. "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number." {RH, August 8, 1899 par. 10}

1-8. Guard the Church Against Deception.--The instruction in this epistle is addressed to the church of God at Corinth, and directed to be sent to every place where there were companies of saints who had faith in Jesus Christ. As members of the church of Christ, they are said to be "sanctified in Christ Jesus," and "called to be saints." By baptism they pledged themselves to a ministry of good works in seeking to save others who knew not the truth. {6BC 1082.9}

3-6 (John 1:12; Colossians 1:26, 27; 2:2, 3, 10). The Gospel Is True Science.--[Ephesians 1:3-6 quoted.] These divine heights the true believer may reach. All who will may see the mystery of godliness. But it is only through a correct understanding of Christ's mission and work that the possibility of being complete in Him, accepted in the Beloved, is brought within our reach. His long human arm embraces the human family; His divine arm grasps the throne of the Infinite, that man may have the benefit of the infinite sacrifice made in his behalf. And to as many as receive Him, He gives the power to become the sons of God, even to them that believe on His name. {6BC 1113.9}

There are many who are too exalted in their own opinion to receive this mystery. There is a science that the Most High

would have these great men understand; but they cannot see the Truth, the Life, the Light of the world. Human science is not divine enlightenment. Divine science is the demonstration of the Spirit of God, inspiring implicit faith in Him. The men of the world suppose this faith to be beneath the notice of their great and intelligent minds, something too low to give attention to; but here they make a great mistake. It is altogether too high for their human intelligence to reach. {6BC 1113.10}

The gospel message is far from being opposed to true knowledge and intellectual attainments. It is itself true science, true intellectual knowledge. True wisdom is infinitely above the comprehension of the worldly wise. The hidden wisdom, which is Christ formed within, the hope of glory, is a wisdom high as heaven. The deep principles of godliness are sublime and eternal. A Christian experience alone can help us to understand this problem, and obtain the treasures of knowledge which have been hidden in the counsels of God, but are now made known to all who have a vital connection with Christ. All who will may know of the doctrine (RH July 18, 1899). {6BC 1114.1}

Christ "came unto His own, and His own received Him not." John 1:11. The light of God shone into the darkness of the world, and "the darkness comprehended it not." John 1:5. But not all were found indifferent to the gift of heaven. **The merchantman in the parable represents a class who were sincerely desiring truth.** In different nations there were earnest and thoughtful men who had sought in literature and science and the religions of the heathen world for that which they could receive as the soul's treasure. Among the Jews there were those who were seeking for that which they had not. **Dissatisfied with a formal religion, they longed for that which was spiritual and uplifting.** Christ's chosen disciples belonged to the latter class, Cornelius and the Ethiopian eunuch to the former. They had been longing and praying for light from heaven; and when Christ was revealed to them, they received Him with gladness. {COL 116.1}

In the parable the pearl is not represented as a gift. The merchantman bought it at the price of all that he had. Many question the meaning of this, since Christ is represented in the Scriptures as a gift. He is a gift, **but only to those who give themselves, soul, body, and spirit, to Him without reserve.** We are to give ourselves to Christ, to live a life of willing obedience to all His requirements. All that we are, all the talents and capabilities we possess, are the Lord's, to be consecrated to His service. When we thus give ourselves wholly to Him, **Christ, with all the treasures of heaven, gives Himself to us.** We obtain the pearl of great price. {COL 116.2}

Salvation is a free gift, and yet it is to be bought and sold. In the market of which divine mercy has the management, the precious pearl is represented as being bought without money and without price. In this market all may obtain the goods of heaven. The treasury of the jewels of truth is open to all. "Behold, I have set before thee an open door," the Lord declares, "and no man can shut it." No sword guards the way through this door. Voices from within and at the door say, Come. The Saviour's voice earnestly and lovingly invites us: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich." Revelation 3:8, 18. {COL 116.3}

The gospel of Christ is a blessing that all may possess. The poorest are as well able as the richest to purchase salvation; for no amount of worldly wealth can secure it. It is obtained by willing obedience, by giving ourselves to Christ as His own purchased possession. Education, even of the highest class, cannot of itself bring a man nearer to God. The Pharisees were favored with every temporal and every spiritual advantage, and they said with boastful pride, We are "rich, and increased with goods, and have need of nothing"; yet they were "wretched, and miserable, and poor, and blind, and naked." Revelation 3:17. Christ offered them the pearl of great price; but they disdained to accept it, and He said to them, "The publicans and the harlots go into the kingdom of God before you." Matthew 21:31. {COL 117.1}

The term "higher education" is to be considered in a different light from what it has been viewed by the students of the sciences. The prayer of Christ to his Father is full of eternal truth. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." The power and soul of true education is a knowledge of God, and of Jesus Christ whom he hath sent. "The fear of the Lord is the beginning of wisdom." {RH, February 25, 1896 par. 1}

We cannot earn salvation, but we are to seek for it with as much interest and perseverance as though we would abandon everything in the world for it. {COL 117.2}

We are to seek for the pearl of great price, but not in worldly marts or in worldly ways. The price we are required to pay is not gold or silver, for this belongs to God. Abandon the idea that temporal or spiritual advantages will win for you salvation. **God calls for your willing obedience. He asks you to give up your sins.** "To him that overcometh," Christ declares, "will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Revelation 3:21. {COL 117.3}

There are some who seem to be always seeking for the heavenly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. They have not overcome unholy ambition and their love for worldly attractions. They do not take up the cross and follow Christ in the path of self-denial and sacrifice. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they cannot enter there. **Almost but not wholly saved, means to be not almost but wholly lost.** {COL 118.1}

The parable of the merchantman seeking goodly pearls has a double significance: it applies not only to men as seeking the kingdom of heaven, but to Christ as seeking His lost inheritance. Christ, the heavenly merchantman seeking goodly pearls, saw in lost humanity the pearl of price. In man, defiled and ruined by sin, He saw the possibilities of redemption. Hearts that have been the battleground of the conflict with Satan, and that have been rescued by the power of love, are more precious to the Redeemer than are those who have never fallen. **God looked upon humanity, not as vile and worthless; He looked upon it in Christ, saw it as it might become through redeeming love.** He collected all the riches of the universe, and laid them down in order to buy the pearl. And Jesus, having found it, resets it in His own diadem. "For they shall be as the stones of a crown, lifted up as an ensign upon His land." Zechariah 9:16. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." Malachi 3:17. {COL 118.2}

Though Christ endured sorrow which no pen can portray, he did not shrink from the payment of the ransom for lost man. Let the minister and missionary look upon his example of faith and perseverance. Of him it was written, "He shall not fail nor be discouraged till he have set judgment in the earth." You are not to grow weary in well-doing, but to be of good courage in the work of God. It was love that sustained Christ in his humiliation, love for perishing souls that enabled him to endure the insults, the contempt, the rejection of men, and at last led him to die on Calvary, that whosoever believeth on him might not perish, but have everlasting life. The salvation of the lost was the object of Christ's mission to earth, and he died to redeem sinners of every race and every clime. We are to be laborers together with him; for as long as there are sinners to be saved, so long are the followers of Christ to deny self, to work intelligently, to go forth into the high-ways and by-ways, showing forth the praises of Him who hath called them out of darkness into his marvelous light. Christ calls upon all who have discerned the merits of his sacrifice and character, to make known the wonders of redeeming love to those who know him not. He would have us bear with others as he has borne with us in our perversity, in our

backslidings; for he hath not cast us off in our waywardness, but has forgiven our transgression, and clothed us with the robe of his righteousness, drawing us to himself by the cords of his love. {RH, May 24, 1892 par. 11}

But Christ as the precious pearl, and our privilege of possessing this heavenly treasure, is the theme on which we most need to dwell. It is the Holy Spirit that reveals to men the preciousness of the goodly pearl. The time of the Holy Spirit's power is the time when in a special sense the heavenly gift is sought and found. In Christ's day many heard the gospel, but their minds were darkened by false teaching, and they did not recognize in the humble Teacher of Galilee the Sent of God. But after Christ's ascension His enthronement in His mediatorial kingdom was signalized by the outpouring of the Holy Spirit. On the day of Pentecost the Spirit was given. Christ's witnesses proclaimed the power of the risen Saviour. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ. They now saw Him exalted to be "a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. They saw Him encircled with the glory of heaven, with infinite treasures in His hands to bestow upon all who would turn from their rebellion. As the apostles set forth the glory of the Only-Begotten of the Father, three thousand souls were convicted. **They were made to see themselves as they were, sinful and polluted, and Christ as their friend and Redeemer. Christ was lifted up, Christ was glorified, through the power of the Holy Spirit resting upon men. By faith these believers saw Him as the One who had borne humiliation, suffering, and death that they might not perish but have everlasting life.** The revelation of Christ by the Spirit brought to them a realizing sense of His power and majesty, and they stretched forth their hands to Him by faith, saying, "I believe." {COL 118.3}

Then the glad tidings of a risen Saviour were carried to the uttermost bounds of the inhabited world. The church beheld converts flocking to her from all directions. Believers were reconverted. **Sinners united with Christians in seeking the pearl of great price.** The prophecy was fulfilled, The weak shall be "as David," and the house of David "as the angel of the Lord." Zechariah 12:8. Every Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. **All hearts beat in harmony.** The only ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom. **"The multitude of them that believed were of one heart and of one soul. . . . With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."** Acts 4:32, 33. "And the Lord added to the church daily such as should be saved." Acts 2:47. The Spirit of Christ animated the whole congregation; **for they had found the pearl of great price.** {COL 120.1}

These scenes are to be repeated, and with greater power. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant. The Spirit awaits our demand and reception. Christ is again to be revealed in His fulness by the Holy Spirit's power. Men will discern the value of the precious pearl, and with the apostle Paul they will say, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Philippians 3:7, 8. {COL 121.1}

Chap. 10 - The Net

The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." {COL 122.1}

The casting of the net is the preaching of the gospel. This gathers both good and evil into the church. When the mission of the gospel is completed, the judgment will accomplish the work of separation. Christ saw how the existence of false brethren in the church would cause the way of truth to be evil spoken of. The world would revile the gospel because of the inconsistent lives of false professors. Even Christians would be caused to stumble as they saw that many who bore Christ's name were not controlled by His Spirit. Because these sinners were in the church, men would be in danger of thinking that

God excused their sins. Therefore Christ lifts the veil from the future and bids all to behold that it is character, not position, which decides man's destiny. {COL 122.2}

Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation. {COL 123.1}

Again, these parables teach that there is to be no probation after the judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed. {COL 123.2}

God does not desire the destruction of any. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11. Throughout the period of probationary time His Spirit is entreating men to accept the gift of life. It is only those who reject His pleading that will be left to perish. God has declared that sin must be destroyed as an evil ruinous to the universe. Those who cling to sin will perish in its destruction. {COL 123.3}

Chap. 11 - Things New and Old

While Christ was teaching the people, He was also educating His disciples for their future work. In all His instruction there were lessons for them. After giving the parable of the net, He asked them, "Have ye understood all these things?" They said unto Him, "Yea, Lord." Then in another parable He set before them their responsibility in regard to the truths they had received. "Therefore," He said, "every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." {COL 124.1}

The treasure gained by the householder he does not hoard. He brings it forth to communicate to others. And by use the treasure increases. The householder has precious things both new and old. So Christ teaches that the truth committed to His disciples is to be communicated to the world. And as the knowledge of truth is imparted, it will increase. {COL 124.2}

All who receive the gospel message into the heart will long to proclaim it. The heaven-born love of Christ must find expression. Those who have put on Christ will relate their experience, tracing step by step the leadings of the Holy Spirit--their hungering and thirsting for the knowledge of God and of Jesus Christ whom He has sent, the results of their searching of the Scriptures, their prayers, their soul agony, and the words of Christ to them, "Thy sins be forgiven thee." It is unnatural for any to keep these things secret, and those who are filled with the love of Christ will not do so. In proportion as the Lord has made them the depositaries of sacred truth will be their desire that others shall receive the same blessing. And as they make known the rich treasures of God's grace, more and still more of the grace of Christ will be imparted to them. They will have the heart of a little child in its simplicity and unreserved obedience. Their souls will pant after holiness, and more and more of the treasures of truth and grace will be revealed to them to be given to the world. {COL 125.1}

The great storehouse of truth is the word of God-- the written word, the book of nature, and the book of experience in God's dealing with human life. Here are the treasures from which Christ's workers are to draw. In the search after truth they are to depend upon God, not upon human intelligences, the great men whose wisdom is foolishness with God. Through His own appointed channels the Lord will impart a knowledge of Himself to every seeker. {COL 125.2}

If the follower of Christ will believe His word and practice it, there is no science in the natural world that he will not be able to grasp and appreciate. There is nothing but that will furnish him means for imparting the truth to others. Natural science is a treasure house of knowledge from which every student in the school of Christ may draw. As we contemplate the beauty of nature, as we study its lessons in the cultivation of the soil, in the growth of the trees, in all the wonders of earth and sea and sky, there will come to us a new perception of truth. And the mysteries connected with God's dealings with men, the depths of His wisdom and judgment as seen in human life--these are found to be a storehouse rich in treasure. {COL 125.3}

But it is in the written word that a knowledge of God is most clearly revealed to fallen man. This is the treasure house of the unsearchable riches of Christ. {COL 126.1}

The word of God includes the Scriptures of the Old Testament as well as of the New. One is not complete without the other. Christ declared that the truths of the Old Testament are as valuable as those of the New. Christ was as much man's Redeemer in the beginning of the world as He is today. Before He clothed His divinity with humanity and came to our world, the gospel message was given by Adam, Seth, Enoch, Methuselah, and Noah. Abraham in Canaan and Lot in Sodom bore

the message, and from generation to generation faithful messengers proclaimed the Coming One. The rites of the Jewish economy were instituted by Christ Himself. He was the foundation of their system of sacrificial offerings, the great antitype of all their religious service. The blood shed as the sacrifices were offered pointed to the sacrifice of the Lamb of God. All the typical offerings were fulfilled in Him. {COL 126.2}

Christ as manifested to the patriarchs, as symbolized in the sacrificial service, as portrayed in the law, and as revealed by the prophets, is the riches of the Old Testament. Christ in His life, His death, and His resurrection, Christ as He is manifested by the Holy Spirit, is the treasure of the New Testament. Our Saviour, the outshining of the Father's glory, is both the Old and the New. {COL 126.3}

Of Christ's life and death and intercession, which prophets had foretold, the apostles were to go forth as witnesses. Christ in His humiliation, in His purity and holiness, in His matchless love, was to be their theme. And in order to preach the gospel in its fullness, they must present the Saviour not only as revealed in His life and teachings, but as foretold by the prophets of the Old Testament and as symbolized by the sacrificial service. {COL 127.1}

Christ in His teaching presented old truths of which He Himself was the originator, truths which He had spoken through patriarchs and prophets; but He now shed upon them a new light. How different appeared their meaning! A flood of light and spirituality was brought in by His explanation. And He promised that the Holy Spirit should enlighten the disciples, that the word of God should be ever unfolding to them. They would be able to present its truths in new beauty. {COL 127.2}

Ever since the first promise of redemption was spoken in Eden, the life, the character, and the mediatorial work of Christ have been the study of human minds. Yet every mind through whom the Holy Spirit has worked has presented these themes in a light that is fresh and new. The truths of redemption are capable of constant development and expansion. Though old, they are ever new, constantly revealing to the seeker for truth a greater glory and a mightier power. {COL 127.3}

In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets" and "expounded unto them in all the scriptures the things concerning Himself." Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form. {COL 127.4}

There are those who profess to believe and to teach the truths of the Old Testament, while they reject the New. But in refusing to receive the teachings of Christ, they show that they do not believe that which patriarchs and prophets have spoken. "Had ye believed Moses," Christ said, "ye would have believed Me; for he wrote of Me." John 5:46. Hence there is no real power in their teaching of even the Old Testament. {COL 128.1}

Many who claim to believe and to teach the gospel are in a similar error. They set aside the Old Testament Scriptures, of which Christ declared, "They are they which testify of Me." John 5:39. In rejecting the Old, they virtually reject the New; for both are parts of an inseparable whole. No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears. {COL 128.2}

The Old Testament sheds light upon the New, and the New upon the Old. Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker. {COL 128.3}

Truth in Christ and through Christ is measureless. The student of Scripture looks, as it were, into a fountain that deepens and broadens as he gazes into its depths. Not in this life shall we comprehend the mystery of God's love in giving His Son to be the propitiation for our sins. The work of our Redeemer on this earth is and ever will be a subject that will put to the stretch our highest imagination. Man may tax every mental power in the endeavor to fathom this mystery, but his mind will become faint and weary. The most diligent searcher will see before him a boundless, shoreless sea. {COL 128.4}

The truth as it is in Jesus can be experienced, but never explained. Its height and breadth and depth pass our knowledge. We may task our imagination to the utmost, and then we shall see only dimly the outlines of a love that is unexplainable, that is as high as heaven, but that stooped to the earth to stamp the image of God on all mankind. {COL 129.1}

Yet it is possible for us to see all that we can bear of the divine compassion. This is unfolded to the humble, contrite soul. We shall understand God's compassion just in proportion as we appreciate His sacrifice for us. As we search the word of God in humility of heart, the grand theme of redemption will open to our research. It will increase in brightness as we behold it, and as we aspire to grasp it, its height and depth will ever increase. {COL 129.2}

Our life is to be bound up with the life of Christ; we are to draw constantly from Him, partaking of Him, the living Bread that came down from heaven, drawing from a fountain ever fresh, ever giving forth its abundant treasures. If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life. Our prayers will take the form of a conversation with God as we would talk with a friend. He will speak His mysteries to us personally. Often there will come to us a sweet joyful sense of the presence of Jesus. Often our hearts will burn within us as He draws nigh to commune with us as He did with Enoch. When this is in truth the experience of the Christian, there is seen in his life a simplicity, a humility, meekness, and lowliness of heart, that show to all with whom he associates that he has been with Jesus and learned of Him. {COL 129.3}

In those who possess it, the religion of Christ will reveal itself as a vitalizing, pervading principle, a living, working, spiritual energy. There will be manifest the freshness and power and joyousness of perpetual youth. The heart that receives the word of God is not as a pool that evaporates, not like a broken cistern that loses its treasure. It is like the mountain stream fed by unfailing springs, whose cool, sparkling waters leap from rock to rock, refreshing the weary, the thirsty, the heavy laden. {COL 130.1}

This experience gives every teacher of truth the very qualifications that will make him a representative of Christ. The spirit of Christ's teaching will give a force and directness to his communications and to his prayers. His witness to Christ will not be a narrow, lifeless testimony. The minister will not preach over and over the same set discourses. His mind will be open to the constant illumination of the Holy Spirit. {COL 130.2}

Christ said, "Whoso eateth My flesh, and drinketh My blood, hath eternal life. . . . As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. . . . It is the Spirit that quickeneth; . . . the words that I speak unto you, they are spirit, and they are life." John 6:54-63. {COL 130.3}

When we eat Christ's flesh and drink His blood, the element of eternal life will be found in the ministry. There will not be a fund of stale, oft-repeated ideas. The tame, dull sermonizing will cease. The old truths will be presented, but they will be seen in a new light. There will be a new perception of truth, a clearness and a power that all will discern. Those who have the privilege of sitting under such a ministry will, if susceptible to the Holy Spirit's influence, feel the energizing power of a new life. The fire of God's love will be kindled within them. Their perceptive faculties will be quickened to discern the beauty and majesty of truth. {COL 130.4}

The faithful householder represents what every teacher of the children and youth should be. If he makes the word of God his treasure, he will continually bring forth new beauty and new truth. When the teacher will rely upon God in prayer, the Spirit of Christ will come upon him, and God will work through him by the Holy Spirit upon the minds of others. The Spirit fills the mind and heart with sweet hope and courage and Bible imagery, and all this will be communicated to the youth under his instruction. {COL 131.1}

The springs of heavenly peace and joy, unsealed in the soul of the teacher by the words of Inspiration, will become a mighty river of influence to bless all who connect with him. The Bible will not become a tiresome book to the student. Under a wise instructor the word will become more and more desirable. It will be as the bread of life, and will never grow old. Its freshness and beauty will attract and charm the children and youth. It is like the sun shining upon the earth, perpetually imparting brightness and warmth, yet never exhausted. {COL 132.1}

God's holy, educating Spirit is in His word. A light, a new and precious light, shines forth from every page. Truth is there revealed, and words and sentences are made bright and appropriate for the occasion, as the voice of God speaking to the soul. {COL 132.2}

The Holy Spirit loves to address the youth, and to discover to them the treasures and beauties of God's word. The promises spoken by the great Teacher will captivate the senses and animate the soul with spiritual power that is divine. There will grow in the fruitful mind a familiarity with divine things that will be as a barricade against temptation. {COL 132.3}

The words of truth will grow in importance, and assume a breadth and fullness of meaning of which we have never dreamed. The beauty and riches of the word have a transforming influence on mind and character. The light of heavenly love will fall upon the heart as an inspiration. {COL 132.4}

The appreciation of the Bible grows with its study. Whichever way the student may turn, he will find displayed the infinite wisdom and love of God. {COL 132.5}

The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. The gospel is the key that unlocks its mysteries. Through a knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our privilege to understand these wonderful themes. We are to comprehend the deep things of God. Angels desire to look into the truths that are revealed to the people who with

contrite hearts are searching the word of God, and praying for greater lengths and breadths and depths and heights of the knowledge which He alone can give. {COL 133.1}

As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book of the New Testament scriptures is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study. But Christ through His servant John has here declared what shall be in the last days, and He says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Revelation 1:3. {COL 133.2}

"This is life eternal," Christ said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. Why is it that we do not realize the value of this knowledge? Why are not these glorious truths glowing in our hearts, trembling upon our lips, and pervading our whole being? {COL 133.3}

In giving us His word, God has put us in possession of every truth essential for our salvation. Thousands have drawn water from these wells of life, yet there is no diminishing of the supply. Thousands have set the Lord before them, and by beholding have been changed into the same image. Their spirit burns within them as they speak of His character, telling what Christ is to them, and what they are to Christ. But these searchers have not exhausted these grand and holy themes. Thousands more may engage in the work of searching out the mysteries of salvation. As the life of Christ and the character of His mission are dwelt upon, rays of light will shine forth more distinctly at every attempt to discover truth. Each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and looking to heaven with its unnumbered years he will exclaim, "Great is the mystery of godliness." {COL 133.4}

In eternity we shall learn that which, had we received the enlightenment it was possible to obtain here, would have opened our understanding. The themes of redemption will employ the hearts and minds and tongues of the redeemed through the everlasting ages. They will understand the truths which Christ longed to open to His disciples, but which they did not have faith to grasp. Forever and forever new views of the perfection and glory of Christ will appear. Through endless ages will the faithful Householder bring forth from His treasure things new and old. {COL 134.1}

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