

# THE PRESENT TRUTH

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**Power by the Resurrection:** Although Jesus Christ was of lowly birth, he was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:4. Was he not the Son of God before the resurrection? and was he not so declared to be? Certainly; and the power of the resurrection was manifested in all his life. To speak of nothing else, the power of the resurrection was shown in his raising the dead, which he did by the power dwelling in him. But it was the resurrection from the dead that settled the matter beyond all doubt for men.

After his resurrection he met the disciples, and said unto them, "All power is given unto me in heaven and in earth." Matt. 28:18. The death of Christ shattered all the hopes that they had centered in him; but when he "showed himself alive after his passion by many infallible proofs, being seen of them forty days" (Acts 1:3), they had ample proof of his power.

Their sole work thenceforth was to be witnesses of his resurrection and of its power. The power of the resurrection is according to the Spirit of holiness, for it was by the Spirit that he was raised. The power given to make men holy is the power that raised Jesus from the dead. "His divine power hath given unto us all things that pertain to life and godliness."

**The Obedience of Faith:** Paul said that through Christ he had received grace and apostleship for the obedience of faith among all nations. True faith is obedience. "This is the work of God, that ye believe on him whom He hath sent." John 6:29. Christ said, "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46. That is, a profession of faith in Christ which is not accompanied by obedience, is worthless. "Faith, if it hath not works, is dead." James 2:17. "For as the body without the spirit is dead, so faith without works is dead also." Vs. 26.

A man does not breathe in order to show that he lives, but because he is alive. He lives by breathing. His breath is his life. So a man can not do good works in order to demonstrate that he has faith, but he does good works because the works are the necessary result of faith. Even Abraham was justified by works, because "faith wrought with his works, and by works was faith made perfect. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness."

**Beloved of God:** That was a most comforting assurance that was given "to all that are in Rome." How many people have wished that they could hear an angel direct from glory say to them what Gabriel said to Daniel, "Thou art greatly beloved"! The apostle Paul wrote by direct inspiration of the Holy Spirit, and so the message of love came as directly from heaven to the Romans as it did to Daniel. The Lord did not single out a few favorites by name, but declared that all in Rome were beloved of God.

Well, there is no respect of persons with God, and that message of love to the Romans is ours as well. They were "beloved of God" simply because "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Jer. 31:3. And this everlasting love to men is not shaken, although they forget it; for to those who have turned away, and fallen by their iniquity, he says, "I will heal their backsliding, I will love them freely." Hosea 14:43. "If we believe not, yet He abideth faithful; He can not deny Himself."

**Called Saints:** The reader will notice that the words "to be" in Romans 1:7 are indicated as supplied, so that instead of "called to be saints," we may read literally, "called saints." God calls all men to be saints, but all those who accept him he calls saints. That is their title. When God calls people saints, they are saints.

These words were addressed to the church in Rome, and not to the Church of Rome. The Church of Rome has always been apostate and pagan. It has abused the word "saint" until in its calendar it is almost a term of reproach. No greater sin has ever been committed by Rome than the distinction it has made between "saints" and ordinary Christians, making practically two standards of goodness. It has led people to think that laboring men and housewives were not and could not be saints, and has thus discounted true, everyday piety, and has put a premium on pious laziness and self-righteous deeds.

But God has not two standards of piety, and all the faithful people in Rome, poor and unknown as many of them were, he called saints. It is the same to-day with God, although men may reckon differently. The first seven verses of the first chapter of Romans are the salutation. No uninspired letter ever embraced so much in its greeting as this one. The apostle was so overflowing with the love of God that he could not write a letter without covering almost the whole gospel in the salutation. The next eight verses may well be summarized in the words "debtor to all," for they show the completeness of the apostle's devotedness to others. Let us read them carefully, and not be content with one reading:

If Christ dealt with us as we often deal with one another and with our children, we would stumble and fall through utter discouragement. I saw that Jesus knows our infirmities, and has Himself shared our experience in all things but in sin; therefore He has prepared for us a path suited to our strength and capacity, and, like Jacob, has marched softly and in evenness with the children as they were able to endure, that He might entertain us by the comfort of His company, and be to us a perpetual guide. He does not despise, neglect, or leave behind the children of the flock. He has not bidden us move forward and leave them. {Testimonies V.1, Pg.389}