

# *“Let Him Be Righteous Still”*

## *22, Part 2*

*From Glory to Glory*



Character development is said to be the most important work ever entrusted to human beings. During the next hour, we will explore both our privilege and our responsibility to become Christ-like in character. Join us now for this powerful time of personal renewal as Pastor Stephen Wallace takes us "From Glory to Glory."

Good evening, dear friends. So good to see you tonight. Thank you for coming out for another installment in our diligent study of the most important work ever entrusted to human beings - and what is that? – “character building.” We have a very challenging topic tonight. It's part two of the study entitled "**Let Him Be Righteous Still;**" {Rev 22:11} and we are taking extra time on account of the dynamics of this particular group and questions that have come up, and on account of the leading of the Holy Spirit. We're taking some extra time to consider a very controversial topic. Do you recall what it was? We are considering the condition that God's people, by grace, must attain to if they are going to stand without an Intercessor. We are looking at that period of time between the close of probation and glorification; and as we noted yesterday evening, we are trying to traverse a theological mine field.

It is no easy task, my dear friends, and we need to proceed very, very carefully, sticking very, very close to "**what saith the Lord**" on the topic. Do I hear an "amen"? {Amen} I dare not venture more than seconds away from what inspiration has to say, and what I say will only be a consideration with you of what inspiration has to say. You see, **I speak with authority on this topic tonight precisely to the degree that I am not the author of my words, but Jesus is;** and that's, by the way, the only basis upon which any of us can speak with authority. He must author our message, our words; and I have such a burden to present aright the truth tonight, that I'm going to be sharing with you more Scripture and Spirit of Prophecy than in probably any of the other studies. I'm not going to venture very far from "what saith the Lord" on this topic. I dare not; it is too crucial and too controversial; and you know, I want to bare my soul a little bit here. I stand before you with fear and trembling because I am overwhelmed with the responsibility that I have to rightly represent my Lord who is the Truth; and I approach every one of these studies with earnest prayer, not only in my own behalf, but I have brothers and sisters that are praying for me; and I am desperately dependant upon the guidance and power of the Holy Spirit, as we share these studies each night - but I am especially desperately dependant tonight. God forbid, my dear friends, that I should misrepresent the truth. That's my greatest fear. Jesus is the Truth; God forbid that I misrepresent my Lord.

But the second reason that I fear to misrepresent the truth is that, in so doing, it is highly likely that someone would be misled, misdirected, and may lose their way, and that prospect is very frightening as well. I'm just baring my soul with you. I want you to, as we pray, sense a little bit how earnestly I seek your prayers in my behalf, and how earnestly I desire the outpouring of the Holy Spirit. Would you pray for me, as you pray for yourself, before we proceed? Let's spend a few moments on our knees.

*My Father in heaven, in the name of Jesus Christ, the Lord our Righteousness, I come boldly, not because I deem myself worthy but because worthy is the Lamb that was slain. Washed in*

*His blood and clothed in His spotless fleece, I am accepted in the Beloved, and I rejoice in that infinitely costly access that You have provided for us to come into Your very Presence. I come in my own behalf, and I come in behalf of my blood-bought brothers and sisters, to ask that You would graciously pour out upon us tonight the Holy Spirit. We are in need, as we study diligently a vital truth, of spiritual discernment, the supernatural capacity to rightly divide the Word of Truth. I especially stand in need of that Spirit as I lead out in the study of Your Word. Lord God, for Christ's sake and for the sake of His people, please condescend to use me, earthen vessel though I am. Let me be a channel of the blessing of truth. Guide and direct my thoughts and words. May I say what You want me to say, nothing more, nothing less; and please, Father, help me to love my brothers and sisters enough to say things that may even cause me to be resented. If they need to be warned, Father warn them through me. If they need to be exhorted, encouraged, do so through me. If they need to be corrected and even rebuked, please do so through me, for their sake and for Christ's sake; and help us to realize that You chasten because You love, and I pray that Your love would be evidenced even if I must chasten in Your behalf. Please Lord, by the Spirit, take full possession of this body temple, and use it that Your glory might shine through, and Your truth might be proclaimed. Grant this prayer, for I ask it in Jesus' name. Amen.*

The reason that there's much confusion amongst us as a people on this controversial issue regarding the condition that the redeemed must, by God's grace, attain to if they are going to be able to pass through the time of Jacob's trouble without an Intercessor, the reason there's much confusion on this is because of some erroneous, very distorted understandings of the gospel; and we shared that one with you, you remember? - the rectangle. Where at conversion, what is required to meet the standard is imputed to us, but then in the sanctified life, righteousness is imparted to us, and we grow and grow and grow; and the theory is that the more imparted we get, the less imputed we need.

Bless your hearts, some of you were taught this, as I was, and it has terribly distorted your understanding; and the reasoning is that when Christ closes probation, and no longer intercedes for us, we must have enough righteousness in ourselves to stand righteous before God. Though I wasn't told this, it's almost as if the robe of Christ's imputed righteousness is a loaner. It's given you until you and the Holy Spirit can work out enough of your own, or enough, at least, in yourself, so that you don't need any imputed to you - it's all been imparted - deadly heresy, deadly heresy, and it inevitably takes your focus off of who? ...Jesus Christ, and gets you focused where? ...on yourself; and my dear friends, it is on account of that basic, fundamental false gospel that we have subtle variations of what's called the "holy flesh movement." Nobody calls it "holy flesh" any more, but there are those who insist, that at the close of probation, we must be so sinless that we no longer need any imputed righteousness because we have enough in ourselves to stand righteous before God; and my brothers and sisters, I want you to realize that though we must, by God's grace, before the close of probation, learn how to be overcomers, indeed come to the place where, for the love of Christ, we would rather what? ...die than sin, even where? ...in the privacy of the mind. Though we can and must come to that experience, that does not mean that we are thereby sinless, does it? ...because we still have what? "...inbred sin," to use the terminology of inspiration. Remember, **"From the cross to the crown, there is wrestling with,"** what? **"inbred sin."** {RH Nov 29, 1887} - cross, conversion; crown, glorification, which comes after the close of probation.

**So though we are not sinning, we are still sinful by nature,** and that's why we must have imputed righteousness even after the close of probation. Do we have such? I insist we do. Turn with me to the text that we came to in our study last night, but couldn't address except just to refer to it. It's found on page 48, about the middle; it's **Revelation 22:11-12**. There is so much profound truth enfolded in this final verdict that is pronounced regarding every human being on the face of

planet earth, by who? ...Jesus Christ; and please know, my dear friends, that this is the last thing He does as our Mediator, Intercessor and Priest. **This verdict is what culminates the investigative judgment.**

After He pronounces this verdict, He sets aside His priestly robes, puts on His kingly robes, and prepares to come and take us home. What is the verdict? It's two-fold; it's very interesting. Not only is there a verdict for the righteous, but there's a verdict for the unrighteousness. But each of the verdicts, for the righteous and the unrighteous, are both two-fold. Note it, and consider its significance with me. **"He who is unjust;"** that's another way of saying unrighteous, **"let him be,"** what? **"unjust still;"** and what is the second aspect of this terrible verdict? **"He who is filthy, let him be filthy still."** Now, what do we have here? We have here, my dear friends, the irrevocable granting of the title to hell, combined with the irrevocable declaration of the fitness for hell. Did you hear familiar language? - title and fitness.

Now to this point, we have only thought in terms of title and fitness being for heaven, but I must insist that there is also a title and fitness for hell. Are we all together? Now, Jesus, I assure you, is loathe to pronounce this verdict, and if you think that He takes any pleasure in so doing, please think again; and please look at the cross, and consider what He has done so that He would not have to pronounce such a verdict on anyone. **He took the cup of wrath and drank it to the dregs, so that you and I don't have to do it.** Do I hear an "amen"? {Amen} We can drink the cup of life, abundant and eternal. We can drink what He deserved to drink because He drank what we deserved to drink. I assure you that Jesus is loathe to pronounce this verdict, but He must do so. Why? - because He must honor the free will of those who have absolutely insisted on paying the penalty for their own sins; and how have they done so? - by refusing to let Jesus Christ pay the penalty for them, by coming to the foot of the cross, and receiving Him as their personal Savior.

You see, God's justice, my dear friends, requires that our choice be honored; and if we have insisted on paying the penalty for our own sins, by refusing to accept Christ's payment of them for us, then God must honor our choice. As much as He hates to, He must honor our choice; and the same choice, follow: The same choice that caused people to refuse to let Christ take for them the penalty of sin, also is a choice to refuse to let Christ free them from the power of sin - because remember, it's a package deal. **The blood sets us free from the penalty of sin; the water sets us free from the power of sin.** You remember that, don't you, class. That two-fold provision of grace that flows from the pierced side of Christ crucified, is that which liberates us not only from the condemnation of sin, but from the control of sin - not only from its penalty, but from its power; and those who reject Christ as their Savior are rejecting not only liberty from the penalty, but liberty from the power. That's why they remain under the tyranny of sin, self and Satan, and are defiled by sin. That is why the two-fold verdict at the end of time must be pronounced. **"He who is unjust, let him be unjust still. He who is,"** what? **"filthy, let him be filthy still."** You see, because they have rejected the package deal which would set them free from both the penalty and power of sin, they have ended up, by choice, with not only a death sentence, but with abject, total depravity; and God in mercy at that point, really, as well as in justice, will turn them over to the consequence of their choice, which is eternal oblivion.

Mercy, you say? Yes, mercy. Why? - because they are absolutely miserable. Do you hear me, my friends? You see, the pleasures of sin are only for a what? ...a season, and they have experienced that temporary season, but they are on the other side of the pleasures of sin, and they are absolutely miserable, and it is actually merciful of God to terminate such miserable existence, as well as just. You see, please understand that everything God does is a beautiful blend of both justice and mercy. I like to put it this way: God is always justly merciful and He's always mercifully just. That's the God we know. He's always justly merciful and He's always mercifully

just. Terrible verdict: **"He who is unjust, let him be unjust still; he who is filthy, let him be filthy still."**

How long does the "still" cover? - forever. That's an eternal, irrevocable verdict, my dear friends. That is the divine fiat. That is the ultimate declaration of the ultimate authority of the universe. There is no changing that verdict. That is irrevocable and eternal. Please notice something else very significant in the words: **"He who is unjust, let him be unjust still. He who is filthy, let him be filthy still."** Is there anything arbitrary about this verdict? No. "...let him be..." What is God finally doing? ...allowing us the consequence of our own choice. Do you see that? *"I did absolutely everything I could to make it possible for you not to have to die eternally for your sins. There's nothing more that I could possibly have done except force you, and I won't go there, because I will not violate your free will. But because you absolutely refused to accept My provisions, I will have to let you get what you have chosen."* **"He who is unrighteous, let him be unrighteous still. He who is filthy, let him be filthy still."**

Oh, my brother, my sister, please don't put God in that kind of a bind as far as your eternal verdict is concerned. He will have to honor your choice, if you insist on rejecting Christ as the Lord your Righteousness; and please remember, that to accept Christ as our Savior means that we not only accept Him as our righteousness, whereby we might be justified, it means that we accept Him as our Lord, whereby we might be sanctified. You cannot divide Christ. You cannot say, *"Listen, I'm interested in the righteousness part, but don't bother me with the Lordship. I don't want to have to live the sanctified life."* You can't do that! It's a package deal. The same God who, at infinite cost to Himself, made it possible for you to be set free from the condemnation of sin by His imputed righteousness, makes it possible for you to be set free from the control of sin by His imparted righteousness; and the same faith that is sufficient to justify you will be sufficient to cooperate with the Holy Spirit that you might be sanctified.

Indeed, as James puts it so concisely, **"Faith without works is dead."** {Jam 2:20} It's dead; and that takes us to a consideration of the second verdict. It also is two-fold, isn't it? **"He who is righteous, let him be,"** what? **"righteous still; he who is holy, let him be,"** what? **"holy still."** What do we have here? We have the irrevocable declaration of the title to heaven: **"He who is righteous, let him be righteous still,"** combined with the irrevocable declaration of the fitness for heaven: **"He who is holy, let him be holy still."** You see that, don't you? All the way through, my dear friends, justification and sanctification, from the very beginning to the very end, are inseparable! Do I hear an "amen"? {Amen} ...inseparable! God cannot say to anyone, "He who is righteous by My imputed righteousness let him be righteous still," unless He can also say to the same person, "He who is holy by My imparted righteousness, let him be holy still." Are you following this? You and I can never separate the two-fold provision of grace. It's a package deal; and my friends, please understand that the reason...

Follow this very carefully: The reason that God can irrevocably impute His righteousness to these people is because they have, by their choice, come to the place where they are irrevocably submitted to His Lordship. That is very important to understand; I want to repeat that. **The reason why God can irrevocably impute to us His righteousness, and justify us "still," forever, on the basis of that imputed righteousness, is because we have come to the place where we are irrevocably submitted to the Lordship of Christ.**

You see, remember, we noted earlier, we don't believe as a people in "once saved, always saved." Why? Precisely because we always retain, in the entire process of salvation, our free will. Are you with me? God never violates our free will in the process of saving us. When we come to the foot of the cross and choose Christ as our personal Savior, we have imputed to us His infinitely perfect character and we are justified thereby - righteous in the sight of God - not by virtue of what

we are in ourselves, but by virtue of what we are in Christ. But the same faith that will accept the righteousness of Christ, will accept the Lordship of Christ. Remember, **He's the Lord our Righteousness {Jer 23:6}**, and as long as we choose to remain submitted to His Lordship, we remain justified by His righteousness.

Remember our key text in **Hebrews 10:14? "For by one offering He has perfected forever those who are,"** what? **"being sanctified."** Do you want to be perfected forever by one offering? What's that one offering? That's the life and death of Jesus Christ, symbolized in His blood. If you and I want to be perfected forever by one offering, we must be in the process, continually, of what? "...being sanctified." Remember, in the Greek, that's the present active tense: continually being sanctified.

Now as we progress in our Christian experience, we can at any point, decide not to remain submitted to the Lordship of Christ, not to live the sanctified life, can't we? We're free to opt out. We're free to say at any point, *"No, Lord, I don't want to give that sin up. I want to let that sin reign. I want to cling to that sin; I want to cherish that sin;"* and my dear friends, we have the power, the freedom, to make that choice. God never takes that away; and if you and I make that choice, please, we must realize that in choosing to reject the Lordship of Christ, we are choosing also to reject the righteousness of Christ, for He is the Lord our Righteousness. Are you with me? You can't divide Christ. You can't say, *"Listen, I don't want Your Lordship, but I do want You to still make me righteous by Your imputed righteousness - but don't bother me with Your Lordship. Don't make me live a sanctified life, on account of Your imparted righteousness."* You can't go there; you can't do that. You can't divide Christ; and so since we have that option, it's not "once saved, always saved," is it? We have to daily come to the foot of the cross, and daily submit to the Lord our Righteousness, and accept Him by faith as our Savior and as our Redeemer. Do I hear an "amen"? {Amen}

Daily we must make that choice, daily; and my dear friends, it is not until we come to the place, for the love of Christ, that we irrevocably make that choice, that God can irrevocably impute to us His righteousness. Does that make sense to you? This is precisely why we cannot receive the final "atone-ment," **"He who is righteous, let him be righteous still,"** until we experience the final "at-one-ment," **"He who is holy, let him be holy still."** Did you hear what I just said there? You see, the word atonement can be hyphenated in different ways, can't it? The "atone-ment" is what Christ has done to set us free from the penalty of sin. The "at-one-ment" is what He does to set us free from the power of sin. The "atone-ment" justifies, the "at-one-ment" sanctifies. As we become more and more one with Jesus Christ, submitted to His Lordship, we are more and more consistently and fully set free from the power of sin. Are you with me? This is the sanctified life, and the sanctified life is progressive.

We grow from glory to glory, from grace to grace, and every day learn to submit more and more fully to the Lordship of Jesus; and He, through guiding our study of His Word, and through circumstances, brings more and more fully to our attention problem areas in our life that we need to ask His forgiveness for and receive His enabling grace to overcome. We must not only repent, but we must forsake these sins as they are brought to our attention and our awareness. Are you following this? And as we grow from grace to grace, from glory to glory, grow up into **the fullness of the stature of men and women in Christ {Eph 4:13}**, we are learning, for the love of Christ, to remain submitted to His Lordship, until finally we are so settled, for the love of Christ, into the submissive relationship of love-motivated compliance with the Prince of Love that we would actually rather what? ...die than disobey and disappoint Him, and misrepresent Him; and that is the final "at-one-ment."

That is called also the what? ...the sealing. That's coming to the place where you're so settled into the truth that you would rather die than knowingly transgress God's law; and when, when we come to that place, when we have, for the love of Christ, made it such a habit to live not for self, but for Him, that we would not only be willing to die to self by faith, and reckon self dead, to deny self, but we would actually be willing to die physically rather than disobey Him, that is our sealing, that is our final "at-one-ment," and that coincides with the final "atone-ment," and both of those are comprehended in that remarkable verdict "**He who is righteous, let him be,**" what? "**righteous still.**" That's the final "atone-ment." "**He who is holy, let him be,**" what? "**holy still.**" That's the final "at-one-ment;" and at that point, it's once saved, always saved. Amen? {Amen}

Well, what do you know? We do believe in once saved, always saved; and next time someone asks you, "*Do you believe in once saved, always saved?*" You say, "*Yes, I do... but please let me explain WHEN it's once saved, always saved,*" and then take them to Revelation 22:11. My dear friends, at that point, with that verdict, "**He who is righteous, let him be righteous still; he who is holy, let him be holy still,**" it's once saved, always saved! Do I hear an "amen"? {Amen} There is no changing of that verdict, none!

And by the way, please understand something profoundly significant at this point. The fact that our eternal destiny has been irrevocably declared at that point, really makes it a whole lot less of an issue as to how we're going to get from the close of probation to glorification, doesn't it? Are you with me? I mean, whose concern is it to get us from the close of probation to glorification? It's God's concern. He has already declared our eternal destiny. We are signed, sealed and just waiting to be delivered. Amen? {Amen} But my dear friends, when you understand that at that declaration, "**He who is righteous, let him be righteous still. He who is holy, let him be holy still,**" we are home free. It is always saved at that point. Then it just takes a huge burden off your chest, and off your shoulders, as to how you're going to get from the close of probation to glorification, doesn't it?

Listen, the book **Maranatha, page 242: "When Jesus leaves the sanctuary, then they who are holy and righteous will be holy and righteous still; for all their sins will then be,"** what? "**blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy will be unjust and filthy still; for then there will be no Priest in the sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. Therefore what is done to rescue souls...**" - either our own or others, I might interject - "**Therefore what is done to rescue souls from the coming storm of wrath must be done before Jesus leaves the most holy place of the heavenly sanctuary.**" Do I hear an "amen"? {Amen} My dear friends, please know that after that verdict is given, it is too late to get ready! It is too late to get ready; and I must tell you, in behalf of Christ, that that verdict is coming very soon. It's coming very soon. Please don't delay in making sure that you know Christ as the Lord your Righteousness. Do I hear an "amen"? {Amen} ...as the what? ...the Lord your Righteousness. Please enter in to a relationship with Him that allows Him fully to have His way in you, that He might be able to pronounce this verdict in your behalf: "**He who is righteous, let him be righteous still. He who is holy, let him be holy still.**"

Do you understand now what it is that covers the remaining dimension of sin from the close of probation to glorification? It's the imputed righteousness of Jesus. It's the what? It's the imputed righteousness of Jesus. We have come to the place where we would rather die than sin, but we are still what? ...wrestling with inbred sin. We do that until the crown, and the crown won't come until the last moment, "**the twinkling of an eye at the last trump.**" {1 Cor 15:52} So we go through the time of Jacob's trouble, after the close of probation to glorification, still with what? "...inbred sin." There is still a sin factor. What covers it? - the imputed righteousness of Jesus Christ, the imputed righteousness of Jesus Christ; and when Jesus comes in clouds of glory, my dear friends,

what will the redeemed depend exclusively upon to be righteous in His sight? - what they are in themselves? No. - what they are in Jesus.

Remember when He comes? Scripture speaks of it; and by the way, when He comes this next time, is His glory going to be veiled? Oh, no, my friends, oh, no. It was veiled in humanity for the first advent, but for the second advent, it's unveiled. He comes in infinite glory, and brothers, sisters, please remember that God's glory is as a **consuming fire** to sin. {**Heb 12:29**} That's precisely why this vile body must be **changed and fashioned like unto His glorious body** {**Phil 3:21**}, if we're going to be able to go home with Him. The last vestiges of sin, the remaining presence of sin must be removed **"in a moment, in a twinkling of an eye."** to prepare us for that trip to heaven in the presence of unveiled glory. But, please, as we see Him coming, what does Scripture say we cry out? **"Who is able to stand? Who is able to stand?"** {**Rev 6:17**} The redeemed cry that out, **"Who is able to stand?"** ...and what does Jesus say to us? **"My grace is sufficient."** {**2 Cor 12:9**} -My what? "...My grace."

What is grace? Unmerited favor. God's redeemed people, not only after the close of probation, but just moments before glorification, before ascending into heaven, are still dependant upon what? ...grace! Do I hear an "amen"? {Amen} ...unmerited favor! ...grace! ...and as He comes, what do they say? Listen to this; this is a precious insight. It's found in Youth's Instructor, May 31, 1900; bottom of page 48: **Youth's Instructor, May 31, 1900** **"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."** Pause: what are we talking about? - the second coming. - all together? Reading on: **"At that day Christ will be the Judge. Every secret thing will be set in the light of God's countenance."**

Now listen: There will be two radically opposite experiences that every human being will have, either one or the other. The first, the experience of those to whom Christ has had to say, **"He who is unrighteous, let him be unrighteous still. He who is filthy, let him be filthy still."** This is their experience; listen: **"What a contrast there will then be between those who have refused Christ and those who have received Him as a personal Saviour. Sinners will then see their sins without a shadow to veil or soften their hideousness. So woeful will be the sight, that they will desire to be hidden under the mountains or in the depths of the ocean, if only they may escape the wrath of the Lamb."** Oh, brother, sister, God forbid that anyone here be in that group on that day.

God grant that the following be our experience; and this is the experience of all to whom Christ has been able to say, **"He who is righteous, let him be righteous still. He who is holy, let him be holy still."** What will be their experience on that day when Jesus comes? What will they be able to say? I read on: **"But those whose life is hid with Christ in God can say:"** Please notice, where are they? They are hidden - hidden where? ...in Jesus Christ. Well, I thought He was no longer our Intercessor. Oh, that doesn't mean He's no longer our righteousness. Do I hear an "amen"? {Amen} More on that later, my dear friends, that's so important. Though Jesus is no longer our Mediator, He is still our what? ...our Righteousness. Listen: **"But those whose life is hid with Christ in God can say: 'I believe in Him who was condemned at Pilate's bar, and given up to the priests and rulers to be crucified. Look not upon me, a' what? 'a sinner.'**

What do they say moments before glorification of themselves? **'Look not upon me, a' what? 'a sinner, but look upon,'** whom? **'...look upon my Advocate.'** Praise God, He is still our Advocate! Do I hear an "amen"? {Amen} He is still our Advocate! This is after the close of probation, my dear friends, but He's still our what? ...our Advocate. **'Look not upon me, a sinner, but look upon my Advocate. There is nothing in me worthy of the love He manifested for me, but He gave His life for me. Behold me in Jesus.'** Do I hear an "amen"? {Amen} **'Behold me in Jesus. He became sin for me, that I might be made the righteousness of God in Him.'**

Where is their hope exclusively based? {In Jesus} It's based upon what they are by grace in Christ, not upon what they are in themselves. In fact, what do they say? **"Look not upon me, a sinner." "There is nothing in me worthy..." "...nothing in me worthy..."** But do they despair? No, because they have no unconfessed, no cherished sin. In fact, they hate sin with their whole being. They hate it so much they would rather die than have anything to do with it; and they have the right to say, **"Look not upon me a sinner. Though there's nothing worthy in me, see me as I am in Jesus. In Him, I have the righteousness of God."** Amen? {Amen} The righteousness of God is mine in Christ. Oh, brother, sister, I praise God for the good news that's enfolded in that verdict. **"He who is righteous..."** and what's the only way we can ever be righteous? ...by the imputed righteousness of Jesus.

Remember, we noted it earlier: **Review and Herald, September 3, 1901: "...righteousness without a blemish can be obtained only through the imputed righteousness of Christ."** **"Only through the,"** what? **"the imputed righteousness of Christ."** So when God says, **"He who is righteous, let him be righteous still,"** He's saying, **"He who, by my imputed righteousness, is righteous, let him be righteous,"** how long? **"forever;"** and my dear friends, as we've noted earlier, it is the imputed righteousness of Jesus that gives us infinite value through the ceaseless ages of eternity. Inspiration tells us that **the imputed righteousness of Christ elevates us in the sphere of moral value with God. {ST Aug 7, 1879 par. 8}** It is that imputed righteousness of Christ that places us in a higher position of honor than any other being in the universe - even higher than angels who have never fallen! {Amen} ...because we have the righteousness of God imputed to us, and we, in order to be saved, have had God become one of us! ...and both by virtue of the incarnation, and by virtue of the imputation of God's righteousness, the human race is elevated in the sphere of moral value with God through eternity.

You and I will absolutely be astounded and amazed at how precious and valuable the robe of Christ's righteousness is; and how long will we be able to grow from glory to glory into that character-likeness that has been imputed to us? - forever... ...forever. Amen? How long can you approach infinity before you arrive? How long? - forever! That's why the servant of the Lord tells us **the efforts for perfection of Christian character will continue throughout eternity... eternity. {4T 520.1}** I don't know about you, but that thrills this man's heart. You know, eternity is a long time. What if we came to the place where we arrived? What would you do after that? It would get pretty boring, wouldn't it? But will we ever come to the place where we "arrive," where we can't grow any more from glory to glory? No. Why? **Because we are approaching the infinitely glorious likeness of God!** Therefore through the ceaseless ages of eternity, we will be able to soar from glory to glory, always and ever into the infinitely glorious likeness of Christ, but always having an eternity worth of growth ahead of us - and all the while, by God, considered what? ...infinitely perfect, by the imputed righteousness of Jesus Christ. My friends, that prospect ought to thrill you to the core. If it doesn't, something's wrong with you. That is such an infinitely more wonderful prospect and opportunity than anything this world has to offer, that compared to all the riches and honor and glory that the human race could possibly give you it should so far exceed it in attractiveness to you that you aren't even for a moment attracted by this world.

But do you know what the devil does? He gets us so absorbed and caught up in all of the trinkets and all of the trash, and all of **the pleasures of sin for a season {Heb 11:25}**, that we lose sight of **the eternal weight of glory {2 Cor 4:17-18}** that is available to every single one of us. I plead with you, for your sake and for Christ's sake, don't sell your **birthright for a bowl of pottage {Heb 12:16}**, please! Please don't.

**"He who is righteous, let him be righteous still. He who is holy, let him be holy still."** If you choose it, God will let you have it forever. But you must choose it. Will you choose it? It's

easier to say than to do though, isn't it? But my dear friends, please, if you linger at the cross, and behold the love and the price paid to make it possible, that love will motivate you more and more powerfully every day to choose Him, that He might not have died for you in vain. **Behold the Lamb {Jn 1:36}**, and in beholding, you will be changed. Shall we stand?

*My Father in heaven, I thank You so much that when we come to the cross, we find all sufficient grace in the blood and in the water; and I pray that we would come now, and we would come every day between now and that last day, when Jesus comes; and I pray that by faith, we would receive both the blood and the water that we might not only be justified, but sanctified. Not only accounted righteous, but made holy. May we come to know Jesus as the Lord our Righteousness, and may we grow in submission to His Lordship, as we grow in love for Him, so fully and deeply that we will come to the place where we love Him so much we would rather die than reject His Lordship. That's when we can be sealed; that's the final "at-one-ment." Thank You that when we come to that experience, we will be able to receive the wonderful verdict, "He who is righteous, let him be righteous still. He who is holy, let him be holy still." My Father, I pray that that might be the verdict for everyone in this room. In Jesus' name I ask it. Amen. God bless you brothers, sisters.*