

JESUS, OUR SAVIOUR FROM SIN

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Introduction

From the opening of the great controversy it has been Satan's purpose to misrepresent God's character and to excite rebellion against His law, and this work appears to be crowned with success. The multitudes give ear to Satan's deceptions and set themselves against God. But amid the working of evil, God's purposes move steadily forward to their accomplishment; to all created intelligences He is making manifest His justice and benevolence. Through Satan's temptations the whole human race have become transgressors of God's law, but by the sacrifice of His Son a way is opened whereby they may return to God. Through the grace of Christ they may be enabled to render obedience to the Father's law. Thus in every age, from the midst of apostasy and rebellion, God gathers out a people that are true to Him--a people "in whose heart is His law." Isaiah 51:7. PP 338

The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at nought. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! Strange infatuation!
GC 22

The warfare against God's law, which was begun in heaven, will be continued until the end of time. Every man

will be tested. **Obedience or disobedience is the question to be decided by the whole world.** All will be called to choose between the law of God and the laws of men. Here the dividing line will be drawn. There will be but two classes. Every character will be fully developed; and all will show whether they have chosen the side of loyalty or that of rebellion.

Then the end will come. God will vindicate His law and deliver His people. DA 763

Jesus, Our Saviour From Sin - Not In Sin

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people **from their sins.** Matthew 1:21

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12

Jesus came not to save men in their sins, but from their sins. "Sin is the transgression of the law," and if we fail to obey the law, we do not accept our Saviour. The only hope we have of salvation is through Christ. **If His Spirit abides in the heart, sin cannot dwell there.** RH 3-16-1886

Behold the Lamb of God, **which taketh away the sin** of the world. John 1:29

Now, while we point the sinner to Jesus Christ as **the One who can take away sin**, we must explain to him **what sin is**, and show him the necessity of being **saved from his sins, not in them.** He must be made to feel that he must cease to transgress the law of God, which is to cease to sin. RH 9-27-1881

Our **only definition of sin** is that given in the word of God; it is "the transgression of the law;" it is the outworking of a principle at war with the **great law of love** which is the foundation of the divine government. GC 493

The law of God, as presented in the Scriptures, is broad in its requirements. Every principle is holy, just, and good. The law lays men under obligation to God; **it reaches to the thoughts and feelings;** and it will produce conviction of sin in every one who is sensible of having transgressed its requirements. If the law extended to the outward conduct only, men would not be guilty in their wrong thoughts, desires, and designs. But the law requires that the soul itself be pure and the mind holy, that the thoughts and feelings may be in accordance with the standard of love and righteousness.

In His teachings, Christ showed how far-reaching are the principles of the law spoken from Sinai. He made a living application of that law whose principles remain forever the great standard of righteousness--the standard by which all shall be judged in that great day when the judgment shall sit, and the books shall be opened. He came to fulfill all righteousness, and, as the head of humanity, to show man that he can do the same work, meeting every specification of the requirements of God. **Through the measure of His grace furnished to the human agent, not one need miss heaven.** Perfection of character is attainable by everyone who strives for it. This is made the very foundation of the new covenant of the gospel. The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears. 1SM 211

Satan had claimed that it was impossible for man to obey God's commandments; and in our own strength it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience He proved **that humanity and divinity combined** can obey every one of God's precepts.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. This power is not in the human agent. It is the power of God. **When a soul receives Christ, he receives power to live the life of Christ.** COL 314

The gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God desires that the receivers of His grace shall be witnesses to its power. DA 826

For I am not ashamed of the gospel: it is the power of God for salvation to everyone who has faith, . . . "He who through faith is righteous shall live." Romans 1:16, 17

The plan of redemption contemplates our complete recovery from the power of Satan. **Christ always separates the contrite soul from sin.** He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, **to keep him from sinning.** DA 311

Through all ages and in every nation those that believe that Jesus can and will save them personally **from sin**, are the elect and chosen of God; they are His peculiar treasure. They obey His call, and come out of the world and

separate themselves from every unclean thought and unholy practice. . . . It is a sad fact that the great proportion of God's professed people have not had faith in Christ as their personal Saviour. RH 8-1-1893

He who has not sufficient faith in Christ to believe that He can **keep him from sinning**, has not the faith that will give him an entrance into the kingdom of God. 3 SM 360

How Sin Originated

God is love; and he that dwelleth in love dwelleth in God, and God in him. 1 John 4:16

And this is love, that we walk after his commandments. 2 John 6

The **law of love** being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love--service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service.

So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. . . . But a change came over this happy state. There was one who **perverted the freedom** that God had granted to His creatures. **Sin originated with him** who, **next to Christ**, had been most honored of God and was highest in power and glory among the inhabitants of heaven. **Lucifer**, "son of the morning," was first of the covering cherubs, holy and undefiled. "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. . . . Thou wast perfect in thy ways from the day that thou wast created, **till iniquity was found in thee.**"

Little by little Lucifer came to indulge the desire for self-exaltation. The Scripture says, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Ezekiel 28:17. "Thou hast said in thine heart, . . . I will be like the Most High." Isaiah 14:13, 14. PP 34, 35

Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. DA 21, 22

In His dealing with sin, God could employ only righteousness and truth. Satan could use what God could not--flattery and deceit. GC 498

He worked with mysterious secrecy, and for a time concealed his real purpose. . . . He began to insinuate doubts concerning the laws that governed heavenly beings. . . . Many of the angels were blinded by Lucifer's deceptions. PP 37

God in His great mercy bore long with Lucifer. . . . Again and again he was offered pardon on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise were made to convince him of his error. The spirit of discontent had never before been known in heaven. Lucifer himself did not at first see whither he was drifting; he did not understand the real nature of his feelings. But as his dissatisfaction was proved to be without cause, **Lucifer was convinced that he was in the wrong**, that the divine claims were just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. . . . **But pride forbade him to submit.** He persistently defended his own course, **maintained that he had no need of repentance**, and fully committed himself, in the great controversy, against his Maker. GC 495, 496

Thus it was that Lucifer, "the light bearer," the sharer of God's glory, the attendant of His throne, by transgression became Satan, "**the adversary**" of God and holy beings and **the destroyer** of those . . . committed to his guidance and guardianship. PP 40

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. **And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.** Revelation 12:7-9

Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and

benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of His law might be forever placed beyond all question. PP 42

God Created Adam and Eve

So God created man in his own image, in the image of God created he him; male and female created he them. Genesis 1:27

When Adam came from the Creator's hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker. Ed 15

All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order. They were made "in the image of God," and it was the Creator's design that they should populate the earth. They were to live in close communion with heaven, receiving power from the Source of all power. **Upheld by God, they were to live sinless lives.** SD 7

As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health and glowed with the light of life and joy. The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. **So long as they lived in obedience to God, this robe of light continued to enshroud them.** PP 45

God made man upright; He gave him noble traits of character, with no bias toward evil. He endowed him with high intellectual powers, and presented before him the strongest possible inducements to be true to his allegiance. **Obedience, perfect and perpetual, was the condition of eternal happiness.** On this condition he was to have access to the tree of life. PP 49

And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Genesis 2:16, 17

It was the will of God that Adam and Eve should not know evil. The knowledge of good had been freely given them; but the knowledge of evil,—of sin and its results, of wearing toil, of anxious care, of disappointment and grief, of pain and death,—this was in love withheld. Ed 23

The first moral lesson given to Adam was that of self-denial. The reins of self-government were placed in his hands. Judgment, reason, and conscience, were to bear sway. Con 12

The tree of knowledge, which stood near the tree of life in the midst of the garden, was to be a test of the obedience, faith, and love of our parents. While permitted to eat freely of every other tree, they were forbidden to taste of this, on pain of death. They were also to be exposed to the temptations of Satan; but if they endured the trial, they would finally be placed beyond his power, to enjoy perpetual favor with God. PP 48, 49

No longer free to stir up rebellion in heaven, Satan's enmity against God found a new field in plotting the ruin of the human race. In the happiness and peace of the holy pair in Eden he beheld a vision of the bliss that to him was forever lost. Moved by envy, he determined to incite them to disobedience, and bring upon them the guilt and penalty of sin. PP 52

Our first parents were not left without a warning of the danger that threatened them. Heavenly messengers opened to them the history of Satan's fall and his plots for their destruction, unfolding more fully the nature of the divine government, which the prince of evil was trying to overthrow. PP 52

The law of God is as sacred as God Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom. The harmony of creation depends upon the perfect conformity of all beings, of everything, animate and inanimate, to the law of the Creator. God has ordained laws for the government, not only of living beings, but of all the operations of nature. Everything is under fixed laws, which cannot be disregarded. But while everything in nature is governed by natural laws, man alone, of all that inhabits the earth, is amenable to **moral law.** To man, the crowning work of creation, God has given power to understand

His requirements, to comprehend the justice and beneficence of His law, and its sacred claims upon him; and **of man unswerving obedience is required.** PP 52

The angels warned them to be on their guard against the devices of Satan, for his efforts to ensnare them would be unwearied. . . . If they steadfastly repelled his first insinuations, they would be as secure as the heavenly messengers. But should they once yield to temptation, **their nature would become so depraved that in themselves they would have no power and no disposition to resist Satan.** PP 53

In order to accomplish his work unperceived, Satan chose to employ as his medium the serpent--a disguise well adapted for his purpose of deception. . . . **Thus in the garden of peace lurked the destroyer, watching for his prey.** PP 53

Adam and Eve Disobeyed God

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Genesis 3:6

The angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone. But absorbed in her pleasing task, she unconsciously wandered from his side. On perceiving that she was alone, **she felt an apprehension of danger**, but dismissed her fears, deciding that she had sufficient wisdom and strength to discern evil and to withstand it. Unmindful of the angels' caution, she soon found herself gazing with mingled curiosity and admiration upon the forbidden tree. The fruit was very beautiful, and she questioned with herself why God had withheld it from them. Now was the tempter's opportunity. As if he were able to discern the workings of her mind, he addressed her: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Eve was surprised and startled as she thus seemed to hear the echo of her thoughts. . . . Instead of fleeing from the spot she lingered wonderingly to hear a serpent speak. PP 53, 54

To the tempter's ensnaring question she replied: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, **Ye shall not surely die:** for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." PP 54

Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God, and this was what led to her fall. PP 55

The serpent plucked the fruit of the forbidden tree and placed it in the hands of the half-reluctant Eve. . . . "she took of the fruit thereof, and did eat." It was grateful to the taste, and as she ate, she seemed to feel a vivifying power, and imagined herself entering upon a higher state of existence. Without a fear she plucked and ate. And now, having herself transgressed, she became the agent of Satan in working the ruin of her husband. In a state of strange, unnatural excitement, with her hands filled with the forbidden fruit, she sought his presence, and related all that had occurred. PP 55, 56

An expression of sadness came over the face of Adam. . . . Adam understood that his companion had transgressed the command of God, disregarded the only prohibition laid upon them as a test of their fidelity and love. **There was a terrible struggle in his mind.** . . . Love, gratitude, loyalty to the Creator--all were overborne by love to Eve. She was a part of himself, and he could not endure the thought of separation. . . . He resolved to share her fate; if she must die, he would die with her. After all, he reasoned, might not the words of the wise serpent be true? Eve was before him, as beautiful and apparently as innocent as before this act of disobedience. She expressed greater love for him than before. No sign of death appeared in her, and he decided to brave the consequences. He seized the fruit and quickly ate. PP 56

Satan exulted in his success. He had tempted the woman to distrust God's love, to doubt His wisdom, and to transgress His law, and through her he had caused the overthrow of Adam. PP 57

God had power to hold Adam back from touching the forbidden fruit; but had He done this, Satan would have been sustained in his charge against God's arbitrary rule. Man would not have been a free moral agent, but a mere machine. RH 6-4-1901

After his transgression Adam at first imagined himself entering upon a higher state of existence. But soon the

thought of his sin filled him with terror. The air, which had hitherto been of a mild and uniform temperature, seemed to chill the guilty pair. The love and peace which had been theirs was gone, and in its place they felt a sense of sin, a dread of the future, **a nakedness of soul**. The robe of light which had enshrouded them, now disappeared, and to supply its place they endeavored to fashion for themselves a covering; **for they could not, while unclothed, meet the eye of God and holy angels.** PP 57

The knowledge which God did not want our first parents to have was a knowledge of guilt. And when they accepted the assertions of Satan, which were false, disobedience and transgression were introduced into our world. 1SM 214

The halo of glory, which God had given holy Adam, covering him as a garment, departed from him after his transgression. **The light of God's glory could not cover disobedience and sin.** 1SM 270

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. Genesis 3:8-13

The **spirit of self-justification originated in the father of lies**; it was indulged by our first parents as soon as they yielded to the influence of Satan, and has been exhibited by all the sons and daughters of Adam. Instead of humbly confessing their sins, they try to shield themselves by casting the blame upon others, upon circumstances, or upon God--making even His blessings an occasion of murmuring against Him. PP 58

And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: **and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Genesis 3:14-19

It was not the will of God that the sinless pair should know aught of evil. He had freely given them the good, and had withheld the evil. But, contrary to His command, they had eaten of the forbidden tree, and now they would continue to eat of it--**they would have the knowledge of evil**--all the days of their life. From that time the race would be afflicted by Satan's temptations. Instead of the happy labor heretofore appointed them, anxiety and toil were to be their lot. They would be subject to disappointment, grief, and pain, and finally to death. PP 59

Why was not the death penalty at once enforced in his case?--Because a ransom was found. God's only begotten Son volunteered to take the sin of man upon Himself, and to make an atonement for the fallen race. RH 4-23-1901

The instant man accepted the temptations of Satan, and did the very things God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying, "Let the punishment fall on Me. I will stand in man's place. He shall have another chance." FLB 75

Christ "brought life and immortality to light through the gospel" 2 Timothy 1:10. No man can have an independent spiritual life apart from Him. The sinner is not immortal; for God has said, **"The soul that sinneth, it shall die"** Ezekiel 18:4. This means all that it expresses. It reaches farther than the death which is common to all; **it means the second death.** 1SM 297

As soon as there was sin, there was a Saviour. Christ knew that He would have to suffer, yet He became man's substitute. As soon as Adam sinned, the Son of God presented Himself as surety for the human race, with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross of Calvary. FLB 75

Divine Love Had a Plan

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. John 3:16, 17

By infinite love and mercy the plan of salvation had been devised, and a life of probation was granted. To **restore** in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized--this was to be the work of redemption. Ed 15, 16

The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. **Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression.** None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin--sin so offensive to a holy God that it must separate the Father and His Son. **Christ would reach to the depths of misery to rescue the ruined race.** PP 63

In the fulness of time He was to be revealed in human form. He was to take His position at the head of humanity by **taking the nature but not the sinfulness of man.** 7 BC 912

In order to become the advocate of man before the Father, the Saviour would live His life on earth as every human being must, accepting its adversities and sorrows and temptations. As the Babe of Bethlehem, He would become one with the race, and by a spotless life from the manger to the cross He would show that man, by a life of repentance and faith in Him, might be restored to the favor of God. **He would bring to man redeeming grace, forgiveness of sins. If men would return to their loyalty, and no longer transgress, they would receive pardon.** 1SM 223

Adam and Eve felt sincere sorrow and repentance for their guilt. They believed the precious promise of God, and were saved from utter ruin. FLB 75

After their sin Adam and Eve were no longer to dwell in Eden. They earnestly entreated that they might remain in the home of their innocence and joy. They confessed that they had forfeited all right to that happy abode, but pledged themselves for the future to yield strict obedience to God. **But they were told that their nature had become depraved by sin; they had lessened their strength to resist evil and had opened the way for Satan to gain more ready access to them.** In their innocence they had yielded to temptation; and now, in a state of conscious guilt, they would have less power to maintain their integrity. PP 61

In humility and unutterable sadness they bade farewell to their beautiful home and went forth to dwell upon the earth, where rested the curse of sin. The atmosphere, once so mild and uniform in temperature, was now subject to marked changes, and the Lord mercifully provided them with a garment of skins as a protection from the extremes of heat and cold. PP 61

The **sacrificial offerings were ordained by God** to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. **As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God.** This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future and relieved it of its utter desolation. PP 68

God Sent Forth His Son

When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Galatians 4:4, 5

The fullness of the time had come. Humanity, becoming more degraded through ages of transgression, called for the coming of the Redeemer. **Satan had been working to make the gulf deep and impassable between earth and heaven.** By his falsehoods he had emboldened men in sin. It was his purpose to wear out the forbearance of God, and to extinguish His love for man, so that He would abandon the world to satanic jurisdiction. DA 34, 35

With intense interest the unfallen worlds had watched to see Jehovah arise, and sweep away the inhabitants of the earth. . . . But instead of destroying the world, God sent His Son to save it. DA 37

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. **The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him;** His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2. DA 22

Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. **The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion.** Satan had implanted this principle. Wherever it is held, men have no barrier against sin. DA 35

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come . . . to do thy will, O God. Hebrews 10:5-7

That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. John 1:9-11

For more than a thousand years the Jewish people had awaited the Saviour's coming. Upon this event they had rested their brightest hopes. In song and prophecy, in temple rite and household prayer, they had enshrined His name. **And yet at His coming they knew Him not.** The Beloved of heaven was to them "as a root out of a dry ground;" He had "no form nor comeliness;" and they saw in Him no beauty that they should desire Him. Isaiah 53:2. DA 27

He Came As a Babe

And she shall bring forth a son, and **thou shalt call his name JESUS: for he shall save his people from their sins.** Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Matthew 1:21-23

Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also **that holy thing** which shall be born of thee shall be called the Son of God. Luke 1:34, 35

It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam **He accepted the results of the working of the great law of heredity.** What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a **sinless life.** DA 49

The more we think about Christ's becoming a babe here on earth, the more wonderful it appears. How can it be that the helpless babe in Bethlehem's manger is still the divine Son of God? Though we cannot understand it, we can believe that He who made the worlds, for our sakes became a helpless babe. Though higher than any of the angels, though as great as the Father on the throne of heaven, He became one with us. **In Him God and man**

became one, and it is in this fact that we find the hope of our fallen race. Looking upon Christ in the flesh, we look upon God in humanity, and see in Him the brightness of divine glory, the express image of God the Father. 3SM 128

Was the human nature of the Son of Mary changed into the divine nature of the Son of God? **No; the two natures were mysteriously blended in one person--the man Christ Jesus.** In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible. 5BC 1113

But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions "human" and "divine" were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, the Godhead was still His own. **His deity could not be lost while He stood faithful and true to His loyalty.** 5BC 1129

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, **a helpless babe**, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss. DA 49

From the moment that Christ entered the world, the whole confederacy of Satanic agencies was set at work to deceive and overthrow Him as Adam had been deceived and overthrown. Could he win the victory over Christ, the world that God had created would become his empire. RH 10-29-1895

Satan was unwearied in his efforts to overcome the Child of Nazareth. From His earliest years Jesus was guarded by heavenly angels, yet His life was one long struggle against the powers of darkness. That there should be upon the earth one life free from the defilement of evil was an offense and a perplexity to the prince of darkness. He left no means untried to ensnare Jesus. No child of humanity will ever be called to live a holy life amid so fierce a conflict with temptation as was our Saviour. DA 71

Men and women frame many excuses for their proneness to sin. Sin is represented as a necessity, an evil that cannot be overcome. But sin is not a necessity. Christ lived in this world from infancy to manhood, and during that time He met and resisted all the temptations by which man is beset. He is a perfect pattern of childhood, of youth, of manhood. FLB 219

Of the bitterness that falls to the lot of humanity, there was no part which Christ did not taste. There were those who tried to cast contempt upon Him because of His birth, and even in His childhood He had to meet their scornful looks and evil whisperings. **If He had responded by an impatient word or look, if He had conceded to His brothers by even one wrong act, He would have failed of being a perfect example.** Thus He would have failed of carrying out the plan for our redemption. Had He even admitted that there could be an excuse for sin, Satan would have triumphed, and the world would have been lost. This is why the tempter worked to make His life as trying as possible, that He might be led to sin. DA 88

Satan stood ready to assail Him at every step, hurling at Him his fiercest temptations; yet **He "did no sin, neither was guile found in His mouth."** "He . . . suffered being tempted," suffered in proportion to the perfection of His holiness. But the prince of darkness found nothing in Him; **not a single thought or feeling responded to temptation.** 5T 421

Christ is the ideal for all humanity. He has left a perfect example for childhood, youth, and manhood. He came to this earth, and passed through the different phases of human life. He talked and acted like other children and youth, except that He did no wrong. **Sin found no place in His life.** Ever He lived in an atmosphere of heavenly purity. From childhood to manhood He preserved unsullied His trust in God. The Word says of Him, . . . He "increased in wisdom and stature, and in favour with God and man." 5BC 1117

He was an example of what all children may strive to be **if** parents will seek the Lord most earnestly, and **if** children will cooperate with their parents. 5BC 1117

Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the management of their children. The gates are open for every mother who would lay her burdens at the Saviour's feet. He who said, "Suffer the little children to come unto Me, and forbid them not," still invites the mothers to

lead up their little ones to be blessed by Him. **Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the faith of the praying mother.** John the Baptist was filled with the Holy Spirit from his birth. If we will live in communion with God, we too may expect the divine Spirit to mold our little ones, even from their earliest moments. DA 512

With deep earnestness the mother of Jesus watched the unfolding of His powers, and beheld the impress of perfection upon His character. With delight she sought to encourage that bright, receptive mind. Through the Holy Spirit she received wisdom to co-operate with the heavenly agencies in the development of this child, who could claim only God as His Father. DA 69

In childhood, youth, and manhood, Jesus studied the Scriptures. As a little child He was daily at His mother's knee taught from the scrolls of the prophets. In His youth the early morning and the evening twilight often found Him alone on the mountainside or among the trees of the forest, spending a quiet hour in prayer and the study of God's word. Ed 185

The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. Isaiah 50:4, 5

In childhood Jesus did the works of an obedient child. He spoke and acted with the wisdom of a child, and not of a man, honoring His parents and carrying out their wishes in helpful ways, according to the ability of a child. But at each stage of His development He was perfect, with the simple, natural grace of a **sinless life**. CG 204

In His industrious life there were no idle moments to invite temptation. No aimless hours opened the way for corrupting associations. So far as possible, He closed the door to the tempter. Neither gain nor pleasure, applause nor censure, could induce Him to consent to a wrong act. **He was wise to discern evil, and strong to resist it.** DA 72

He Was the Word

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. **In him was life, and the life was the light of men.** And the light shineth in darkness; and the darkness comprehended it not. . . . That was the true Light, which lighteth every man that cometh into the world. John 1:1-5, 9

Christ the Word, the Only Begotten of God, was one with the eternal Father,--**one in nature, in character, and in purpose**--the **only being in all the universe that could enter into all the counsels and purposes of God.** By Christ the Father wrought in the creation of all heavenly beings. GC 493

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. Colossians 1:16, 17

From the days of eternity the Lord Jesus Christ was one with the Father; He was "the image of God," the image of His greatness and majesty, "the outshining of His glory." It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love,--to be "God with us." Therefore it was prophesied of Him, "His name shall be called Immanuel." DA 19

Christ came to reveal God to the world as a God of love, full of mercy, tenderness, and compassion. The thick darkness with which Satan had endeavored to enshroud the throne of Deity was swept away by the world's Redeemer, and the Father was again manifest to men as the light of life. . . . In His nobility of character, in His mercy and tender pity, in His love and goodness, He stands before us as the embodiment of divine perfection, the image of the invisible God. 5T 738, 739

"In Him was life; and the life was the light of men" John 1:4. It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. "I lay it down of Myself" John 10:18, He said. **In Him was life, original, unborrowed,**

underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as His personal Saviour. **"This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent"** John 17:3. This is the open fountain of life for the world. 1SM 296

Not one of the angels could have become surety for the human race: their life is God's; they could not surrender it. The angels all wear the yoke of obedience. They are the appointed messengers of Him who is the Commander of all heaven. **But Christ is equal with God, infinite and omnipotent.** He could pay the ransom for man's freedom. He is the eternal self-existing Son, on whom no yoke had come; and when God asked, "Whom shall I send?" He could reply, "Here am I; send Me." He could pledge Himself to become man's surety; for He could say that which the highest angel could not say,--I have power over My own life, "power to lay it down, and . . . power to take it again." 5BC 1136

And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John 1:14

He was born **without a taint of sin,** but came into the world in like manner as the human family. He did not have a mere semblance of a body, but He took human nature, participating in the life of humanity. 7BC 925

In order that the human family might have no excuse because of temptation, Christ became one with them. **The only being who was one with God lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with his earthly parent.** He lived the life which he requires of all who claim to be his children. Thus was cut off the powerful argument of Satan that God required of humanity a self-denial and subjection that he would not himself render. The weapons that Satan designed to use against God, were taken from his hands. ST, October 14, 1897

Think of Christ's humiliation. **He took upon Himself fallen, suffering human nature, degraded and defiled by sin.** He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with divinity: a divine spirit dwelt in a temple of flesh. He united Himself with the temple. "The Word was made flesh, and dwelt among us," because by so doing He could associate with the sinful, sorrowing sons and daughters of Adam. 4BC 1147

Laying aside His royal robe and kingly crown, Christ clothed His divinity with humanity, **that human beings might be raised from their degradation and placed on vantage-ground.** Christ could not have come to this earth with the glory that He had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled His divinity with the garb of humanity, **but He did not part with His divinity.** A divine-human Saviour, He came to stand at the head of the fallen race, to share in their experience from childhood to manhood. That human beings might be **partakers of the divine nature,** He came to this earth, and lived a life of perfect obedience. RH 6-15-1905

The love that Christ manifested can not be comprehended by mortal man. It is a mystery too deep for the human mind to fathom. **Christ did in reality unite the offending nature of man with His own sinless nature,** because by this act of condescension He would be enabled to pour out His blessings in behalf of the fallen race. **Thus He has made it possible for us to partake of His nature.** By making Himself an offering for sin, He opened a way whereby human beings might be made one with Him. He placed Himself in man's position, becoming capable of suffering. The whole of His earthly life was a preparation for the altar. RH 7-17-1900

It was a difficult task for the Prince of life to carry out the plan which He had undertaken for the salvation of man, in clothing His divinity with humanity. He had received honor in the heavenly courts, and was familiar with absolute power. **It was as difficult for Him to keep the level of humanity as for men to rise above the low level of their depraved natures, and be partakers of the divine nature.** Christ was put to the closest test, requiring the strength of all His faculties to resist the inclination when in danger, to use His power to deliver Himself from peril, and triumph over the power of the prince of darkness. Con 85

To keep His glory veiled as the child of a fallen race, this was the most severe discipline to which the Prince of life could subject Himself. Thus He measured His strength with Satan. He who had been expelled from heaven fought desperately for the mastery over the One of whom in the courts above he had been jealous. What a battle was this! No language is adequate to describe it. 5BC 1081

There were occasions when Jesus stood forth while in human flesh as the Son of God. **Divinity flashed through humanity,** and was seen by the scoffing priests and rulers. . . . When Christ's indwelling glory flashed

forth, it was too intense for His pure and perfect humanity entirely to conceal. The scribes and Pharisees did not speak in acknowledgment of Him, but their enmity and hatred were baffled as His majesty shone forth. 5BC 1129

He Humbled Himself

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, **he humbled himself, and became obedient unto death, even the death of the cross.** Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2:5-11

What a sight was this for Heaven to look upon! **Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition.** This was humiliation greater than finite man can comprehend. God was manifest in the flesh. 1SM 253

Jesus became a man that He might mediate between man and God. He clothed His divinity with humanity, He associated with the human race, that with His long human arm He might encircle humanity, and with His divine arm grasp the throne of Divinity. And this, **that He might restore to man the original mind which he lost in Eden** through Satan's alluring temptation; that man might realize that it is for his present and eternal good to obey the requirements of God. **Disobedience is not in accordance with the nature which God gave to man in Eden.** 7BC 926

Of His own life the Saviour said, "I have kept My Father's commandments." John 15:10. "The Father hath not left Me alone; for I do always those things that please Him." John 8:29. As Jesus was in human nature, so God means His followers to be. **In His strength we are to live the life of purity and nobility which the Saviour lived.** MH 426

Jesus Christ is our example in all things. He began life, passed through its experiences, and ended its record, **with a sanctified human will.** He was tempted in all points like as we are, and yet **because He kept His will surrendered and sanctified, He never bent in the slightest degree toward the doing of evil, or toward manifesting rebellion against God.** ST 10-29-1894

For I came down from heaven, not to do mine own will, but the will of him that sent me. John 6:38

The one absorbing aim of the life of Christ was to do the will of His heavenly Father. He did not become offended with God; for He lived not to please Himself. The human will of Christ would not have led Him to the wilderness of temptation, to fast, and to be tempted of the devil. It would not have led Him to endure humiliation, scorn, reproach, suffering, and death. His human nature shrank from all these things as decidedly as ours shrinks from them. . . . What did Christ live to do? It was the will of His heavenly Father. Christ left us an example, that we should follow in His steps. ST 10-29-1894

He voluntarily assumed human nature. It was His own act, and by His own consent. He clothed His divinity with humanity. **He was all the while as God, but He did not appear as God.** 5BC 1126

He humbled Himself, and took mortality upon Him. As a member of the human family, He was mortal; but as a God, He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light. He bore the sins of the world, and endured the penalty, which rolled like a mountain upon His divine soul. He yielded up His life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by His own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. **He brought into His human nature all the life-giving energies that human beings will need and must receive.** 5BC 1127

He Was Made Like His Brethren

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man. For it became him, for whom are all things,

and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. Hebrews 2:9-11

What is sanctification? It is to give one's self wholly and without reserve--soul, body, and spirit--to God; to deal justly; to love mercy, and to walk humbly with God; to know and to do the will of God without regard to self or self-interest; to be heavenly-minded, pure, unselfish, holy, and without spot or stain. OHC 212

The true Christian . . . is a living representative of the truth which he professes. Of these true-hearted followers, Jesus declares that He is not ashamed to call them brethren. ST 3-9-1882

God loves His obedient children. He has a kingdom prepared, not for disloyal subjects, but for His children whom He has tested and tried in a world marred and corrupted by sin. As obedient children, we have the privilege of **relationship** with God. "If children," He says, "then heirs" to an immortal inheritance. 6BC 1077

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. **For verily he took not on him the nature of angels; but he took on him the seed of Abraham.** Hebrews 2:14-16

Christ recognized no virtue in lineage. He taught that spiritual connection supersedes all natural connection. The Jews claimed to have descended from Abraham; but by failing to do the works of Abraham, they proved that they were not his true children. Only those who prove themselves to be spiritually in harmony with Abraham by obeying the voice of God, are reckoned as of true descent. COL 268

And if ye be Christ's, **then** are ye Abraham's seed, and heirs according to the promise. Galatians 3:29

All who would receive Christ by faith were united to Him by a tie closer than that of human kinship. They would become one with Him, as He was one with the Father. As a believer and doer of His words, His mother was more nearly and savingly related to Him than through her natural relationship. His brothers would receive no benefit from their connection with Him unless they accepted Him as their personal Saviour. DA 325

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1:12, 13

Those who receive the Saviour become sons of God. They are His spiritual children, born again, renewed in righteousness and true holiness. Their minds are changed. OHC 214

Through Jesus the fallen sons of Adam become "sons of God." "Both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call **them** brethren." Hebrews 2:11. GC 477

This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. Romans 9:8 RSV

All who have been born into the heavenly family are in a special sense the brethren of our Lord. The love of Christ binds together the members of His family, and wherever that love is made manifest there the divine relationship is revealed. "Everyone that loveth is born of God, and knoweth God." 1 John 4:7. DA 638

Christ did not make believe take human nature; He did verily take it. **He did in reality possess human nature.** "As the children are partakers of flesh and blood, He also himself likewise took part of the same" Hebrews 2:14. He was the son of Mary; He was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. ISM 247

He was "made like unto His brethren." Hebrews 2:17. He felt both joy and grief as they feel. His body was susceptible to weariness, as yours. His mind, like yours, could be harassed and perplexed. If you have hardships, so did He. Satan could tempt Him. His enemies could annoy Him. The ruling powers could torture His body; the soldiers could crucify Him; and they can do no more to us. Jesus was exposed to hardships, to conflict and temptation, as a man. He became the Captain of our Salvation through suffering. He could bear His burden better than we, for He bore it without complaint, without impatience, without unbelief, without repining; but this is no evidence He felt it less than any of the suffering sons of Adam. OHC 57

Christ alone had experience in all the sorrows and temptations that befall human beings. Never another of woman born was so fiercely beset by temptation; never another bore so heavy a burden of the world's sin and pain. Never was there another whose sympathies were so broad or so tender. A sharer in all the experiences of

humanity, He could feel not only for, but with, every burdened and tempted and struggling one. Ed 78

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: **for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.** 1 Peter 4:1, 2

Jesus Christ is our example in all things. He began life, passed through its experiences, and ended its record, **with a sanctified human will.** He was tempted in all points like as we are, and yet **because He kept His will surrendered and sanctified, He never bent in the slightest degree toward the doing of evil, or toward manifesting rebellion against God.** ST 10-29-1894

Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. 5BC 1128

Though He had all the strength of the passion of humanity, never did He yield to temptation to do that which was not pure and elevating and ennobling. He says. "I sanctify Myself, that they also might be sanctified." ST 11-21-1892

True sanctification is nothing more or less than to love God with all the heart, to walk in His commandments and ordinances blameless. Sanctification is not an emotion but a heaven-born principle that brings all the passions and desires under the control of the Spirit of God; and this work is done through our Lord and Saviour. FW 87

According as his divine power hath . . . given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 2 Peter 1:3,4

Our natural propensities must be controlled, or we can never overcome as Christ overcame. 4T 23

The Saviour took upon Himself the infirmities of humanity and lived a sinless life, that men might have no fear that because of the weakness of human nature they could not overcome. Christ came to make us "partakers of the divine nature," and His life declares that **humanity, combined with divinity, does not commit sin.** MH 180

In Christ divinity and humanity were united, and the only way in which man may be an overcomer is through becoming a partaker of the divine nature. . . . Divinity and humanity are blended in him who has the spirit of Christ. The apostle Paul writes, "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest." . . . "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, **yet without sin.**" SD 24

The ideal of Christian character is Christlikeness. As the Son of man was perfect in His life, so His followers are to be perfect in their life. Jesus was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of man; yet He was the blameless Son of God. He was God in the flesh. His character is to be ours. The Lord says of those who believe in Him, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Corinthians 6:16.

Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. **He took our nature and overcame, that we through taking His nature might overcome.** Made "in the likeness of sinful flesh" Romans 8:3, He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our "Father which is in heaven is perfect." DA 311, 312

He Came Connected

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, **that they also may be one in us:** that the world may believe

that thou hast sent me. John 17:20, 21

The unity that exists between Christ and His disciples does not destroy the personality of either. They are **one in purpose, in mind, in character, but not in person**. It is thus that God and Christ are one. MH 422

To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that men might be one with Him as He is one with the Father, that God may love man as He loves His only-begotten Son, that **men may be partakers of the divine nature**, and be complete in Him. 1SM 251

In the apostasy, **man alienated himself from God**; earth was cut off from heaven. Across the gulf that lay between, there could be no communion. But through Christ, earth is again linked with heaven. With His own merits, **Christ has bridged the gulf** which sin had made, so that the ministering angels can hold communion with man. **Christ connects fallen man in his weakness and helplessness with the Source of infinite power.** SC 20

Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, **as God created him, connected with the Father and the Son**, could obey every divine requirement. Speaking through His servant He declares, "His commandments are not grievous" 1 John 5:3. **It was sin that separated man from his God, and it is sin that maintains this separation.** 1SM 253

Sin is a hateful thing. It marred the moral beauty of a large number of the angels. It entered our world, and well-nigh obliterated the moral image of God in man. But in His great love God provided a way whereby man might regain the position from which he fell in yielding to the tempter. Christ came to stand at the head of humanity, to work out in our behalf a perfect character. **"As many as received Him, to them gave He power to become the sons of God."** SD 348

Christ is called the second Adam. In purity and holiness, **connected with God** and beloved by God, He began where the first Adam began. Willingly He passed over the ground where Adam fell, and **redeemed Adam's failure. . . .**

In His human nature He maintained the purity of His divine character. He lived the law of God, and honored it in a world of transgression, revealing to the heavenly universe, to Satan, and to all the fallen sons and daughters of Adam that **through His grace humanity can keep the law of God. He came to impart His own divine nature, His own image, to the repentant, believing soul.** ML 323

He who repents of his sin and accepts the gift of the life of the Son of God, cannot be overcome. Laying hold by faith of the **divine nature**, he becomes a child of God. He prays, he believes. When tempted and tried, **he claims the power that Christ died to give**, and overcomes through His grace. This every sinner needs to understand. He must repent of his sins, he must believe in the power of Christ, and accept that power to save and **to keep him from sin.** SD 349

Christ could have done nothing during His earthly ministry in saving fallen man **if the divine had not been blended with the human.** The limited capacity of man cannot define this wonderful mystery--the blending of the two natures, the divine and the human. It can never be explained. Man must wonder and be silent. **And yet man is privileged to be a partaker of the divine nature, and in this way he can to some degree enter into the mystery.** 7BC 904

"This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life." 1 John 5:11, 12. And Jesus said, "I will raise him up at the last day." **Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave,--not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours.** Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal. DA 388

He Was Tempted

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son in whom I am well pleased. Mathew 3:16, 17

Upon coming up out of the water, Jesus bowed in prayer on the river bank. A new and important era was

opening before Him. He was now, upon a wider stage, entering on the conflict of His life. DA 111

Christ has entered the world as Satan's destroyer, and the **Redeemer of the captives bound by his power**. He would leave an example in His own victorious life for man to follow and overcome the temptations of Satan. 1SM 271

As one with us, He must bear the burden of our guilt and woe. The Sinless One must feel the shame of sin. The peace lover must dwell with strife, the truth must abide with falsehood, purity with vileness. **Every sin, every discord, every defiling lust that transgression had brought, was torture to His spirit.**

Alone He must tread the path; alone He must bear the burden. Upon Him who had laid off His glory and accepted the weakness of humanity the redemption of the world must rest. He saw and felt it all, but His purpose remained steadfast. **Upon His arm depended the salvation of the fallen race, and He reached out His hand to grasp the hand of Omnipotent Love.** DA 111

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. Matthew 4:1

When Jesus was led into the wilderness to be tempted, He was led by the Spirit of God. He did not invite temptation. He went to the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the bloodstained path He must travel. But Satan knew that the Saviour had gone into the wilderness, and he thought this the best time to approach Him. DA 114

Christ in the weakness of humanity was to meet the temptations of one possessing the powers of the higher nature that God had bestowed on the angelic family. **But Christ's humanity was united with divinity, and in this strength He would bear all the temptations that Satan could bring against Him, and yet keep His soul untainted by sin. And this power to overcome He would give to every son and daughter of Adam who would accept by faith the righteous attributes of His character.** 1SM 223

Satan had pointed to Adam's sin as proof that God's law was unjust, and could not be obeyed. In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and **Christ took upon Him the infirmities of degenerate humanity.** Only thus could He rescue man from the lowest depths of his degradation. DA 117

When Jesus entered the wilderness, He was shut in by the Father's glory. Absorbed in communion with God, He was lifted above human weakness. But the glory departed, and He was left to battle with temptation. It was pressing upon Him every moment. His human nature shrank from the conflict that awaited Him. For forty days He fasted and prayed. Weak and emaciated from hunger, worn and haggard with mental agony, "His visage was so marred more than any man, and His form more than the sons of men." Isaiah 52:14. DA 118

The weight of the sins of the world was pressing His soul, and His countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. **He realized the strength of indulged appetite and of unholy passion that controlled the world, which had brought upon man inexpressible suffering.** 1SM 271

Now was Satan's opportunity. Now he supposed that he could overcome Christ. DA 118

There came to the Saviour, as if in answer to His prayers, one in the guise of an angel from heaven. He claimed to have a commission from God to declare that Christ's fast was at an end. As God had sent an angel to stay the hand of Abraham from offering Isaac, so, satisfied with Christ's willingness to enter the bloodstained path, the Father had sent an angel to deliver Him; this was the message brought to Jesus. The Saviour was faint from hunger, He was craving for food, when Satan came suddenly upon Him. Pointing to the stones which strewed the desert, and which had the appearance of loaves, the tempter said, "If Thou be the Son of God, command that these stones be made bread."

Though he appears as an angel of light, these first words betray his character. "If Thou be the Son of God." Here is the insinuation of distrust. Should Jesus do what Satan suggests, it would be an acceptance of the doubt. DA 118

Not without a struggle could Jesus listen in silence to the arch-deceiver. But the Son of God was not to prove His divinity to Satan, or to explain the reason of His humiliation. DA 119

Christ was suffering the keenest pangs of hunger, and this temptation was a severe one. But He must begin the

work of redemption just where the ruin began. Adam had failed on the point of appetite, and Christ must conquer here. The power that rested upon Him came directly from the Father, and He must not exercise it in His own behalf. With that long fast there was woven into His experience a strength and power that God alone could give. He met and resisted the enemy in the strength of a "Thus saith the Lord." "Man shall not live by bread alone," He said, "but by every word that proceedeth out of the mouth of God." 3SM 128

Only by the inexpressible anguish which Christ endured can we estimate the evil of unrestrained indulgence. His example declares that our only hope of eternal life is through bringing the appetites and passions into subjection to the will of God.

In our own strength it is impossible for us to deny the clamors of our fallen nature. Through this channel Satan will bring temptation upon us. Christ knew that the enemy would come to every human being, to take advantage of hereditary weakness, and by his false insinuations to ensnare all whose trust is not in God. And by passing over the ground which man must travel, our Lord has prepared the way for us to overcome. It is not His will that we should be placed at a disadvantage in the conflict with Satan. He would not have us intimidated and discouraged by the assaults of the serpent. "Be of good cheer," He says; "I have overcome the world." John 16:33. DA 122, 123

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, **It is written again, Thou shalt not tempt the Lord thy God.** Matthew 4:5-7

The tempter thought to take advantage of Christ's humanity, and urge Him to presumption. But while Satan can solicit, he cannot compel to sin. He said to Jesus, "Cast Thyself down," knowing that he could not cast Him down; for God would interpose to deliver Him. Nor could Satan force Jesus to cast Himself down. **Unless Christ should consent to temptation, He could not be overcome.** Not all the power of earth or hell could force Him in the slightest degree to depart from the will of His Father.

The tempter can never compel us to do evil. He cannot control minds unless they are yielded to his control. The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power upon us. But every sinful desire we cherish affords him a foothold. Every point in which we fail of meeting the divine standard is an **open door** by which he can enter to tempt and destroy us. And every failure or defeat on our part gives occasion for him to reproach Christ.

When Satan quoted the promise, "He shall give His angels charge over Thee," he omitted the words, "to keep Thee in all Thy ways;" that is, in all the ways of God's choosing. Jesus refused to go outside the path of obedience. While manifesting perfect trust in His Father, He would not place Himself, unbidden, in a position that would necessitate the interposition of His Father to save Him from death. He would not force Providence to come to His rescue, and thus fail of giving man an example of trust and submission. DA 125

Only he who has true faith is secure against presumption. For **presumption is Satan's counterfeit of faith.** Faith claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression. Faith would have led our first parents to trust the love of God, and to obey His commands. Presumption led them to transgress His law, believing that His great love would save them from the consequence of their sin. **It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted.** Genuine faith has its foundation in the promises and provisions of the Scriptures. DA 126

Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things I will give thee, if thou wilt fall down and worship me. Matthew 4:8, 9

The eye of Jesus for a moment rested upon the glory presented before Him; but He turned away and refused to look upon the entrancing spectacle. He would not endanger His steadfast integrity by dallying with the tempter. When Satan solicited homage, Christ's divine indignation was aroused, and He could no longer tolerate the blasphemous assumption of Satan, or even permit him to remain in His presence. Here Christ exercised His divine authority, and commanded Satan to desist. "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" Matthew 4:10. 1SM 286

Then the devil leaveth him and angels came and ministered unto him. Matthew 4:11

Satan had questioned whether Jesus was the Son of God. In his summary dismissal he had proof that he could not gainsay. Divinity flashed through suffering humanity. Satan had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's Redeemer. Christ's victory was as complete as had been the failure of Adam. DA 130, 131

So we may resist temptation, and force Satan to depart from us. Jesus gained the victory through submission and faith in God, and by the apostle He says to us, "**Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you.**" James 4:7, 8. We cannot save ourselves from the tempter's power; he has conquered humanity, and when we try to stand in our own strength, we shall become a prey to his devices; but "the name of the Lord is a strong tower: the righteous runneth into it, and is safe." Satan trembles and flees before the weakest soul who finds refuge in that mighty name. DA 130

Many look on this conflict between Christ and Satan as having no special bearing on their own life; and for them it has little interest. But within the domain of every human heart this controversy is repeated. Never does one leave the ranks of evil for the service of God without encountering the assaults of Satan. The enticements which Christ resisted were those that we find it so difficult to withstand. They were urged upon Him in as much greater degree as His character is superior to ours. With the terrible weight of the sins of the world upon Him, Christ withstood the test upon appetite, upon the love of the world, and upon that love of display which leads to presumption. These were the temptations that overcame Adam and Eve, and that so readily overcome us. DA 116

Every Christian will be assailed by the allurements of the world, the clamors of the carnal nature, and the direct temptations of Satan. No one is safe. No matter what our experience has been, no matter how high our station, we need to watch and pray continually. We must be daily controlled by the Spirit of God or we are controlled by Satan. 5T 102

Would that we could comprehend the significance of the words, Christ "suffered being tempted." While He was free from the taint of sin, the refined sensibilities of His holy nature rendered contact with evil unspeakably painful to Him. Yet with human nature upon Him, He met the archapostate face to face, and single-handed withstood the foe of His throne. **Not even by a thought could Christ be brought to yield to the power of temptation.**

Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself, "The prince of this world cometh, and hath nothing in Me." The storms of temptation burst upon Him, but they could not cause Him to swerve from His allegiance to God. 7BC 927

He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. 5BC 1128

"The prince of this world cometh," said Jesus, "and hath nothing in Me." John 14:30. There was in Him nothing that responded to Satan's sophistry. **He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us.** Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. **So long as we are united to Him by faith, sin has no more dominion over us.** God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character. DA 123

And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan? By the word of God. Only by the word could He resist temptation. "It is written," He said. And unto us are given "exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. Every promise in God's word is ours. "By every word that proceedeth out of the mouth of God" are we to live. **When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the word. All its strength is yours. "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee."** "By the word of Thy lips I have kept me from the paths of the destroyer." Psalm 119:11; 17:4. DA 123

Temptation is not sin. Jesus was holy and pure; yet He was tempted in all points as we are, but with a strength and power that man will never be called upon to endure. In His successful resistance He has left us a bright example, that we should follow His steps. If we are self-confident or self-righteous we shall be left to fall under the power of temptation; but if we look to Jesus and trust in Him we call to our aid a power that has conquered the

foe on the field of battle, and with every temptation He will make a way of escape. When Satan comes in like a flood, we must meet his temptations with the sword of the Spirit, and Jesus will be our helper and will lift up for us a standard against him. **The father of lies quakes and trembles when the truth of God, in burning power, is thrown in his face.** 5T 426

Man now has the advantage over Adam in his warfare with Satan; for he has Adam's experience in disobedience and his consequent fall to warn him to shun his example. Man also has Christ's example in overcoming appetite and the manifold temptations of Satan, and in vanquishing the mighty foe upon every point and coming off victor in every contest. If man stumbles and falls under the temptations of Satan, he is without excuse; for he has the disobedience of Adam as a warning, and the life of the world's Redeemer as an example of obedience and self-denial, and the promise of Christ that "to him that over-cometh 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." Con 64

He Overcame

In the world ye shall have tribulation; but be of good cheer; I have overcome the world. John 16:33

Never did Christ deviate from loyalty to the principles of God's law. Never did He do anything contrary to the will of His Father. Before angels, men, and demons He could speak words that from any other lips would have been blasphemy: "I do always those things that please Him." John 8:29. Day by day for three years His enemies followed Him, trying to find some stain in His character. Satan, with all his confederacy of evil, sought to overcome Him; but they found nothing in Him by which to gain advantage. Even the devils were forced to confess: "Thou art the Holy One of God." 8T 208

In His human nature He maintained the purity of His divine character. He lived the law of God, and honored it in a world of transgression, revealing to the heavenly universe, to Satan, and to all the fallen sons and daughters of Adam **that through His grace humanity can keep the law of God.** He came to impart His own divine nature, His own image, to the repentant, believing soul. ML 323

There are many who think that it is impossible to escape from the power of sin, but the promise is that we may be filled with all the fullness of God. OFC 138

That he would grant you, according to the riches of his glory, to be **strengthened with might by his Spirit in the inner man;** that Christ may dwell in your hearts by faith; that ye . . . might be filled with all the fulness of God. Ephesians 3:16-19

For in him dwelleth all the fulness of the Godhead bodily. Colossians 2:9

In Christ dwelt the fullness of the Godhead bodily. This is why, although He was tempted in all points like as we are, He stood before the world, from His first entrance into it, untainted by corruption, though surrounded by it. Are we not also to become partakers of that fullness, and is it not thus, and thus only, that we can overcome as He overcame? 7BC 907

The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them. **Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.** DA 664

In our own strength it is impossible for us to deny the clamors of our fallen nature. Through this channel Satan will bring temptation upon us. Christ knew that the enemy would come to every human being, to take advantage of hereditary weakness, and by his false insinuations to ensnare all whose trust is not in God. And by passing over the ground which man must travel, our Lord has prepared the way for us to overcome. DA 122

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, **condemned sin in the flesh:** that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Romans 8:3, 4

Satan declared that it was impossible for the sons and daughters of Adam to keep the law of God, and thus charged upon God a lack of wisdom and love. If they could not keep the law, then there was fault with the Lawgiver. Men who are under the control of Satan repeat these accusations against God, in asserting that men can not keep the law of God. **Jesus humbled Himself, clothing His divinity with humanity, in order that He might**

stand as the head and representative of the human family, and by both precept and example condemn sin in the flesh, and give the lie to Satan's charges. He was subjected to the fiercest temptations that human nature can know, yet He sinned not; for sin is the transgression of the law. By faith He laid hold upon divinity, even as humanity may lay hold upon infinite power through Him. ST 1-16-1896

Christ's life represents a perfect manhood. Just that which you may be, He was in human nature. He took our infirmities. He was not only made flesh, but He was made in the likeness of **sinful flesh**. His divine attributes were withheld from relieving His soul anguish or His bodily pains. 5BC 1124

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath **ceased from sin**; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 1 Peter 4:1, 2

Abundant grace has been provided that the believing soul may be kept free from sin; for all heaven, with its limitless resources, has been placed at our command. 1SM 394

His divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might **be partakers of the divine nature**, having escaped the corruption that is in the world through lust. 2 Peter 1:3, 4

The Saviour took upon Himself the infirmities of humanity and lived a sinless life, that men might have no fear that because of the weakness of human nature they could not overcome. Christ came to make us "partakers of the divine nature," and His life declares that **humanity, combined with divinity, does not commit sin**. MH 180

He took our nature and overcame, that we through taking His nature might overcome. Made "in the likeness of sinful flesh" Romans 8:3, He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. **Therefore are we to be perfect, even as our "Father which is in heaven is perfect."** DA 311, 312

Christ is our model. He was meek and lowly. Learn of Him and imitate His example. The Son of God was faultless. We must aim at this perfection and overcome as He overcame if we would have a seat at His right hand. 3T 336

Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. His imputed grace and power He gives to all who receive Him by faith.

The obedience of Christ to His Father was the same obedience that is required of man. Man cannot overcome Satan's temptations without divine power to combine with his instrumentality. So with Jesus Christ; He could lay hold of divine power. **He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's holy law, and in this way He is our example.** The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset.

The Lord now demands that every son and daughter of Adam, through faith in Jesus Christ, serve Him in human nature which we now have. The Lord Jesus has **bridged the gulf that sin has made**. He has **connected** earth with heaven, and finite man with the infinite God. Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them. 7BC 929

He Fulfilled the Law and Magnified It

Think not that I am come to destroy the law, or the prophets: **I am not come to destroy but to fulfill**. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Matthew 5:17, 18

The mission of Christ on earth was not to destroy the law, but by His grace to bring man back to obedience to its precepts. MB 48

By His own obedience to the law, Christ testified to its immutable character and proved that through His grace it could be perfectly obeyed by every son and daughter of Adam. MB 49

His mission was to "magnify the law, and make it honorable." Isaiah 42:21. He was to show **the spiritual nature of the law**, to present its far-reaching principles, and to make plain its eternal obligation. MB 49

The law of God, as presented in the Scriptures, is broad in its requirements. Every principle is holy, just, and good. The law lays men under obligation to God; it reaches to the **thoughts and feelings**; and it will produce conviction of sin in every one who is sensible of having transgressed its requirements. If the law extended to the outward conduct only, men would not be guilty in their wrong thoughts, desires, and designs. **But the law requires that the soul itself be pure and the mind holy**, that the thoughts and feelings may be in accordance with the standard of love and righteousness.

In His teachings, Christ showed how far-reaching are the principles of the law spoken from Sinai. He made a living application of that law whose principles remain forever the great standard of righteousness--the standard by which all shall be judged in that great day when the judgment shall sit, and the books shall be opened. He came to fulfill all righteousness, and, as the head of humanity, to show man that he can do the same work, meeting every specification of the requirements of God. **Through the measure of His grace** furnished to the human agent, not one need miss heaven. Perfection of character is attainable by every one who strives for it. **This is made the very foundation of the new covenant of the gospel.** The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears. 1SM 211

For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, . . . "He who through faith is righteous shall live." Romans 1:16, 17 RSV

Because the law of the Lord is perfect, and therefore changeless, it is **impossible for sinful men, in themselves**, to meet the standard of its requirement. This was why Jesus came as our Redeemer. It was His mission, **by making men partakers of the divine nature**, to bring them into harmony with the principles of the law of heaven. When we forsake our sins and receive Christ as our Saviour, the law is exalted. The apostle Paul asks, "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

The new-covenant promise is, "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10:16. **While the system of types which pointed to Christ as the Lamb of God that should take away the sin of the world was to pass away at His death, the principles of righteousness embodied in the Decalogue are as immutable as the eternal throne.** Not one command has been annulled, not a jot or tittle has been changed. Those principles that were made known to man in Paradise as the great law of life will exist unchanged in Paradise restored. When Eden shall bloom on earth again, God's law of love will be obeyed by all beneath the sun. MB 50

The law of God, from its very nature, is unchangeable. It is a revelation of the will and the character of its Author. **God is love, and His law is love.** Its two great principles are love to God and love to man. **"Love is the fulfilling of the law."** Romans 13:10. GC 467

But Israel had not perceived the **spiritual nature of the law**, and too often their professed obedience was but an observance of forms and ceremonies, rather than a surrender of the heart to the sovereignty of love. MB 46

For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves unto the righteousness of God. Romans 10:2, 3

Paul says that as "touching the righteousness which is in the law"--as far as outward acts were concerned--he was "blameless" Philippians 3:6; but when the spiritual character of the law was discerned, he saw himself a sinner. Judged by the letter of the law as men apply it to the outward life, he had abstained from sin; but when he looked into the depths of its holy precepts, and saw himself as God saw him, he bowed in humiliation and confessed his guilt. He says, "I was alive without the law once: but when the commandment came, sin revived, and I died." Romans 7:9. When he saw the **spiritual nature of the law**, sin appeared in its true hideousness, and his self-esteem was gone. SC 29, 30

He longed for the purity, the righteousness, to which in himself he was powerless to attain, and cried out, "O wretched man that I am! who shall deliver me from this body of death?" Romans 7:24. Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all, there is but one answer, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. SC 19

It is impossible for man, **of himself**, to keep this law; for the nature of man is depraved, deformed, and wholly unlike the character of God. The works of the **selfish heart** are "as an unclean thing;" and "all our righteousnesses

are as filthy rags." Isaiah 64:6.

While the law is holy, the Jews could not attain righteousness by their own efforts to keep the law. **The disciples of Christ must obtain righteousness of a different character from that of the Pharisees, if they would enter the kingdom of heaven.** God offered them, in His Son, the perfect righteousness of the law. **If they would open their hearts fully to receive Christ, then** the very life of God, His love, would dwell in them, transforming them into His own likeness; and thus through God's free gift they would possess the righteousness which the law requires. But the Pharisees rejected Christ; "being ignorant of God's righteousness, and going about to establish their own righteousness" Romans 10:3, they would not submit themselves unto the righteousness of God.

Jesus proceeded to show His hearers what it means to keep the commandments of God--that it is a reproduction in themselves of the character of Christ. MB 54, 55

God did for us the very best thing that He could do when He sent from heaven a Sinless Being to manifest to this world of sin what those who are saved must be in character--pure, holy, and undefiled, having Christ formed within. He sent His ideal in His Son, and bade men build characters in harmony with this ideal. 3SM 132, 133

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: **that the righteousness of the law might be fulfilled in us**, who walk not after the flesh, but after the Spirit. Romans 8:3, 4

It is the **spiritual and moral character** that is of value in the sight of Heaven, and that will survive the grave and be made glorious with immortality for the endless ages of eternity. 1SM 259

For I say unto you, That except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Matthew 5:20

Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-minded, it is a curse to its possessors, and through their influence it is a curse to the world.

The righteousness which Christ taught is conformity of heart and life to the revealed will of God. **Sinful men can become righteous only as they have faith in God and maintain a vital connection with Him.** Then true godliness will elevate the thoughts and ennoble the life. Then the external forms of religion accord with the Christian's **internal purity**. . . .

Jesus takes up the commandments separately, and explains the depth and breadth of their requirement. Instead of removing one jot of their force, He shows how far-reaching their principles are, and exposes the **fatal mistake of the Jews in their outward show of obedience. He declares that by the evil thought or the lustful look the law of God is transgressed.** One who becomes a party to the least injustice is breaking the law and degrading his own moral nature. Murder first exists in the mind. He who gives hatred a place in his heart is setting his feet in the path of the murderer, and his offerings are abhorrent to God. DA 309, 310

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry without a cause shall be in danger of the judgment: and whosoever shall say to his brother, RACA, shall be in danger of the council: but whosoever will say, Thou fool, shall be in danger of hell fire. Matthew 5:21, 22

The spirit of hatred and revenge originated with Satan, and it led him to put to death the Son of God. Whoever cherishes malice or unkindness is cherishing the same spirit, and its fruit will be unto death. In the revengeful thought the evil deed lies enfolded, as the plant in the seed. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3:15. MB 56

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. James 1:19, 20

It is true there is an indignation that is justifiable, even in the followers of Christ. When they see that God is dishonored, and His service brought into disrepute, when they see the innocent oppressed, a righteous indignation stirs the soul. Such anger, born of sensitive morals, is not a sin. But those who at any supposed provocation feel at liberty to indulge anger or resentment are opening the heart to Satan. Bitterness and animosity must be banished from the soul if we would be in harmony with heaven. DA 310

The law of God takes note of the jealousy, envy, hatred, malignity, revenge, lust, and ambition that **surge through the soul**, but have not found expression in outward action, because the opportunity, not the will, has been

wanting. And these sinful emotions will be brought into the account in the day when "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" Ecclesiastes 12:14. ISM 217

For nothing is hid that shall not be made manifest, nor anything secret that shall not be known and come to light. Luke 8:17 RSV

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Matthew 5:23, 24

Many are zealous in religious services, while between them and their brethren are unhappy differences which they might reconcile. God requires them to do all in their power to restore harmony. Until they do this, He cannot accept their services. The Christian's duty in this matter is clearly pointed out. DA 311

If a brother errs, forgive him if he asks you. If he is not humble enough to ask, forgive him in your heart, and express your forgiveness in word and action. Then the weight of his sin will not in any degree rest on you. "Considering thyself, lest thou also be tempted." RH 4-8-1902

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew 6:15. Nothing can justify an unforgiving spirit. He who is unmerciful toward others shows that he himself is not a partaker of God's pardoning grace. . . .

It is true that he may once have received forgiveness; but his unmerciful spirit shows that he now rejects God's pardoning love. He has separated himself from God, and is in the same condition as before he was forgiven. He has denied his repentance, and his sins are upon him as if he had not repented. COL 251

If we have in any manner defrauded or injured our brother, we should make restitution. If we have unwittingly borne false witness, if we have misstated his words, if we have injured his influence in any way, we should go to the ones with whom we have conversed about him, and take back all our injurious misstatements. MB 59

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Ephesians 4:31, 32

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Matthew 5:27, 28

When the thought of evil is loved and cherished, however secretly, said Jesus, it shows that sin still reigns in the heart. The soul is still in the gall of bitterness and in the bond of iniquity. **He who finds pleasure in dwelling upon scenes of impurity, who indulges the evil thought, the lustful look, may behold in the open sin, with its burden of shame and heart-breaking grief, the true nature of the evil which he has hidden in the chambers of the soul.** The season of temptation, under which, it may be, one falls into grievous sin, does not create the evil that is revealed, but only develops or makes manifest that which was hidden and latent in the heart. As a man "thinketh in his heart, so is he;" for out of the heart "are the issues of life." Proverbs 23:7; 4:23. MB 60

God knows every thought, every purpose, every plan, every motive. The books of heaven record the sins that would have been committed had there been opportunity. God will bring every work into judgment, with every secret thing. . . . He reveals to man the defects that mar his life, and calls upon him to repent and turn from sin. 5BC 1085

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Matthew 5:29, 30

In order for us to reach this high ideal, that which causes the soul to stumble must be sacrificed. It is through the will that sin retains its hold upon us. **The surrender of the will is represented as plucking out the eye or cutting off the hand.** Often it seems to us that to surrender the will to God is to consent to go through life maimed or crippled. But it is better, says Christ, for self to be maimed, wounded, crippled, if thus you may enter into life. . . .

If you cling to self, refusing to yield your will to God, you are choosing death. To sin, wherever found, God is a consuming fire. If you choose sin, and refuse to separate from it, the presence of God, which consumes sin, must consume you. MB 61, 62

Our will is to be yielded to Him, that we may receive it again, purified and refined, and so linked in sympathy with the Divine that He can pour through us the tides of His love and power. However bitter and painful this surrender may appear to the willful, wayward heart, yet "it is profitable for thee." MB 62

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. Matthew 5:31, 32

Among the Jews a man was permitted to put away his wife for the most trivial offenses, and the woman was then at liberty to marry again. This practice led to great wretchedness and sin. . . . Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow. MB 63

Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. Matthew 5:37

Everything that Christians do should be as transparent as the sunlight. Truth is of God; deception, in every one of its myriad forms, is of Satan; and whoever in any way departs from the straight line of truth is betraying himself into the power of the wicked one. Yet it is not a light or an easy thing to speak the exact truth. We cannot speak the truth unless we know the truth; and how often preconceived opinions, mental bias, imperfect knowledge, errors of judgment, prevent a right understanding of matters with which we have to do! We cannot speak the truth unless our minds are continually guided by Him who is truth. MB 68

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. Matthew 5:38, 39

The whole earthly life of Jesus was a manifestation of this principle. It was to bring the bread of life to His enemies that our Saviour left His home in heaven. **Though calumny and persecution were heaped upon Him from the cradle to the grave, they called forth from Him only the expression of forgiving love.** Through the prophet Isaiah He says, "I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting." "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isaiah 50:6; 53:7. And from the cross of Calvary there come down through the ages His prayer for His murderers and the message of hope to the dying thief.

The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. The blow that is aimed at him falls upon the Saviour, who surrounds him with His presence. Whatever comes to him comes from Christ. He has no need to resist evil, for Christ is his defense. Nothing can touch him except by our Lord's permission, and "all things" that are permitted "work together for good to them that love God." Romans 8:28. MB 71

In obedience to God's law, man is surrounded as with a hedge and kept from the evil. He who breaks down this divinely erected barrier at one point has destroyed its power to protect him; for he has opened a way by which the enemy can enter to waste and ruin. MB 52

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Matthew 5:40-42

Jesus bade His disciples, instead of resisting the demands of those in authority, to do even more than was required of them. And, so far as possible, they should discharge every obligation, even if it were beyond what the law of the land required. MB 72

While we were yet unloving and unlovely in character, "hateful, and hating one another," our heavenly Father had mercy on us. "After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us." Titus 3:3-5. His love received, will make us, in like manner, kind and tender, not merely toward those who please us, but to the most faulty and erring and sinful. . . . To be kind to the unthankful and to the evil, to do good hoping for nothing again, is the insignia of the royalty of heaven, the sure token by which the children of the Highest reveal their high estate. MB 75

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, **Love your enemies**, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he

maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect. Matthew 5:43-48

The word "therefore" implies a conclusion, an inference from what has gone before. **Jesus has been describing to His hearers the unfailing mercy and love of God, and He bids them therefore to be perfect.** Because your heavenly Father "is kind unto the unthankful and to the evil" Luke 6:35, because He has stooped to lift you up, therefore, said Jesus, you may become like Him in character, and stand without fault in the presence of men and angels. MB 76

God is love. Like rays of light from the sun, love and light and joy flow out from Him to all His creatures. It is His nature to give. His very life is the outflow of unselfish love. MB 77

He tells us to be perfect as He is, in the same manner. We are to be centers of light and blessing to our little circle, even as He is to the universe. We have nothing of ourselves, but the light of His love shines upon us, and we are to reflect its brightness. "In His borrowed goodness good," we may be perfect in our sphere, even as God is perfect in His. MB 77

The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people. DA 671

Without the law, men have no just conception of the purity and holiness of God or of their own guilt and uncleanness. They have no true conviction of sin and feel no need of repentance. **Not seeing their lost condition as violators of God's law, they do not realize their need of the atoning blood of Christ.** The hope of salvation is accepted without a radical change of heart or reformation of life. **Thus superficial conversions abound, and multitudes are joined to the church who have never been united to Christ.** GC 468

God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God's law, and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. **Then the Lord can trust them to be of the number who shall compose the family of heaven.** Clothed in the glorious apparel of Christ's righteousness, they have a place at the King's feast. They have a right to join the blood-washed throng. COL 315

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Revelation 22:14

He Promised To Send the Comforter

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, **I am the way, the truth, and the life:** no man cometh unto the Father, but by me. John 14:1-6

Before offering Himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon His followers, a gift that would bring within their reach the boundless resources of grace. **"I will pray the Father," He said, "and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth;** whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you orphans: **I will come to you."** John 14:16-18. DA 668, 669

Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. **By the Spirit the Saviour would be accessible to all.** In this sense He would be nearer to them than if He had not ascended on high. DA 669.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day

ye shall know that I am in my Father, and ye in me, and I in you.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, **and will manifest myself to him.** Judas saith unto him, not Iscariot, Lord, how is it that thou wilt **manifest thyself** unto us, and not unto the world? John 14:19-22

That Christ should **manifest Himself** to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their **spiritual sense.** They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a **spiritual manifestation.** SW 9-13-1898

“I will not leave you comfortless; I will come to you.” The divine Spirit that the world's Redeemer promised to send is the presence and power of God. He will not leave His people in the world destitute of His grace, to be buffeted by the enemy of God, and harassed by the oppression of the world; but He will come to them. The world cannot see the truth; they know not the Father or the Son, but it is only because they do not desire to know God, they do not wish to look upon Jesus, to see His goodness, His love, His heavenly attractions. **Jesus is inviting all men to accept Him; and wherever the heart is open to receive Him, He will come in, gladdening the soul with the light and joy of His presence.** ST 11-23-1891

Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come. DA 669

The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church. DA 805

Jesus is waiting to breathe upon all His disciples, and give them the inspiration of His sanctifying Spirit, and transfuse the vital influence from Himself to His people. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. **Christ is to live in His human agents, and work through their faculties, and act through their capabilities.** Their will must be submitted to His will, they must act with His Spirit that it may be no more they that live, **but Christ that liveth in them.** ST 10-3-1892.

He Instituted the Memorial Service

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. John 13:1-4

He was now in the shadow of the cross, and the pain was torturing His heart. He knew that He would be deserted in the hour of His betrayal. He knew that by the most humiliating process to which criminals were subjected He would be put to death. He knew the ingratitude and cruelty of those He had come to save. He knew how great the sacrifice that He must make, and for how many it would be in vain. DA 643

On this last evening with His disciples, Jesus had much to tell them. If they had been prepared to receive what He longed to impart, they would have been saved from heartbreaking anguish, from disappointment and unbelief. But Jesus saw that they could not bear what He had to say. . . .

There was "a strife among them, which of them should be accounted the greatest." This contention, carried on in the presence of Christ, grieved and wounded Him. DA 643

Another cause of dissension had arisen. At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, in readiness for the feet washing; but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. All manifested a stoical unconcern, seeming unconscious that there was anything for them to do. By their silence they refused to humble themselves.

How was Christ to bring these poor souls where Satan would not gain over them a decided victory? **How**

could He show that a mere profession of discipleship did not make them disciples, or insure them a place in His kingdom? How could He show that it is loving service, true humility, which constitutes real greatness? How was He to kindle love in their hearts, and enable them to comprehend what He longed to tell them?

The disciples made no move toward serving one another. Jesus waited for a time to see what they would do. Then He, the divine Teacher, rose from the table. Laying aside the outer garment that would have impeded His movements, He took a towel, and girded Himself. With surprised interest the disciples looked on, and in silence waited to see what was to follow. "After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." This action opened the eyes of the disciples. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light. DA 644

When Jesus girded Himself with a towel to wash the dust from their feet, He desired by that very act to wash the alienation, jealousy, and pride from their hearts. This was of far more consequence than the washing of their dusty feet. **With the spirit they then had, not one of them was prepared for communion with Christ.** Until brought into a state of humility and love, they were not prepared to partake of the paschal supper, or to share in the memorial service which Christ was about to institute. Their hearts must be cleansed. Pride and self-seeking create dissension and hatred, but all this Jesus washed away in washing their feet. A change of feeling was brought about. Looking upon them, Jesus could say, "Ye are clean." Now there was union of heart, love for one another. They had become humble and teachable. Except Judas. DA 646

This ordinance is Christ's appointed preparation for the sacramental service. **While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ.** We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed. DA 650

"The Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Corinthians 11:23-26.

Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, **that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death.** As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages. DA 652

And when they had sung an hymn, they went out into the mount of Olives. Mark 14:26

He Bore Our Guilt and Sin

And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. Mark 14:32-36

Jesus had been earnestly conversing with His disciples and instructing them; but as He neared Gethsemane, He became strangely silent. He had often visited this spot for meditation and prayer; but never with a heart so full of sorrow as upon this night of His last agony. Throughout His life on earth He had walked in the light of God's presence. When in conflict with men who were inspired by the very spirit of Satan, He could say, "He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him." But now He seemed to be shut out from the light of God's sustaining presence. Now He was numbered with the transgressors. The guilt of fallen humanity He must bear. **Upon Him who knew no sin must be laid the iniquity of us all.** So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it

will shut Him out forever from His Father's love. Feeling how terrible is the wrath of God against transgression, He exclaims, "My soul is exceeding sorrowful, even unto death." DA 685

He went a little distance from them--not so far but that they could both see and hear Him--and fell prostrate upon the ground. He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. **As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression.**

Christ was now standing in a different attitude from that in which He had ever stood before. His suffering can best be described in the words of the prophet, "Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts." Zechariah 13:7. As the substitute and surety for sinful man, Christ was suffering under divine justice. He saw what justice meant. Hitherto He had been as an intercessor for others; now He longed to have an intercessor for Himself.

As Christ felt His unity with the Father broken up, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness. In the wilderness of temptation the destiny of the human race had been at stake. Christ was then conqueror. Now the tempter had come for the last fearful struggle. For this he had been preparing during the three years of Christ's ministry. Everything was at stake with him. If he failed here, his hope of mastery was lost; the kingdoms of the world would finally become Christ's; he himself would be overthrown and cast out. But if Christ could be overcome, the earth would become Satan's kingdom, and the human race would be forever in his power. With the issues of the conflict before Him, Christ's soul was filled with dread of separation from God. Satan told Him that if He became the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would nevermore be one with God. DA 686, 687

And what was to be gained by this sacrifice? How hopeless appeared the guilt and ingratitude of men! In its hardest features Satan pressed the situation upon the Redeemer: The people who claim to be above all others in temporal and spiritual advantages have rejected You. They are seeking to destroy You, the foundation, the center and seal of the promises made to them as a peculiar people. One of Your own disciples, who has listened to Your instruction, and has been among the foremost in church activities, will betray You. One of Your most zealous followers will deny You. All will forsake You. Christ's whole being abhorred the thought. That those whom He had undertaken to save, those whom He loved so much, should unite in the plots of Satan, this pierced His soul. The conflict was terrible. Its measure was the guilt of His nation, of His accusers and betrayer, the guilt of a world lying in wickedness. The sins of men weighed heavily upon Christ, and the sense of God's wrath against sin was crushing out His life. DA 687

The human nature of Christ was like unto ours, and suffering was more keenly felt by Him; **for His spiritual nature was free from every taint of sin.** Therefore His desire for the removal of suffering was stronger than human beings can experience. How intense was the desire of the humanity of Christ to escape the displeasure of an offended God, how His soul longed for relief. 5 BC 1104

Behold Him contemplating the price to be paid for the human soul. In His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God. The chilling dew of night falls upon His prostrate form, but He heeds it not. From His pale lips comes the bitter cry, "O My Father, if it be possible, let this cup pass from Me." Yet even now He adds, "Nevertheless not as I will, but as Thou wilt." DA 687

The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of His being. In the supreme agony of His soul He came to His disciples with a yearning desire to hear some words of comfort from those whom He had so often blessed and comforted, and shielded in sorrow and distress. The One who had always had words of sympathy for them was now suffering superhuman agony, and He longed to know that they were praying for Him and for themselves. How dark seemed the malignity of sin! Terrible was the temptation to let the human race bear the consequences of its own guilt, while He stood innocent before God. If He could only know that His disciples understood and appreciated this, He would be strengthened. DA 687

The disciples awakened at the voice of Jesus, but they hardly knew Him, His face was so changed by anguish. Addressing Peter, Jesus said, "Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation." . . . Even in His great agony, He was seeking to excuse their weakness. "The spirit truly is ready," He said, "but the flesh is weak." DA 689

Turning away, Jesus sought again His retreat, and fell prostrate, overcome by the horror of a great darkness.

The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own tempted, agonized soul. The awful moment had come--that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from the pale lips of Jesus, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." DA 690

Three times has He uttered that prayer. **Three times has humanity shrunk from the last, crowning sacrifice.** But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. **He will save man at any cost to Himself.** He accepts His baptism of blood, that through Him perishing millions may gain everlasting life. He has left the courts of heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression. And He will not turn from His mission. He will become the propitiation of a race that has willed to sin. His prayer now breathes only submission: **"If this cup may not pass away from Me, except I drink it, Thy will be done."** DA 690-693

Having made the decision, He fell dying to the ground from which He had partially risen. Where now were His disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine press alone, and of the people there was none with Him.

But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. **Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin.** DA 693

The worlds unfallen and the heavenly angels had watched with intense interest as the conflict drew to its close. Satan and his confederacy of evil, the legions of apostasy, watched intently this great crisis in the work of redemption. The powers of good and evil waited to see what answer would come to Christ's thrice-repeated prayer. Angels had longed to bring relief to the divine sufferer, but this might not be. No way of escape was found for the Son of God. In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and the mighty angel who stands in God's presence, occupying the position from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ's hand, but to strengthen Him to drink it, with the assurance of the Father's love. **He came to give power to the divine-human suppliant.** He pointed Him to the open heavens, telling Him of the souls that would be saved as the result of His sufferings. He assured Him that His Father is greater and more powerful than Satan, that His death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the human race saved, eternally saved. DA 693

Christ's agony did not cease, but His depression and discouragement left Him. The storm had in nowise abated, but He who was its object was strengthened to meet its fury. He came forth calm and serene. A heavenly peace rested upon His bloodstained face. He had borne that which no human being could ever bear; for He had tasted the sufferings of death for every man. DA 694

Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him. Hebrews 5:7-9

Christ is represented as bearing the griefs and sorrows caused by sin, and He does this, not only as our sympathizing friend, but as our substitute. **Therefore our sins of selfishness, of unamiable temper, of indolence, of wrong habits and practices, are to be positively and firmly put away.** The one who breaks with

Satan is to give no place to his temptations. **Let the souls who come to Christ consider that He is the Sin Bearer.** . . . Let the repenting soul lay hold by faith of the provision made to save him, **not in his sin, but from his sin.** Christ as the Sin Bearer must **take away the sin** and rescue the sinner from his morbid spiritual condition. 7BC 941

He Was Oppressed and Afflicted

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. Isaiah 53:6, 7

The highest evidence of nobility in a Christian is self-control. We should copy the example of Jesus, for when He was reviled, He reviled not again, but "committed Himself to Him that judgeth righteously." **Our Redeemer met insult and mockery with uncomplaining silence.** All the cruel taunts of the murderous throng who exulted in His humiliation and trial in the judgment hall could not bring from Him one look or word of resentment or impatience. He was the Majesty of heaven, and in His pure breast there dwelt no room for the spirit of retaliation, but only for pity and love. KH 139

His love for His Father, and His pledge, made from the foundation of the world, to become the Sin Bearer, led Him to endure uncomplainingly the coarse treatment of those He came to save. It was a part of His mission to bear, in His humanity, all the taunts and abuse that men could heap upon Him. The only hope of humanity was in this submission of Christ to all that He could endure from the hands and hearts of men. DA 703

I gave my back to the smiters, and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting. Isaiah 50:6

Christ submitted to insult and mockery, contempt and ridicule. He heard His message, which was fraught with love and goodness and mercy, misstated and misapplied. He heard Himself called the prince of demons, because He testified to His divine Sonship. His birth was supernatural, but by His own nation, those who had blinded their eyes to spiritual things, it was regarded as a blot and a stain. There was not a drop of our bitter woe which He did not taste, not a part of our curse which He did not endure, that He might bring many sons and daughters to God. 1SM 253

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isaiah 53:3-5

Christ suffered keenly under abuse and insult. At the hands of the beings whom He had created, and for whom He was making an infinite sacrifice, He received every indignity. And He suffered in proportion to the perfection of His holiness and His hatred of sin. His trial by men who acted as fiends was to Him a perpetual sacrifice. To be surrounded by human beings under the control of Satan was revolting to Him. And He knew that in a moment, by the flashing forth of His divine power, He could lay His cruel tormentors in the dust. This made the trial the harder to bear. DA 700

Satan led the cruel mob in its abuse of the Saviour. It was his purpose to provoke Him to retaliation if possible, or to drive Him to perform a miracle to release Himself, and thus break up the plan of salvation. One stain upon His human life, one failure of His humanity to endure the terrible test, and the Lamb of God would have been an imperfect offering, and the redemption of man a failure. But He who by a command could bring the heavenly host to His aid--He who could have driven that mob in terror from His sight by the flashing forth of His divine majesty--submitted with perfect calmness to the coarsest insult and outrage.

Christ's enemies had demanded a miracle as evidence of His divinity. They had evidence far greater than any they had sought. As their cruelty degraded His torturers below humanity into the likeness of Satan, so did His meekness and patience exalt Jesus above humanity, and prove His kinship to God. His abasement was the pledge of His exaltation. The blood drops of agony that from His wounded temples flowed down His face and beard were the pledge of His anointing with "the oil of gladness" Hebrews 1:9. as our great high priest.

Satan's rage was great as he saw that all the abuse inflicted upon the Saviour had not forced the least murmur from His lips. Although He had taken upon Him the nature of man, He was sustained by a godlike fortitude, and departed in no particular from the will of His Father. DA 734, 735

For the Lord God helps me; therefore I have not been confounded; therefore I have set my face like a flint, and I know that I shall not be put to shame; he who vindicates me is near. Isaiah 50:7

He Was Crucified

And when they were come to the place, which is called Calvary, there they crucified him. Luke 23:33

A vast multitude followed Jesus from the judgment hall to Calvary. The news of His condemnation had spread throughout Jerusalem, and people of all classes and all ranks flocked toward the place of crucifixion. DA 741

As Jesus passed the gate of Pilate's court, the cross which had been prepared for Barabbas was laid upon His bruised and bleeding shoulders. Two companions of Barabbas were to suffer death at the same time with Jesus, and upon them also crosses were placed. The Saviour's burden is too heavy for Him in His weak and suffering condition. Since the Passover supper with His disciples, He had taken neither food nor drink. He had agonized in the garden of Gethsemane in conflict with satanic agencies. He had endured the anguish of the betrayal, and had seen His disciples forsake Him and flee. He had been taken to Annas, then to Caiaphas, and then to Pilate. From Pilate He had been sent to Herod, then sent again to Pilate. From insult to renewed insult, from mockery to mockery, twice tortured by the scourge,—all that night there had been scene after scene of a character to try the soul of man to the uttermost. Christ had not failed. He had spoken no word but that tended to glorify God. All through the disgraceful farce of a trial He had borne Himself with firmness and dignity. But when after the second scourging the cross was laid upon Him, **human nature could bear no more.** He fell fainting beneath the burden. DA 741, 742

The crowd that followed the Saviour saw His weak and staggering steps, but they manifested no compassion. They taunted and reviled Him because He could not carry the heavy cross. Again the burden was laid upon Him, and again He fell fainting to the ground. His persecutors saw that it was impossible for Him to carry His burden farther. They were puzzled to find anyone who would bear the humiliating load. The Jews themselves could not do this, because the defilement would prevent them from keeping the Passover. None even of the mob that followed Him would stoop to bear the cross. DA 742

At this time a stranger, Simon a Cyrenian, coming in from the country, meets the throng. He hears the taunts and ribaldry of the crowd; he hears the words contemptuously repeated, Make way for the King of the Jews! He stops in astonishment at the scene; and as he expresses his compassion, they seize him and place the cross upon his shoulders. DA 742

Simon had heard of Jesus. His sons were believers in the Saviour, but he himself was not a disciple. The bearing of the cross to Calvary was a blessing to Simon, and he was ever after grateful for this providence. It led him to take upon himself the cross of Christ from choice, and ever cheerfully stand beneath its burden. DA 742

When Christ rode into Jerusalem, the hopes of the disciples had been raised to the highest pitch. They had pressed close about their Master, feeling that it was a high honor to be connected with Him. Now in His humiliation they followed Him at a distance. They were filled with grief, and bowed down with disappointed hopes. How were the words of Jesus verified: "All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." Matt. 26:31. DA 743

Arriving at the place of execution, the prisoners were bound to the instruments of torture. The two thieves wrestled in the hands of those who placed them on the cross; but Jesus made no resistance. The mother of Jesus, supported by John the beloved disciple, had followed the steps of her Son to Calvary. . . . She saw His hands stretched upon the cross; the hammer and the nails were brought, and as the spikes were driven through the tender flesh, the heart-stricken disciples bore away from the cruel scene the fainting form of the mother of Jesus. DA 744

The Saviour made no murmur of complaint. His face remained calm and serene, but great drops of sweat stood upon His brow. There was no pitying hand to wipe the death dew from His face, nor words of sympathy and unchanging fidelity to stay His human heart. While the soldiers were doing their fearful work, Jesus prayed for His enemies, **"Father, forgive them; for they know not what they do."** His mind passed from His own suffering to the sin of His persecutors, and the terrible retribution that would be theirs. No curses were called

down upon the soldiers who were handling Him so roughly. No vengeance was invoked upon the priests and rulers, who were gloating over the accomplishment of their purpose. **Christ pitied them in their ignorance and guilt.** He breathed only a plea for their forgiveness,--"for they know not what they do." DA 744

That prayer of Christ for His enemies embraced the world. It took in every sinner that had lived or should live, from the beginning of the world to the end of time. Upon all rests the guilt of crucifying the Son of God. To all, forgiveness is freely offered. "Whosoever will" may have peace with God, and inherit eternal life. DA 745

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. John 19:19, 20

And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. Matthew 27:39-43

Jesus, suffering and dying, heard every word as the priests declared, "He saved others; Himself He cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe." Christ could have come down from the cross. But it is because He would not save Himself that the sinner has hope of pardon and favor with God. DA 749

To Jesus in His agony on the cross there came one gleam of comfort. It was the prayer of the penitent thief. Both the men who were crucified with Jesus had at first railed upon Him; and one under his suffering only became more desperate and defiant. But not so with his companion. This man was not a hardened criminal; he had been led astray by evil associations, but he was less guilty than many of those who stood beside the cross reviling the Saviour. He had seen and heard Jesus, and had been convicted by His teaching, but he had been turned away from Him by the priests and rulers. Seeking to stifle conviction, he had plunged deeper and deeper into sin, until he was arrested, tried as a criminal, and condemned to die on the cross. **In the judgment hall and on the way to Calvary he had been in company with Jesus.** He had heard Pilate declare, "I find no fault in Him." John 19:4. He had marked His godlike bearing, and His pitying forgiveness of His tormentors. . . . The conviction comes back to him that this is the Christ. . . . The Holy Spirit illuminates his mind, and little by little the chain of evidence is joined together. In Jesus, bruised, mocked, and hanging upon the cross, he sees the Lamb of God, that taketh away the sin of the world. Hope is mingled with anguish in his voice as the helpless, dying soul casts himself upon a dying Saviour. "Lord, remember me," he cries, "when Thou comest into Thy kingdom." DA 749, 750

Quickly the answer came. Soft and melodious the tone, full of love, compassion, and power the words: Verily I say unto thee today, Thou shalt be with Me in paradise. DA 750

For long hours of agony, reviling and mockery have fallen upon the ears of Jesus. As He hangs upon the cross, there floats up to Him still the sound of jeers and curses. With longing heart He has listened for some expression of faith from His disciples. He has heard only the mournful words, "We trusted that it had been He which should have redeemed Israel." How grateful then to the Saviour was the utterance of faith and love from the dying thief! While the leading Jews deny Him, and even the disciples doubt His divinity, the poor thief, upon the brink of eternity, calls Jesus Lord. Many were ready to call Him Lord when He wrought miracles, and after He had risen from the grave; but none acknowledged Him as He hung dying upon the cross save the penitent thief who was saved at the eleventh hour. DA 750, 751

As He spoke the words of promise, the dark cloud that seemed to enshroud the cross was pierced by a bright and living light. **To the penitent thief came the perfect peace of acceptance with God.** Christ in His humiliation was glorified. He who in all other eyes appeared to be conquered was a Conqueror. He was acknowledged as the Sin Bearer. Men may exercise power over His human body. They may pierce the holy temples with the crown of thorns. They may strip from Him His raiment, and quarrel over its division. **But they cannot rob Him of His power to forgive sins.** In dying He bears testimony to His own divinity and to the glory of the Father. His ear is not heavy that it cannot hear, neither His arm shortened that it cannot save. It is His royal right to save unto the uttermost all who come unto God by Him. DA 751

And now the Lord of glory was dying, a ransom for the race. In yielding up His precious life, Christ was not

upheld by triumphant joy. All was oppressive gloom. It was not the dread of death that weighed upon Him. It was not the pain and ignominy of the cross that caused His inexpressible agony. Christ was the prince of sufferers; but His suffering was from a sense of the malignity of sin, a knowledge that through familiarity with evil, man had become blinded to its enormity. **Christ saw how deep is the hold of sin upon the human heart, how few would be willing to break from its power.** He knew that without help from God, humanity must perish, and He saw multitudes perishing within reach of abundant help. DA 752, 753

Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. **The guilt of every descendant of Adam was pressing upon His heart.** The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.

Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. **It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God.**

With amazement angels witnessed the Saviour's despairing agony. The hosts of heaven veiled their faces from the fearful sight. Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross. "There was darkness over all the land unto the ninth hour." There was no eclipse or other natural cause for this darkness, which was as deep as midnight without moon or stars. It was a miraculous testimony given by God that the faith of after generations might be confirmed. DA 753, 754

In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed. Had His glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with Him. DA 753

In the thick darkness, God veiled the last human agony of His Son. All who had seen Christ in His suffering had been convicted of His divinity. That face, once beheld by humanity, was never forgotten. As the face of Cain expressed his guilt as a murderer, so the face of Christ revealed innocence, serenity, benevolence,--the image of God. But His accusers would not give heed to the signet of heaven. Through long hours of agony Christ had been gazed upon by the jeering multitude. Now He was mercifully hidden by the mantle of God. DA 754

At the ninth hour the darkness lifted from the people, but still enveloped the Saviour. It was a symbol of the agony and horror that weighed upon His heart. No eye could pierce the gloom that surrounded the cross, and none could penetrate the deeper gloom that enshrouded the suffering soul of Christ. The angry lightnings seemed to be hurled at Him as He hung upon the cross. Then "Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?" **"My God, My God, why hast Thou forsaken Me?"** As the outer gloom settled about the Saviour, many voices exclaimed: The vengeance of heaven is upon Him. The bolts of God's wrath are hurled at Him, because He claimed to be the Son of God. Many who believed on Him heard His despairing cry. Hope left them. If God had forsaken Jesus, in what could His followers trust? DA 754

The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that He endured--the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face--speaks to each child of humanity, declaring, **It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and**

opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life,--offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin Bearer, endures the wrath of divine justice, and for thy sake becomes sin itself. DA755

It was necessary for the awful darkness to gather about His soul because of the withdrawal of the Father's love and favor; for He was standing in the sinner's place, and this darkness every sinner must experience. The righteous One must suffer the condemnation and wrath of God, not in vindictiveness; for the heart of God yearned with the greatest sorrow when His Son, the guiltless, was suffering the penalty of sin. **This sundering of the divine powers will never again occur throughout the eternal ages.** 7BC 924

In silence the beholders watched for the end of the fearful scene. The sun shone forth; but the cross was still enveloped in darkness. Priests and rulers looked toward Jerusalem; and lo, the dense cloud had settled over the city and the plains of Judea. The Sun of Righteousness, the Light of the world, was withdrawing His beams from the once favored city of Jerusalem. The fierce lightnings of God's wrath were directed against the fated city. DA 755, 756

Suddenly the gloom lifted from the cross, and in clear, trumpetlike tones, that seemed to resound throughout creation, Jesus cried, "**It is finished.**" "**Father, into Thy hands I commend My spirit.**" A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died.

Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours He had relied upon the evidence of His Father's acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father's favor was withdrawn. **By faith, Christ was victor.**

When the loud cry, "It is finished," came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. . . . With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. . . . The most holy place of the earthly sanctuary is no longer sacred. DA 756, 757

All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. . . . "**By His own blood**" He entereth "**in once into the holy place, having obtained eternal redemption for us.**" Heb. 9:12. DA 757

Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. John 12:31, 32

Never before was there such a general knowledge of Jesus as when He hung upon the cross. He was lifted up from the earth, to draw all to Him. Into the hearts of many who beheld that crucifixion scene, and who heard Christ's words, was the light of truth to shine. With John they would proclaim, "**Behold the Lamb of God, which taketh away the sin of the world.**" 5BC 1137

He Did Not Fail

Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him, he will bring forth justice to the nations. . . . He will not fail or be discouraged till he has established justice in the earth. Isaiah 42:1-4

He had a mission to perform, and constantly the words were on His lips, "I will not fail nor be discouraged." ST 6-16-1898

Even before He took humanity upon Him, He saw the whole length of the path He must travel in order to save that which was lost. Every pang that rent His heart, every insult that was heaped upon His head, every privation

that He was called to endure, was open to His view before He laid aside His crown and royal robe, and stepped down from the throne, to clothe His divinity with humanity. The path from the manger to Calvary was all before His eyes. He knew the anguish that would come upon Him. He knew it all, and yet He said, "Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:7, 8. DA 410

Ever before Him He saw the result of His mission. His earthly life, so full of toil and self-sacrifice, was cheered by the prospect that He would not have all this travail for nought. By giving His life for the life of men, He would win back the world to its loyalty to God. Although the baptism of blood must first be received; although the sins of the world were to weigh upon His innocent soul; although the shadow of an unspeakable woe was upon Him; yet for the joy that was set before Him, He chose to endure the cross, and despised the shame. DA 410

During His thirty years of life on earth His heart was wrung with inconceivable anguish. The path from the manger to Calvary was shadowed by grief and sorrow. He was a man of sorrows, and acquainted with grief, enduring such heartache as no human language can portray. He could have said in truth, "Behold, and see if there be any sorrow like unto my sorrow." **Hating sin with a perfect hatred, He yet gathered to His soul the sins of the whole world. Guiltless, He bore the punishment of the guilty. Innocent, yet offering Himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer.** The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon Himself; for He had become man's substitute. Though the guilt of sin was not His, His spirit was torn and bruised by the transgressions of men, and He who knew no sin became sin for us. 1SM 322

For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him. 2 Corinthians 5:21

The humanity of Christ reached to the very depths of human wretchedness, and identified itself with the weaknesses and necessities of fallen man, while His divine nature grasped the Eternal. His work in bearing the guilt of man's transgression was not to give him license to continue to violate the law of God, which made man a debtor to the law, which debt Christ was Himself paying by His own suffering. **The trials and sufferings of Christ were to impress man with a sense of his great sin in breaking the law of God, and to bring him to repentance and obedience to that law, and through obedience to acceptance with God.** His righteousness He would impute to man, and thus raise him in moral value with God, so that his efforts to keep the divine law would be acceptable. Christ's work was to reconcile man to God through His human nature, and God to man through His divine nature. 1SM 272, 273

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. 1 Peter 3:18

He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous servant justify many: for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Isaiah 53:8-12

The anguish that sin has brought was poured into the bosom of the Sinless; yet while Christ endured the contradiction of sinners against Himself, He was paying the debt for sinful man and breaking the bondage in which humanity had been held. Every pang of anguish, every insult, was working out the deliverance of the race.

Could Satan have induced Christ to yield to a single temptation, could he have led Him by one act or even thought to stain His perfect purity, the prince of darkness would have triumphed over man's Surety and would have gained the whole human family to himself. But while Satan could distress, he could not contaminate. He could cause agony, but not defilement. He made the life of Christ one long scene of conflict and trial, yet with every attack he was losing his hold upon humanity.

In the wilderness of temptation, in the Garden of Gethsemane, and on the cross, our Saviour measured

weapons with the prince of darkness. His wounds became the trophies of His victory in behalf of the race. **When Christ hung in agony upon the cross, while evil spirits rejoiced and evil men reviled, then indeed His heel was bruised by Satan. But that very act was crushing the serpent's head. Through death He destroyed "him that had the power of death, that is, the devil."** Hebrews 2:14. This act decided the destiny of the rebel chief, and made forever sure the plan of salvation. In death He gained the victory over its power; in rising again, He opened the gates of the grave to all His followers. In that last great contest we see fulfilled the prophecy, "It shall bruise thy head, and thou shall bruise His heel." Genesis 3:15. PK 701, 702

Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope.

We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. Our faith must be an intelligent faith, looking unto Jesus in perfect confidence, in full and entire faith in the atoning Sacrifice. ISM 256

What God foretold by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. Acts 3:18

Justice demanded the sufferings of a man. **Christ, equal with God, gave the sufferings of a God.** He needed no atonement. His suffering was not for any sin He had committed; it was for man--all for man; and His free pardon is accessible to all. The suffering of Christ was in correspondence with His spotless purity; His depth of agony, proportionate to the dignity and grandeur of His character. **Never can we comprehend the intense anguish of the spotless Lamb of God, until we realize how deep is the pit from which we have been rescued, how grievous is the sin of which mankind is guilty, and by faith grasp the full and entire pardon.** RH 9-21-1886

He Finished His Work

It is finished. John 19:30

Father, into thy hands I commit my spirit! Luke 23:46

Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." John 19:30. The battle had been won. His right hand and His holy arm had gotten Him the victory. **As a Conqueror He planted His banner on the eternal heights.** Was there not joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost.

To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory.

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The archapostate had so clothed himself with deception that even holy beings had not understood his principles. They had not clearly seen the nature of his rebellion. DA 758

When Jesus came into the world, Satan's power was turned against Him. From the time when He appeared as a babe in Bethlehem, the usurper worked to bring about His destruction. In every possible way he sought to prevent Jesus from developing a perfect childhood, a faultless manhood, a holy ministry, and an unblemished sacrifice. But he was defeated. He could not lead Jesus into sin. He could not discourage Him, or drive Him from a work He had come on earth to do. **From the desert to Calvary, the storm of Satan's wrath beat upon Him, but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the bloodstained path.** All the efforts of Satan to oppress and overcome Him only brought out in a purer light His spotless character. DA 759

Could one sin have been found in Christ, had He in one particular yielded to Satan to escape the terrible torture, the enemy of God and man would have triumphed. Christ bowed His head and died, but He held fast His faith and His submission to God. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Revelation 12:10. DA 761

When Christ cried out, "It is finished," all heaven triumphed. The controversy between Christ and Satan in regard to the execution of the plan of salvation was ended. The spirit of Satan and his works had taken deep root in the affections of the children of men. For Satan to have come into power would have been death to the world. The implacable hatred he felt toward the Son of God was revealed in his manner of treating Him while He was in the world. **Christ's betrayal, trial, and crucifixion were all planned by the fallen foe.** His hatred, carried out in the death of the Son of God, placed Satan where his true diabolical character was revealed to all created intelligences that had not fallen through sin.

The holy angels were horror-stricken that one who had been of their number could fall so far as to be capable of such cruelty. Every sentiment of sympathy or pity which they had ever felt for Satan in his exile, was quenched in their hearts. That his envy should be exercised in such a revenge upon an innocent person was enough to strip him of his assumed robe of celestial light, and to reveal the hideous deformity beneath; but to manifest such malignity toward the divine Son of God, who had, with unprecedented self-denial, and love for the creatures formed in His image, come from heaven and assumed their fallen nature, was such a heinous crime against Heaven that it caused the angels to shudder with horror, **and severed forever the last tie of sympathy existing between Satan and the heavenly world.** 5BC 1149

Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken. DA 761

Yet Satan was not then destroyed. The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed. And for the sake of man, Satan's existence must be continued. **Man as well as angels must see the contrast between the Prince of light and the prince of darkness. He must choose whom he will serve.** DA 761

When Christ bowed His head and died, He bore the pillars of Satan's kingdom with Him to the earth. **He vanquished Satan in the same nature over which in Eden Satan obtained the victory.** The enemy was overcome by Christ in His human nature. The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power. This is the privilege of all. In proportion to our faith will be our victory. 5BC 1108

Christ gave His life that man should have another trial. He did not die on the cross to abolish the law of God, but to secure for man a second probation. He did not die to make sin an immortal attribute; He died to secure the right to destroy him that had the power of death, that is, the devil. He suffered the full penalty of a broken law for the whole world. **This He did, not that men might continue in transgression, but that they might return to their loyalty and keep God's commandments and His law.** TM 134

By transgression man was severed from God, the communion between them was broken; but Jesus Christ died upon the cross of Calvary, bearing in His body the sins of the whole world, and the **gulf between heaven and earth was bridged by that cross.** Christ leads men to the gulf, and points to the bridge by which it is spanned, saying, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" 7BC 941

Jesus died, not to save man in his sins, but from his sins. Man is to leave the error of his ways, to follow the example of Christ, to take up his cross and follow Him, denying self, and obeying God at any cost. 4T 251

He who is the divine Head of the church, the mightiest of conquerors, would point His followers to His life, His toils, His self-denials, His struggles and sufferings, through contempt, through rejection, ridicule, scorn, insult, mockery, falsehood, up the path of Calvary to the scene of the crucifixion, that they might be encouraged to press on toward the mark for the prize and reward of the overcomer. **Victory is assured through faith and obedience.** OHC 353

God will test all, even as He tested Adam and Eve, to see whether they will be obedient. **Our loyalty or disloyalty will decide our destiny.** Since the fall of Adam, men in every age have excused themselves for sinning, charging God with their sin, saying that they could not keep His commandments. This is the insinuation Satan cast at God in heaven. But the plea, "I cannot keep the commandments," need never be presented to God;

for before Him stands the Saviour, the marks of the crucifixion upon His body, a living witness that the law can be kept. RH 5-28-1901

He Arose

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day according to the scriptures. 1 Corinthians 15:3, 4

He who died for the sins of the world was to remain in the tomb the allotted time. He was in that stony prison house as a prisoner of divine justice. He was responsible to the Judge of the universe. He was bearing the sins of the world, and His Father only could release Him. 5BC 1114

When the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself. Now was proved the truth of His words, "I lay down My life, that I might take it again. . . . I have power to lay it down, and I have power to take it again." Now was fulfilled the prophecy He had spoken to the priests and rulers, "Destroy this temple, and in three days I will raise it up." John 10:17, 18; 2:19. DA 785

For as the Father hath life in himself; so hath he given to the Son to have life in himself. John 5:26

When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible. 5BC 1113

Jesus declared, "I am the resurrection, and the life." **In Christ is life, original, unborrowed, underived.** "He that hath the Son hath life." 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life. DA 530

This same resurrection power is that which gives life to the soul "dead in trespasses and sins." Ephesians 2:1. That spirit of life in Christ Jesus, "the power of His resurrection," sets men "free from the law of sin and death." Philippians 3:10. The dominion of evil is broken, and through faith the soul is kept from sin. **He who opens his heart to the Spirit of Christ becomes a partaker of that mighty power which shall bring forth his body from the grave.** DA 209, 210

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. 1 Peter 3:18

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts 5:31

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Timothy 3:16

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Hebrews 1:3

Christ ascended to heaven, bearing a sanctified, holy humanity. He took this humanity with Him into the heavenly courts, and through the eternal ages He will bear it, as the One who has redeemed every human being in the city of God. 5BC 1125

As a man Christ ascended to heaven. As a man He is the substitute and surety for humanity. As a man He liveth to make intercession for us. He is preparing a place for all who love Him. As a man He will come again with power and glory, to receive His children. 5BC1126

He Made An Atonement For Sin

Neither by the blood of goats and calves, **but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.** For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, **purge your conscience from dead works to serve the living God?** Hebrews 9:12-14

There is but **one way of escape** for the sinner. There is but one agency whereby he may be cleansed from sin. He must accept the propitiation that has been made by the Lamb of God, Who taketh away the sins of the world.

The shed blood of Christ cleanseth us from all sin. **"For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him."** **"Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."** A complete offering has been made; for "God so loved the world, that He gave His only-begotten Son,"-- not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of His majesty and glory, One equal with God in authority, dignity, and divine perfection. In Him dwelt all the fullness of the Godhead bodily. ST-5-30-1895

The atonement of Christ is not a mere skillful way to have our sins pardoned; **it is a divine remedy for the cure of transgression and the restoration of spiritual health.** It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters. 6BC 1074

For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, **I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more.** Now where remission of these is, there is no more offering for sin. Hebrews 10:14-18

The atonement of Christ sealed forever the everlasting covenant of grace. It was the fulfilling of every condition upon which God suspended the free communication of grace to the human family. Every barrier was then broken down which intercepted the freest exercise of grace, mercy, peace, and love to the most guilty of Adam's race. 7BC 933

When Christ cried, "It is finished," God's unseen hand rent the strong fabric composing the veil of the temple from top to bottom. The way into the holiest of all was made manifest. God bowed His head satisfied. Now His justice and mercy could blend. He could be just, and yet the justifier of all who should believe on Christ. He looked upon the victim expiring on the cross, and said, **"It is finished. The human race shall have another trial."** 5BC 1150

Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. COL 386

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Hebrews 2:9, 10

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; **and deliver them who through fear of death were all their lifetime subject to bondage.** Hebrews 2:14, 15

That they may recover themselves out of the snare of the devil, who are taken captive by him at his will. 2 Timothy 2:26

What right had Christ to take the captives out of the enemy's hands?--The right of having made a sacrifice that satisfies the principles of justice by which the kingdom of heaven is governed. He came to this earth as the Redeemer of the lost race, to conquer the wily foe, and, by His steadfast allegiance to right, to save all who accept Him as their Saviour. **On the cross of Calvary He paid the redemption price of the race. And thus He gained the right to take the captives from the grasp of the great deceiver.** 1SM 309

Our ransom has been paid by our Saviour. No one need be enslaved by Satan. Christ stands before us as our all-powerful helper. "In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" Hebrews 2:17, 18. 1SM 309, 310

Justice demanded the sufferings of man; but Christ rendered the sufferings of a God. He needed no atonement of suffering for Himself; all His sufferings were for us; all His merits and holiness were open to fallen man, presented as a gift. 7BC 913

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matthew 20:28

According to the law Christ Himself gave, the forfeited inheritance was ransomed by the nearest of kin. Jesus

Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity He might by His death destroy him who had the power of death. He could not have done this as God, but by coming as man Christ could die. By death He overcame death. **The death of Christ bore to the death him who had the power of death, and opened the gates of the tomb for all who receive Him as their personal Saviour.** 7BC 925

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the **precious blood of Christ**, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. 1 Peter 1:18-21

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,-- God's thought made audible. In His prayer for His disciples He says, "I have declared unto them Thy name,"--"merciful and gracious, long-suffering, and abundant in goodness and truth,"--"that the love wherewith Thou hast loved Me may be in them, and I in them." But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. **God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which "angels desire to look," and it will be their study throughout endless ages.** Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the **glory of self-sacrificing love.** In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which "seeketh not her own" has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto. DA 19

Through Christ, restoration as well as reconciliation is provided for man. **The gulf that was made by sin has been spanned by the cross of Calvary.** A full, complete **ransom** has been paid by Jesus, by virtue of which the sinner is pardoned, and the justice of the law is maintained. All who believe that Christ is the atoning sacrifice may come and receive pardon for their sins; for through the merit of Christ, communication has been opened between God and man. . . .

Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined.

He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. Man cannot be saved without obedience, but his works should not be of himself; Christ should work in him to will and to do of His good pleasure. ISM 363, 364

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. 1 Peter 2:24, 25

Only for those who return to their allegiance to God, only for those who obey the law that they have violated, will the blood of Christ avail. Christ will never become a party to sin. Bearing the penalty of the law, He gives the sinner another chance. A second trial. He opens a way whereby the sinner can be reinstated in God's favor. Christ bears the penalty of man's past transgressions, and by imparting to man His righteousness makes it possible for man to keep God's holy law. 6BC 1092

He Lives To Make Intercession

Christ . . . is even at the right hand of God, who also maketh intercession for us. Romans 8:34

For there is **one God**, and **one mediator** between God and men, **the man Christ Jesus**; who gave himself a ransom for all. 1 Timothy 2:5, 6

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Hebrews 7:25

The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. . . . Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him may be presented before God. GC 489

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way,

which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Let us hold fast the profession of our **faith** without wavering; for he is faithful that promised. Hebrews 10:19-23

This is he that came by **water and blood**, even Jesus Christ; not by water only, but by water and blood. And it is the **Spirit that beareth witness**, because the Spirit is truth. For **there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.** And **there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.** If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 1 John 5:6-9

When the soldier pierced the side of Jesus as He hung upon the cross, there came out two distinct streams, one of blood, the other of water. The **blood** was to wash away the sins of those who should believe in His name, and the **water** was to represent that living water which is obtained from Jesus to give life to the believer. EW 209

There is but **one way** of escape for the sinner. There is but **one agency** whereby he may be cleansed from sin. He must accept the propitiation that has been made by the Lamb of God, who taketh away the sins of the world. **The shed blood of Christ cleanseth us from all sin.** "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "**Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.**" ST 5-30-1895

Thank God that He who spilled His blood for us, lives to plead it, lives to make intercession for every soul who receives Him. "**If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**" **The blood of Jesus Christ cleanses us from all sin.** It speaketh better things than the blood of Abel, for Christ ever liveth to make intercession for us. We need to keep ever before us the efficacy of the blood of Jesus. **That life-cleansing, life-sustaining blood, appropriated by living faith, is our hope.** We need to grow in appreciation of its inestimable value, for it speaks for us only as we by faith claim its virtue, keeping the conscience clean and at peace with God. 7BC 947, 948

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Ezekiel 36:25-27

Christ is able to save to the uttermost all who come to Him in faith. **He will cleanse them from all defilement if they will let Him.** But if they cling to their sins, they cannot possibly be saved; for Christ's righteousness covers no sin unrepented of. God has declared that those who receive Christ as their Redeemer, accepting Him as the One who takes away all sin, will receive pardon for their transgressions. **These are the terms of our election.** Man's salvation depends upon his receiving Christ by faith. Those who will not receive Him lose eternal life because they refused to avail themselves of the only means provided by the Father and the Son for the salvation of a perishing world. 7BC 931

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12

Jesus alone is our Redeemer, our Advocate and Mediator; in Him is our only hope for pardon, peace, and righteousness. It is by virtue of the blood of Christ that the sin-stricken soul can be restored to soundness. 1 SM 332

I, even I, am the LORD; and beside me there is no saviour. Isaiah 43:11

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Ephesians 1:7

Everyone who will break from the slavery and service of Satan, and will stand under the blood-stained banner of Prince Immanuel will be kept by Christ's intercessions. Christ, as our Mediator, at the right hand of the Father, ever keeps us in view, for it is as necessary that He should keep us by His intercessions as that He should redeem us with His blood. **If He lets go His hold of us for one moment, Satan stands ready to destroy.** Those purchased by His blood, He now keeps by His intercession. 6BC 1078

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our

infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need. Hebrews 4:14-16

The **mighty power** that works through all nature and sustains all things is not, as some men of science claim, merely an all-pervading principle, an actuating energy. **God is a spirit; yet He is a personal being**, for man was made in His image. As a personal being, God has revealed Himself in His Son, Jesus, the outshining of the Father's glory, "and the express image of His person" (Hebrews 1:3), was on earth found in fashion as a man. As a personal Savior He came to the world. As a personal Savior He ascended on high. As a personal Savior He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like the Son of man." Daniel 7:13. Ed 131

The apostle Paul, writing by the Holy Spirit, declares of Christ that "all things have been created through Him, and unto Him; and He is before all things, and in Him all things hold together." Colossians 1:16, 17. The hand that sustains the worlds in space, the hand that holds in their orderly arrangement and tireless activity all things throughout the universe of God, **is the hand that was nailed to the cross for us.** Ed 132

The greatness of God is to us incomprehensible. "The Lord's throne is in heaven" (Psalm 11:4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand. Ed 132

It was He who created the human soul, with its capacity for knowing and for loving. And He is not in Himself such as to leave the demands of the soul unsatisfied. No intangible principle, no impersonal essence or mere abstraction, can satisfy the needs and longings of human beings in this life of struggle with sin and sorrow and pain. It is not enough to believe in law and force, in things that have no pity, and never hear the cry for help. **We need to know of an almighty arm that will hold us up, of an infinite Friend that pities us. We need to clasp a hand that is warm, to trust in a heart full of tenderness. And even so God has in His word revealed Himself.** Ed 133

The **Elder Brother** of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for He was in all points tempted like as we are, yet without sin. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. Are you wounded? He will heal. The Lord "tellethe the number of the stars;" and yet "He healeth the broken in heart, and bindeth up their wounds." Psalm 147:4, 3. "Come unto Me," is His invitation. Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength. The heavier your burdens, the more blessed the rest in casting them upon the Burden Bearer. DA 329

Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. Hebrews 2:17, 18

Jesus stands in the holy of holies, now to appear in the presence of God for us. There He ceases not to present His people moment by moment, complete in Himself. But because we are thus represented before the Father, we are not to imagine that we are to presume upon His mercy and become careless, indifferent, and self-indulgent. **Christ is not the minister of sin. We are complete in Him, accepted in the Beloved, only as we abide in Him by faith.** FW 107

I must speak the truth to all. Those who have accepted the light from God's Word are **never, never to leave an impression upon human minds that God will serve with their sins.** His Word defines sin as the transgression of the law. 1SM 115

Jesus came into the world to save sinners, not in their sins but from their sins, and to sanctify them through the truth; and in order that He may become a perfect Saviour to us, we must enter into union with Him by a personal act of faith. Christ has chosen us, we have chosen Him, and by this choice we become united to Him and are to live from henceforth, not unto ourselves, but unto Him who has died for us. **But this union can only be preserved by constant watchfulness, lest we fall into temptation and make a different choice, for we are free always to take another master if we so desire.** Union with Christ means an unflinching preference for Him in every act and thought. KH 361

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

Day by day we may walk with God, day by day following on to know the Lord, entering into the holiest by the blood of Jesus, laying hold on the hope set before us. If we reach heaven it must be by binding the soul to the Mediator, **becoming partakers of the divine nature.** Leaning on Christ, your life being hid with Christ in God and led by His Spirit, you have the genuine faith. 1SM 182

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Romans 8:26, 27

Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. **They do not surrender the soul to be guided and controlled by the divine agencies.** We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people "to will and to do of His good pleasure." Philippians 2:13. But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. DA 672

No one need say that his case is hopeless, that he cannot live the life of a Christian. Ample provision is made by the death of Christ for every soul. Jesus is our ever-present help in time of need. Only call upon Him in faith, and He has promised to hear and answer your petitions. 5T 215

And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. 1 John 5:14, 15

In the courts above, Christ is pleading for His church--pleading for those for whom He has paid the redemption price of His blood. Centuries, ages, can never lessen the efficacy of His atoning sacrifice. Neither life nor death, height nor depth, can separate us from the love of God which is in Christ Jesus; not because we hold Him so firmly, but because He holds us so fast. If our salvation depended on our own efforts, we could not be saved; but it depends on the One who is behind all the promises. **Our grasp on Him may seem feeble, but His love is that of an elder brother; so long as we maintain our union with Him, no one can pluck us out of His hand.** AA 552, 553

He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Hebrews 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and **humanity is enfolded in the bosom of Infinite Love.** DA 25, 26

All Are Lost Through Adam All May Receive New Life Through Christ

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Romans 5:18

The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God. Ed 125

When man sinned, all heaven was filled with sorrow; for through yielding to temptation, man became the enemy of God, **a partaker of the Satanic nature.** The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; **for through sin man became carnal,** and the carnal heart is enmity against God, is not subject to the law of God, neither indeed can be. ST-2-13-1893

As children of the first Adam, we partake of the dying nature of Adam. But through the imparted life of Christ, man has been given opportunity to win back again the lost gift of life, and to stand in his **original position**

before God, **a partaker of the divine nature.** "As many as received Him," writes John, "to them gave He power to become the sons of God, even to them that believe on His name." "He that hath the Son hath life; and he that hath not the Son of God hath not life." "I am come," said Christ, "that they might have life, and that they might have it more abundantly."

"As in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22. And the life which Christ offers us is more perfect, more full, and more complete than was the life which Adam forfeited by transgression. ST-6-17-1897

Man was **originally** endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. **But through disobedience, his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil. He was made captive by Satan, and would have remained so forever had not God specially interposed.** SC 17

Christ's work was **to restore man to his original state**, to heal him, through divine power, from the wounds and bruises made by sin. **Man's part** is to lay hold **by faith** of the merits of Christ, and co-operate with the divine agencies in forming a righteous character; so that God may save the sinner, and yet be just and His righteous law vindicated. FE 430

There are many who try to reform by correcting this or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. **Our first work is with the heart.** COL 97

God's promise is, "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jeremiah 29:13.

The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. **By nature we are alienated from God.** The Holy Spirit describes our condition in such words as these: "Dead in trespasses and sins;" "the whole head is sick, and the whole heart faint;" "no soundness in it." **We are held fast in the snare of Satan, "taken captive by him at his will."** Ephesians 2:1; Isaiah 1:5, 6; 2 Timothy 2:26. God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him.

The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God **before** it can be renewed in holiness. SC 43

Humanity has no power to regenerate itself. It does not tend upward, toward the divine, but downward, toward the satanic. Christ is our only hope. "There is none other name under heaven given among men, whereby we must be saved." **"Neither is there salvation in any other."** Acts 4:12. PP 73

None but Christ can fashion anew the character that has been ruined by sin. He came to expel the demons that had controlled the will. He came to lift us up from the dust, to reshape the marred character after the pattern of His divine character, and to make it beautiful with His own glory. DA 38

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, **to preach deliverance to the captives**, and recovering of sight to the blind, to set at liberty them that are bruised. Luke 4:18

That they may recover themselves out of the snare of the devil, who are taken captive by him at his will. 2 Timothy 2:26

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12

This power is not in the human agent. It is the power of God. When a soul receives Christ, he receives power to live the life of Christ. COL 314

Our condition through sin is unnatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. **Only through the blood of the Crucified One is there cleansing from sin.** His grace alone can enable us to resist and subdue the **tendencies** of our fallen nature. MH 428

Apart from divine power, no genuine reform can be effected. Human barriers against natural and cultivated **tendencies** are but as the sandbank against the torrent. Not until the life of Christ becomes a **vitalizing power in our lives** can we resist the temptations that assail us from within and from without. MH 130

For we know that the law is spiritual: but **I am carnal, sold under sin.** For that which I do I allow not: for

what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, **but sin that dwelleth in me.** For I know that in me that is, in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. Romans 7:14-18

All men . . . are under the power of sin, as it is written: "None is righteous, no, not one." Romans 3:9, 10

As a result of Adam's disobedience **every human being is a transgressor of the law, sold under sin.** Unless he repents and is converted, **he is under bondage to the law, serving Satan,** falling into the deceptions of the enemy, and bearing witness against the precepts of Jehovah. HP 146

One of the most deplorable effects of the original apostasy was the loss of man's power of self-control. Only as this power is regained can there be real progress. MH 129

For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but **sin that dwelleth in me.** Romans 7:19, 20

The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. **There is in his nature a bent to evil, a force which, unaided, he cannot resist.** To withstand this force, to attain that ideal which in his inmost soul he accepts as alone worthy, he can find help in but one power. That power is Christ. Co-operation with that power is man's greatest need. Ed 29

It is beyond the power of man to please God apart from Christ. We may make resolutions and promises, but the **carnal heart overpowers** all our good intentions. **We may control our outward conduct, but we cannot change the heart.** RH 4-11-1893

Can the Ethiopian change his skin or the leopard his spots? Then also you can do good who are accustomed to do evil. Jeremiah 13:23

Through sin the whole human organism is deranged, the mind is perverted, the imagination corrupted. Sin has degraded the faculties of the soul. Temptations from without find an answering chord within the heart, and the **feet turn imperceptibly toward evil.** MH 451

I find then a law, that, when I would do good, **evil** is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and **bringing me into captivity to the law of sin** which is in my members. **O wretched man that I am! Who shall deliver me from the body of this death?** Romans 7:21-24

Men professing to be followers of Christ fall to a low level, always mourning over their shortcomings, but never overcoming and bruising Satan under their feet. Guilt and condemnation constantly burden the soul, and the cry of such might well be: "O wretched man that I am! who shall deliver me from the body of this death?" Romans 7:24. 6T 52

Everywhere there are hearts crying out for something which they have not. They long for **a power** that will give them mastery over sin, **a power** that will deliver them from the bondage of evil, **a power** that will give health and life and peace. MH 143

Fallen man is Satan's lawful captive. The mission of Jesus Christ was to rescue him from his power. Man is naturally inclined to follow Satan's suggestions, and he cannot **of himself** successfully resist so terrible a foe, unless Christ, the mighty conqueror, dwells in him, guiding his desires, and giving him strength. **God alone can limit the power of Satan.** 1T 341

Thanks be to God through Jesus Christ our Lord! **So then, I of myself** serve the law of God with my mind, but with my flesh I serve the law of sin. Romans 7:25

It is impossible for us, **of ourselves,** to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. "Who can bring a clean thing out of an unclean? not one." **"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."** Job 14:4; Romans 8:7. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. **That power is Christ.** His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. SC 18

It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his

bidding. But the new principle in the soul creates conflict where hitherto had been peace. **The power which Christ imparts enables man to resist the tyrant and usurper.** Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above. GC 506

The Saviour said, **"Except a man be born from above,"** unless he shall receive a new heart, new desires, purposes, and motives, leading to a new life, "he cannot see the kingdom of God." John 3:3. The idea that it is necessary only to develop the good that exists in man by nature, **is a fatal deception.** "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." **"Marvel not that I said unto thee, Ye must be born again."** 1 Corinthians 2:14; John 3:7. SC 18, 19

It is not enough to perceive the loving-kindness of God, to see the benevolence, the fatherly tenderness, of His character. It is not enough to discern the wisdom and justice of His law, to see that it is founded upon the eternal principle of love. **Paul the apostle saw all this when he exclaimed, "I consent unto the law that it is good." "The law is holy, and the commandment holy, and just, and good." But he added, in the bitterness of his soul-anguish and despair, "I am carnal, sold under sin." Romans 7:16, 12, 14.** He longed for the purity, the righteousness, to which **in himself** he was powerless to attain, and cried out, **"O wretched man that I am! who shall deliver me from this body of death?"** Romans 7:24. Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all, there is but one answer, **"Behold the Lamb of God, which taketh away the sin of the world."** John 1:29. SC 19

Through yielding to sin, man placed his will under the control of Satan. **He became a helpless captive in the tempter's power. God sent His Son into our world to break the power of Satan, and to emancipate the will of man.** He sent Him to proclaim liberty to the captives, to undo the heavy burdens, and to let the oppressed go free. OHC 104

That they may recover themselves out of the snare of the devil, who are taken captive by him at his will. 2 Timothy 2:26

"As Moses lifted up the serpent in the wilderness," so the Son of man has been lifted up, and **everyone who has been deceived and bitten by the serpent** may look and live. **"Behold the Lamb of God, which taketh away the sin of the world."** John 1:29. The light shining from the cross reveals the love of God. His love is drawing us to Himself. **If we do not resist this drawing,** we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. **Then the Spirit of God through faith produces a new life in the soul.** The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself. **Then the law of God is written in the mind and heart, and we can say with Christ, "I delight to do Thy will, O my God."** Psalm 40:8. DA 175, 176

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus **hath made me free** from the law of sin and death. Romans 8:1, 2

Christ came to break the shackles of sin-slavery from the soul. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. "The law of the Spirit of life in Christ Jesus" sets us "free from the law of sin and death." Romans 8:2. DA 22

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. Romans 6:22

Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love. AA 51

What a victory is gained when the **carnal life ceases, and the spiritual life begins.** The Lord guides. The Lord keeps. The love of God, and obedience to all His commandments, bring all the powers of the soul into obedience to His will. RH 12-2-1875

"For what the law could not do, in that it was weak through the flesh"—**it could not justify man, because in his sinful nature he could not keep the law**—"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: **that the righteousness of the law might be fulfilled in us, who walk not after**

the flesh, but after the Spirit. Romans 8:3, 4. PP 373

In ourselves we are incapable of doing any good thing; but that which we cannot do will be wrought by the power of God in every submissive and believing soul. It was through faith that the child of promise was given. It is through faith that **spiritual life** is begotten, and we are enabled to do the works of righteousness. DA 98

The **carnal heart**, that "is not subject to the law of God, neither indeed can be," **is made spiritual**, and exclaims with Christ, "I delight to do Thy will, O my God; yea, Thy law is within my heart."

There are many who say they believe in Christ; but do they? **Have they the spiritual mind, the mind of Christ, that delights in the law of God?** We cannot afford to make any mistakes in this matter, for our eternal interests are at stake. A correct faith will be made manifest in godly works, and will bring the whole life into harmony with the law of God. ST 11-24-1887

To be a Christian is not merely to take the name of Christ, but to have the **mind of Christ**, to submit to the will of God in all things. Many who profess to be Christians have yet to learn this great lesson. Many know little of what it is to deny self for Christ's sake. KH 174

Jesus became a man that He might mediate between man and God. He clothed His divinity with humanity, He associated with the human race, that with His long human arm He might encircle humanity, and with His divine arm grasp the throne of Divinity. And this, that He might **restore to man the original mind** which he lost in Eden through Satan's alluring temptation; that man might realize that it is for his present and eternal good to obey the requirements of God. **Disobedience is not in accordance with the nature which God gave to man in Eden.** 7BC 926

Put off your **old nature** which belongs to your former manner of life and is corrupt through deceitful lusts, and **be renewed in the spirit of your minds**, and put on the **new nature**, created after the likeness of God in true righteousness and holiness. Ephesians 4:22-24 RSV

The **old nature**, born of blood and the will of the flesh, cannot inherit the kingdom of God. The old ways, the hereditary tendencies, the former habits, must be given up; for grace is not inherited. **The new birth consists in having new motives, new tastes, new tendencies.** Those who are begotten unto a new life by the Holy Spirit, have become **partakers of the divine nature**, and in all their habits and practices they will give evidence of their relationship to Christ. When men who claim to be Christians retain all their natural defects of character and disposition, in what does their position differ from that of the worldling? They do not appreciate the truth as a sanctifier, a refiner. **They have not been born again.** 6BC 1101

But as many as received him, to them gave he power to become the sons of God, even to them that **believe** on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1:12, 13

In the **new birth** the heart is brought into harmony with God, as it is brought into accord with His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The old life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun. **Then** "the righteousness of the law" will "be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:4. GC 468

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. John 3:5-7

Regeneration is the only path by which we can enter the city of God. It is narrow, and the gate by which we enter is strait; but along it we are to lead men and women and children, teaching them that, in order to be saved, they must have a new heart and a new spirit. 9T 23

By nature the heart is evil, and "who can bring a clean thing out of an unclean? Not one." Job 14:4. No human invention can find a remedy for the sinning soul. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Romans 8:7; Matthew 15:19. **The fountain of the heart must be purified before the streams can become pure.** He who is trying to reach heaven by his own works in keeping the law is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. **This change can be brought about only by the effectual working of the**

Holy Spirit. DA 172

Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. **That regenerating power**, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. SC 57

None but God can subdue the pride of man's heart. We cannot save ourselves. **We cannot regenerate ourselves. . . . What is justification by faith?** It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. TM 456

As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. **A new heart is given him. He becomes a new creature in Christ Jesus.** Holiness finds that it has nothing more to require. God Himself is "the justifier of him which believeth in Jesus." Romans 3:26. COL 163

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. Titus 3:5-8

Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace. FLB 107

The grace of Christ purifies while it pardons, and fits men for a holy heaven. KH 336

To be pardoned in the way that Christ pardons, is not only to be forgiven, but to be renewed in the spirit of our mind. The Lord says, "A new heart will I give unto thee." The image of Christ is to be stamped upon the very mind, heart, and soul. The apostle says, "But we have the mind of Christ" 1 Corinthians 2:16. Without the transforming process which can come alone through divine power, the **original propensities to sin** are left in the heart in all their strength, **to forge new chains, to impose a slavery that can never be broken by human power.** But men can never enter heaven with their old tastes, inclinations, idols, ideas, and theories. Heaven would be no place of joy to them; for everything would be in collision with their tastes, appetites, and inclinations, and painfully opposed to their natural and cultivated traits of character. 3SM 190, 191

The **power of Christ alone** can work the transformation in heart and mind that all must experience who would partake with Him of the new life in the kingdom of heaven. **"Except a man be born again," the Saviour has said, "he cannot see the kingdom of God."** John 3:3. The religion that comes from God is the only religion that can lead to God. In order to serve Him aright, **we must be born of the divine Spirit.** This will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. It will give us willing obedience to all His requirements. This is true worship. 9T 156

There are **many who realize their helplessness**, and who long for that spiritual life which will bring them into harmony with God; they are vainly striving to obtain it. In despair they cry, "O wretched man that I am! who shall deliver me from this body of death?" Romans 7:24. Let these desponding, struggling ones look up. The Saviour is bending over the purchase of His blood, saying with inexpressible tenderness and pity, "Wilt thou be made whole?" He bids you arise in health and peace. **Do not wait to feel that you are made whole. Believe His word, and it will be fulfilled.** Put your will on the side of Christ. Will to serve Him, and in acting upon His word you will receive strength. Whatever may be the evil practice, the master passion which through long indulgence binds both soul and body, Christ is able and longs to deliver. He will impart life to the soul that is "dead in trespasses." Ephesians 2:1. **He will set free the captive that is held by weakness and misfortune and the chains of sin.** DA 203

For the Son of man is come to seek and to save that which is lost. Luke 19:10

That they may recover themselves out of the snare of the devil, who are taken captive by him at his will. 2 Timothy 2:26

The Lord God through Jesus Christ holds out His hand all the day long in invitation to the sinful and fallen. He will receive all. He welcomes all. It is His glory to pardon the chief of sinners. **He will take the prey from the mighty, He will deliver the captive,** He will pluck the brand from the burning. He will lower the golden chain of His mercy to the lowest depths of human wretchedness, and lift up the debased soul contaminated with sin. MH 161

Jesus loves to have us come to Him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, **and fall at His feet in penitence.** It is His glory to encircle us in the arms of His love and to bind up our wounds, to cleanse us from all impurity.

Here is where thousands fail; they do not believe that Jesus pardons them personally, individually. They do not take God at His word. . . . None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. **He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; He bids them live and not die.** SC 52, 53

Christ is able to save to the uttermost all who come to Him in faith. **He will cleanse them from all defilement if they will let Him.** But if they cling to their sins, they cannot possibly be saved; for Christ's righteousness covers no sin unrepented of. 7BC 931

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:9

The blood of Jesus his Son cleanses us from all sin. 1 John 1:7

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A **new heart** also will I give you, and a **new spirit** will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. **And I will put my spirit within you,** and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Ezekiel 36:25-27

God's forgiveness is not merely a judicial act by which He sets us free from condemnation. **It is not only forgiveness for sin, but reclaiming from sin.** It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, "**Create in me a clean heart, O God, and renew a right spirit within me.**" Psalm 51:10. MB 114

We must learn of Christ. We must know what He is to those He has ransomed. We must realize that through belief in Him it is our privilege to be **partakers of the divine nature,** and so escape the corruption that is in the world through lust. **Then we are cleansed from all sin, all defects of character. We need not retain one sinful propensity.** Christ is the sin-bearer; John pointed the people to him, saying, "**Behold the Lamb of God, Which taketh away the sin of the world.**" John 1:29. RH 4-24-1900

God commendeth his love toward us, in that, **while we were yet sinners, Christ died for us.** Much more then, **being now justified by his blood,** we shall be saved from wrath through him. For if, when we were enemies, we were reconciled by the death of his Son, much more, **being reconciled,** we shall be saved by his life. Romans 5:8-10

There is no other way for man's salvation. "Without Me," says Christ, "ye can do nothing" John 15:5. Through Christ, and Christ alone, the springs of life can vitalize man's nature, transform his tastes, and set his affections flowing toward heaven. **Through the union of the divine with the human nature Christ could enlighten the understanding and infuse His life-giving properties** through the soul dead in trespasses and sins. 1SM 341

To arouse those spiritually dead, to create new tastes, new motives, requires as great an outlay of power as to raise one from physical death. RH 3-12-1901

And you hath he **quickened,** who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and **were by nature the children of wrath,** even as others.

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, **hath quickened us together with Christ, by grace ye are saved;** and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Ephesians 2:1-10

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 6:17, 18

Doing the will of God from the heart. Ephesians 6:6

All true obedience comes from the heart. It was heart work with Christ. And **if we consent**, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us.

As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength. DA 668

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Romans 5:19

Now to him **who is able to strengthen you** according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret for long ages but is now disclosed, and made known to all nations, according to the command of the eternal God, **to bring about the obedience of faith.** Romans 16:25, 26 RSV

For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, . . . **He who through faith is righteous shall live.** Romans 1:16, 17 RSV

And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: **if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard.** Colossians 1:21-23

Those who receive the Saviour become sons of God. They are His **spiritual children**, born again, renewed in righteousness and true holiness. Their minds are changed. 6BC1117

Therefore if any man be in Christ, **he is a new creature**: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ.

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Corinthians 5:17, 18, 21

This sacrifice was offered for the purpose of **restoring man to his original perfection.** Yea, more, it was offered to give him an entire transformation of character, making him more than a conqueror. 6BC1113

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: **and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.** Romans 5:1-5

The love which Christ diffuses through the whole being is a vitalizing power. Every vital part--the brain, the heart, the nerves--it touches with healing. MH 115

When the gospel is received in its purity and power, it is a cure for the maladies that **originated** in sin. MH 115

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus **hath made me free from the law of sin and death.** For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: **that the righteousness of the law might be fulfilled in us,** who walk not after the flesh, but after the Spirit. Romans 8:1-4

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. **For to be carnally minded is death; but to be spiritually minded is life and peace.** Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. **But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.** Romans 8:5-9

The Spirit of God must do its work upon the heart. All who have not experienced its **regenerating power** are chaff among the wheat. 5T 227

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Romans 8:11

The life of God in the soul is man's only hope. MH 115

"This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath

life." 1 John 5:11, 12. And Jesus said, "I will raise him up at the last day." Christ became one flesh with us, in order that we might become one spirit with Him. **It is by virtue of this union that we are to come forth from the grave,**--not merely as a manifestation of the power of Christ, but because, **through faith,** His life has become ours. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. **It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.** DA 388

The Lord Jesus acts through the Holy Spirit; for it is His representative. Through it He infuses spiritual life into the soul, quickening its energies for good, cleansing it from moral defilement, and giving it a fitness for His kingdom. MYP 55

It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. **It is by the Spirit that the heart is made pure.** Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church. . . . The very image of God is to be reproduced in humanity. **The honor of God, the honor of Christ, is involved in the perfection of the character of His people.** DA 671

There may be marked defects in the character of an individual, yet when he becomes a **true disciple of Jesus,** the power of divine grace makes him a new creature. SL 55

When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; **love, humility, and peace, take the place of anger, envy, and strife.** Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. **The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God.**

It is impossible for finite minds to comprehend the work of redemption. **Its mystery exceeds human knowledge;** yet he who passes from death to life realizes that it is a divine reality. The beginning of redemption we may know here **through a personal experience.** Its results reach through the eternal ages. DA 173

The Lord Jesus loves His people, and when they put their trust in Him, depending wholly upon Him, He strengthens them. He will live through them, giving them the inspiration of His sanctifying Spirit, imparting to the soul **a vital transfusion of Himself.** He acts through their faculties and causes them to choose His will and to act out His character. With the apostle Paul they then may say, **"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"** Galatians 2:20. KH 78

Gospel religion is Christ in the life--a living, active principle. It is the grace of Christ revealed in character and wrought out in good works. COL 384

He is the source of spiritual power implanted within us, and His influence will flow forth in words and actions, refreshing all within the sphere of our influence, . . . This is the result of an indwelling Saviour. TM 390

Even **the mystery** which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of **this mystery** among the Gentiles; which is **Christ in you, the hope of glory.** Colossians 1:26, 27

Souls that have borne the likeness of Satan have been transformed into the image of God. **This change is itself the miracle of miracles.** A change wrought by the word, it is one of the deepest mysteries of the word. We cannot understand it; we can only believe, as declared by the Scriptures, it is "Christ in you, the hope of glory."

A knowledge of this mystery furnishes a key to every other. It opens to the soul the treasures of the universe, the possibilities of infinite development. Ed 172

The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. DA 827

That he would grant you, according to the riches of his glory, **to be strengthened with might by his Spirit in the inner man;** that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, . . . might be filled with all the fulness of God. Ephesians 3:16-19

When His words of instruction have been received, and have taken possession of us, Jesus is to us an abiding presence, controlling our thoughts and ideas and actions. . . . **It is no more we that live, but Christ that liveth in us, and He is the hope of glory. Self is dead, but Christ is a living Saviour.** TM 389

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought

which man can never accomplish for himself. **It is a supernatural work, bringing a supernatural element into human nature.** The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. **We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world.** It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. **We have only to neglect to ally ourselves with the kingdom of light.** If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. **Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin.** We may leave off many bad habits, for the time we may part company with Satan; but without a **vital connection** with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end. DA 324

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: **but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.** Romans 8:12-14

Not those whose hearts are touched by the Spirit, not those who now and then yield to its power, but they that are **led** by the Spirit, are the sons of God. MB 149, 150

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; **if so be that we suffer with him,** that we may be also glorified together. Romans 8:15-17

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: **who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:** who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 1 Peter 2:21-24

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed **by the renewing of your mind,** that ye may prove what is that good, and acceptable, and perfect, will of God. Romans 12:1, 2

The heaven-entrusted faculties of the mind are to be treated as the **higher powers,** to rule the kingdom of the body. The natural appetites and passions are to be brought under the control of the conscience and the spiritual powers. 8T 63

The greatest triumph given us by the religion of Christ is control over ourselves. Our natural propensities must be controlled, or we can never overcome as Christ overcame. 4T 235

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh **hath ceased from sin;** that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 1 Peter 4:1, 2

The **lower passions** have their seat in the body and work through it. The words "flesh" or "fleshly" or "carnal lusts" embrace the lower, corrupt nature; the flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain on the body? **No; but put to death the temptation to sin.** The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ. **All animal propensities are to be subjected to the higher powers of the soul.** The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness. AH 127, 128

Put ye on the Lord Jesus Christ, and **make not provision for the flesh, to fulfil the lusts thereof.** Romans 13:14

For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds: casting down imaginations, . . . and **bringing into captivity every thought to the obedience of Christ.** 2 Corinthians 10: 4, 5

An impure thought tolerated, an unholy desire cherished, and the soul is contaminated, its integrity compromised. "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." If we would not commit sin, we must shun its very beginning. Every emotion and desire must be held in subjection to reason and conscience. Every unholy thought must be instantly repelled. 5T 177

Give no opportunity to the devil. Ephesians 4:27

There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence. 2MCP 432

Your thoughts must be brought into subjection to the will of God and your feelings under the control of reason and religion. Your imagination was not given you to be allowed to run riot and have its own way without any effort at restraint or discipline. **If the thoughts are wrong the feelings will be wrong, and the thoughts and feelings combined make up the moral character.** When you decide that as Christians you are not required to restrain your thoughts and feelings you are brought under the influence of evil angels and invite their presence and their control. 5T 310

We cannot allow ourselves to act from impulse. We cannot be off guard for a moment. Beset with temptations without number, we must resist firmly or be conquered. MH 452

The life of the apostle Paul was a constant conflict with self. He said, **"I die daily."** 1 Corinthians 15:31. His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, **he did God's will, however crucifying to his nature.** MH 452

Wherefore **gird up the loins of your mind,** be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. 1 Peter 1:13-16

The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. **It is by unceasing endeavor that we maintain the victory over the temptations of Satan.** Christian integrity must be sought with resistless energy and maintained with a resolute fixedness of purpose. MH 453

Satan takes the control of every mind that is not decidedly under the control of the Spirit of God. TM 79

Keep the **conscience** tender, that you may hear the faintest whisper of the voice that spoke as never man spoke. Let all who would wear the yoke of Christ show an inflexible purpose to do right because it is right. Keep the **eye** fixed on Jesus, inquiring at every step, Is this the way of the Lord? The Lord will not leave any one who does this, to become the sport of Satan's temptation.

When perplexities arise, as they are sure to do, draw near to God, and He will draw near to you; and then when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for you. RH 5-9-1899

Jesus gained the victory through submission and faith in God, and by the apostle He says to us, **"Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you."** James 4:7, 8. We cannot save ourselves from the tempter's power; he has conquered humanity, and when we try to stand in our own strength, we shall become a prey to his devices; but "the name of the Lord is a strong tower: the righteous runneth into it, and is safe." Proverbs 18:10. Satan trembles and flees before the weakest soul who finds refuge in that mighty name. DA 130, 131

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Titus 2:11-14

God will accept nothing but purity and holiness; one spot, one wrinkle, one defect in the character, will forever debar them from heaven, with all its glories and treasures. 2T 453

For God hath not called us unto uncleanness, but unto holiness. 1 Thessalonians 4:7

Sanctification is a state of holiness, without and within, being holy and without reserve the Lord's, not in form,

but in truth. Every impurity of thought, every lustful passion, separates the soul from God; for Christ can never put His robe of righteousness upon a sinner, to hide his deformity. OHC 214

Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Ephesians 5:25-27

I was referred to this scripture: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Romans 6:12, 13. Professed Christians, if no further light is given you than that contained in this text, you will be without excuse if you suffer yourselves to be controlled by base passions. 2T 454

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? Romans 6:16

For of whom a man is overcome, of the same is he brought in bondage. 2 Peter 2:19

Are you overcoming? or are you being overcome by your own lusts and appetites and passions? 5T 511

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. James 1:12-15

Dearly beloved, I beseech you . . . abstain from fleshly lusts, which war against the soul. 1 Peter 2:11

If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. **"No man can serve two masters."** If we serve sin, we cannot serve Christ. **The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare.** Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!" MYP 114

By faith and prayer all may meet the requirements of the gospel. No man can be forced to transgress. **His own consent must be first gained;** the soul must purpose the sinful act before passion can dominate over reason or iniquity triumph over conscience. Temptation, however strong, is never an excuse for sin. "The eyes of the Lord are over the righteous, and His ears are open unto their prayers." Cry unto the Lord, tempted soul. Cast yourself, helpless, unworthy, upon Jesus, and claim His very promise. The Lord will hear. He knows how strong are the inclinations of the natural heart, and He will help in every time of temptation. 5T 177

The Lord knoweth how to deliver the godly out of temptations. 2 Peter 2:9

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Corinthians 10:13

I can do all things through Christ which strengtheneth me. Philippians 4:13

Human effort of itself is not sufficient. Without the aid of divine power it avails nothing. God works and man works. **Resistance of temptation must come from man, who must draw his power from God.** . . .

God wishes us to have the mastery over ourselves. But He cannot help us without our consent and co-operation. The divine Spirit works through the powers and faculties given to man. AA 482

As soon as we incline our will to harmonize with God's will, the grace of God stands ready to cooperate. HP 27

In the whole Satanic force there is not power to overcome one soul who in simple trust casts himself on Christ. COL 157

It is not our efforts that bring victory; it is seeing God behind the promise, and believing and trusting Him. Grasp by faith the hand of infinite power. RH 12-29-1910

We can overcome. Yes; fully, entirely. Jesus died to make a way of escape for us, that we might overcome every evil temper, every temptation, and sit down at last with Him. 1T 144

No one will enter the kingdom of God unless his passions are subdued, unless his will is brought into captivity to the will of Christ. RH 4-28-1891

God's ideal for His children is higher than the highest human thought can reach. "Be ye therefore perfect, even

as your Father which is in heaven is perfect." This command is a promise. **The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.**

The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God. DA 311

He who is the divine Head of the church, the mightiest of conquerors, would point His followers to His life, His toils, His self-denials, His struggles and sufferings, through contempt, through rejection, ridicule, scorn, insult, mockery, falsehood, up the path of Calvary to the scene of the crucifixion, that they might be encouraged to press on toward the mark for the prize and reward of the overcomer. **Victory is assured through faith and obedience.** 7BC 966

Those who accept Christ as their Saviour, becoming **partakers of His divine nature**, are enabled to follow His example, living in obedience to every precept of the law. **Through the merits of Christ, man is to show by his obedience that he could be trusted in heaven, that he would not rebel.** FLB 114

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. 1 Thessalonians 5:23, 24

Keep yourselves where the three great powers of heaven--the Father, the Son, and the Holy Spirit--can be your efficiency. These powers work with the one who gives himself unreservedly to God. The strength of heaven is at the command of God's believing ones. The man who makes God his trust is barricaded by an impregnable wall. HP 176

The Saviour took upon Himself the infirmities of humanity and lived a sinless life, that men might have no fear that because of the weakness of human nature they could not overcome. **Christ came to make us "partakers of the divine nature," and His life declares that humanity, combined with divinity, does not commit sin.** MH 180

Examine Yourself - Are You Still Carnal?

And I, brethren, could not speak unto you as unto **spiritual**, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. **For ye are yet carnal:** for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 1 Corinthians 3:1-3

Paul writes to his Corinthian brethren: "Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" It is impossible for minds distracted by envy and strife to comprehend the deep spiritual truths of God's word. "The **natural man** receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, **because they are spiritually discerned.**" We cannot rightly understand or appreciate divine revelation without the aid of that Spirit by whom the word was given. 5T 241

For a year and a half he had labored among them, pointing them to a crucified and risen Saviour as the only means of salvation, and urging them to rely implicitly on the **transforming power of His grace.** . . . He had entreated them to make an **entire surrender to God;** for he knew that when the soul fails to make this surrender, then sin is not forsaken, the appetites and passions still strive for the mastery, and temptations confuse the conscience.

The surrender must be complete. Every weak, doubting, struggling soul who yields fully to the Lord is placed in direct touch with agencies that enable him to overcome. AA 298, 299

The Spirit of God must do its work upon the heart. All who have not experienced its **regenerating power** are chaff among the wheat. . . . The spirit of Christ will be revealed in all who are born of God. **Strife and contention cannot arise among those who are controlled by His Spirit.** 5T 227

Contentions in the body of believers are not after the order of God. They result from the manifestation of the

attributes of the natural heart. To all who bring in disorder and disunion, the words of Paul are applicable: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." . . . They were in the position in which the disciples were when Christ said to them, "I have yet many things to say unto you, but you cannot bear them now." They ought to have been far advanced in spiritual knowledge, able to comprehend and practice the higher truths of the Word; **but they were unsanctified.** They had forgotten that they must be purged from their hereditary and cultivated tendencies to wrong, and that they must not cherish carnal attributes. . . . Jealousy, evil surmising, and accusing closed the door to the working of the Holy Spirit. Ev 369, 370

The **natural man** receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1 Corinthians 2:14

God is a Spirit: and they that worship him must worship him in spirit and in truth. John 4:24

Very many who profess to be Christians have not known God. The **natural heart** has not been changed, and the **carnal mind** remains at enmity with God. They are Satan's faithful servants, notwithstanding they have assumed another name. EW 274

The great burden of every soul should be, Is my heart renewed? Is my soul transformed? Are my sins pardoned through faith in Christ? Have I been born again? 2SM 117

The **new birth is a rare experience** in this age of the world. This is the reason why there are so many perplexities in the churches. Many, so many, who assume the name of Christ are **unsanctified and unholy.** They have been baptized, but they were buried alive. Self did not die, and therefore they did not rise to newness of life in Christ. 6BC 1075

There is great necessity for close self-examination in the light of God's word; let each one raise the inquiry: "Am I sound, or am I rotten at heart? Am I renewed in Christ, **or am I still carnal at heart,** with a new dress put on the outside?" 2T 144

If the inner life of many who profess the truth were presented before them, they would not claim to be Christians. 5T 161

The **unsanctified heart** is "deceitful above all things, and desperately wicked." I was shown that many are flattering themselves that they are good Christians, who have not a ray of light from Jesus. They have not a **living experience** for themselves in the divine life. 3T 253

But one says, "Can I not have my own way, and act myself?" No, you cannot have your way, and enter the kingdom of heaven. **No "my way" will be there.** No human ways will find place in the kingdom of heaven. Our ways must be lost in God's ways. RH 2-23- 1892

When persons profess to be Christians, and their religion does not make them better men and better women in all the relations of life--living representatives of Christ in disposition and character--they are none of His. SL 55

For "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." That which was objectionable in the character is purified from the soul by the love of Jesus. All selfishness is expelled, all envy, all evil-speaking is rooted out, and a radical transformation is wrought in the heart. RH-7-22-1890

Has your character been transformed? Has darkness been exchanged for light, the love of sin for the love of purity and holiness? Have you been converted, who are engaged in teaching the truth to others? **Has there been in you a thorough, radical change?** Have you woven Christ into your character? You need not be in uncertainty in this matter. Has the Sun of Righteousness risen and been shining in your soul? If so, you know it; and if you do not know whether you are converted or not, never preach another discourse from the pulpit until you do. How can you lead souls to the fountain of life of which you have not drunk yourself? Are you a sham, or are you really a son of God? Are you serving God, or are you serving idols? Are you transformed by the Spirit of God, or are you yet dead in your trespasses and sins? To be sons of God means more than many dream of, because they have not been converted. **Men are weighed in the balance and found wanting when they are living in the practice of any known sin.** It is the privilege of every son of God to be a true Christian moment by moment; then he has all heaven enlisted on his side. He has Christ abiding in his heart by faith. TM 440

Sanctification is a state of holiness, without and within, being holy and without reserve the Lord's, not in form, but in truth. **Every impurity of thought, every lustful passion, separates the soul from God; for Christ**

can never put His robe of righteousness upon a sinner, to hide his deformity. OHC 214

The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven. DA 555, 556

While God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. **God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.** . . .

In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect. 1SM 366

Let no one deceive his own soul in this matter. If you harbor pride, self-esteem, a love for the supremacy, vainglory, unholy ambition, murmuring, discontent, bitterness, evil speaking, lying, deception, slandering, you have not Christ abiding in your heart, and the evidence shows that you have the mind and character of Satan, not of Jesus Christ, who was meek and lowly of heart. You must have a Christian character that will stand. You may have good intentions, good impulses, can speak the truth understandingly, but you are not fit for the kingdom of heaven. TM 441

Many are sensible of their great deficiency, and they read, and pray, and resolve, and yet make no progress. They seem to be powerless to resist temptation. **The reason is, they do not go deep enough.** They do not seek for a **thorough conversion of the soul**, that the streams which issue from it may be pure, and the deportment may testify that Christ reigns within. **All defects of character originate in the heart.** Pride, vanity, evil temper, and covetousness **proceed from the carnal heart unrenewed by the grace of Christ.** OHC 336

Those who are merely **surface Christians** are no blessing to themselves or others, although they fast and spread sackcloth and ashes under them. **The old habits return; quick temper, suspicion, jealousy, judgment of others,--all manifest that they are not controlled by the grace of Christ.** . . . **Instead of examining themselves to see wherein their inconsistency lies, they bemoan their case, and think that their difficulties are the results of other's misdeeds.** As long as they hold to this opinion, they cannot see their faults, repent of their evil, and confess their wrong-doing. . . . The grace of God has not been received into the heart to regenerate and renew. RH 6-5-1894

Many excuse their hasty words and passionate tempers by saying: "I am sensitive; I have a hasty temper." This will never heal the wounds made by hasty, passionate words. Some, indeed, are naturally more passionate than others; but this spirit can never harmonize with the Spirit of God. **The natural man must die, and the new man, Christ Jesus, take possession of the soul, so that the follower of Jesus may say in verity and truth: "I live; yet not I, but Christ liveth in me."** 4T 348

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, **even so we also should walk in newness of life.** For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. **For he that is dead is freed from sin.** Romans 6:3-7

If the truth sanctifies the soul, sin is hated and shunned, because Christ is accepted as an honored guest. But Christ cannot share a divided heart; **sin and Jesus are never in copartnership.** TM 160

We have great victories to gain, and a heaven to lose if we do not gain them. **The carnal heart must be crucified;** for its tendency is to moral corruption, and the end thereof is death. 5T 267

May the Lord help us to die to self, and be born again, that Christ may live in us, a living, active principle, a power that will keep us holy. 9T 188

To Jesus, who emptied Himself for the salvation of lost humanity, the Holy Spirit was given without measure. So it will be given to every follower of Christ when the **whole heart is surrendered** for His indwelling. Our Lord Himself has given the command, "Be filled with the Spirit" Ephesians 5:18, and this command is also a promise of its fulfillment. It was the good pleasure of the Father that in Christ should "all the fullness dwell," and "in Him ye are made full." Colossians 1:19; 2:10. MB 21

Are You Connected With Christ?

I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. **Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.** John 15:5-8

It was when Christ was about to take leave of His disciples that He gave them the beautiful emblem of His relation to believers. He had been presenting before them the **close union with Himself** by which they could maintain spiritual life when His visible presence was withdrawn. To impress it upon their minds He gave them the vine as its most striking and appropriate symbol. 5T 230

All Christ's followers have as deep an interest in this lesson as had the disciples who listened to His words. **In the apostasy, man alienated himself from God. The separation is wide and fearful; but Christ has made provision again to connect us with Himself. The power of evil is so identified with human nature that no man can overcome except by union with Christ. Through this union we receive moral and spiritual power.** If we have the spirit of Christ we shall bring forth the fruit of righteousness, fruit that will honor and bless men, and glorify God. 5T 230

Christ and the believer become one, and His beauty of character is revealed in those who are **vitaly connected** with the Source of power and love. 1SM 398

There is a wide difference between a pretended union and a real connection with Christ by faith. A profession of the truth places men in the church, but this does not prove that they have a **vital connection** with the living Vine. 5T 228

Until the heart is surrendered **unconditionally to God**, the human agent is not abiding in the True Vine, and cannot flourish in the Vine, and bear rich clusters of fruit. **God will not make the slightest compromise with sin.** If He could have done this, Christ need not have come to our world to suffer and die. 5BC 1144

Jesus came into the world to save sinners, not in their sins but from their sins, and to sanctify them through the truth; and in order that He may become a perfect Saviour to us, we must enter into union with Him by a personal act of faith. Christ has chosen us, we have chosen Him, and by this choice we become united to Him and are to live from henceforth, not unto ourselves, but unto Him who has died for us. **But this union can only be preserved by constant watchfulness, lest we fall into temptation and make a different choice**, for we are free always to take another master if we so desire. Union with Christ means an unflinching preference for Him in every act and thought. KH 361

Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God and maintains a **vital connection** with Him. TM 494

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. John 15:4, 5

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; **so shall ye be my disciples. (so prove to be my disciples.** RSV) John 15:7, 8

Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ, as the branch draws nourishment from the vine. If we are grafted in Christ, if fiber by fiber we have been united with the Living Vine, we shall give evidence of the fact by bearing rich clusters of living fruit. 1SM 337

Ye shall know them by their fruits. Matthew 7:16

The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. Galatians 5:22, 23

When we live by faith on the Son of God, the fruits of the Spirit will be seen in our life: not one will be missing. . . . The life of Christ in you produces the same fruits as in Him. DA 676, 677

Are you in a position where you do not possess these graces? Just as soon as any one crosses you, or offends you, does there arise in your heart a feeling of bitterness, a spirit of rebellion? If this is the spirit you have, bear in mind that you have not the spirit of Christ. **It is another spirit.** RH 12-21-1886

The Spirit of Christ will be revealed in all who are born of God. Strife and contention cannot arise among those who are controlled by His Spirit. 5T 227

"By their fruits ye shall know them." Either God or Satan controls the mind; and the life shows so clearly that none need mistake to which power you yield allegiance. FE 89

When we give way to impatience, we drive the Spirit of God out of the heart, and give place to the attributes of Satan. 2SM 236

"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Romans 6:16. If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. **"No man can serve two masters."** If we serve sin, we cannot serve Christ. MYP 114

Christ does not say that man will not or shall not serve two masters, but that he cannot. MB 93

We cannot be fretful and impatient, and still be Christians; for a fretful, impatient spirit is not the Spirit of Christ. RH 8-14-1888

Impatience brings the enemy of God and man into your family and drives out the angels of God. If you are abiding in Christ, and Christ in you, you cannot speak angry words. HP 99

For the fruit of the Spirit is in all goodness and righteousness and truth. Ephesians 5:9

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace. James 3:14-18

You cannot indulge your own temper, and have your own way, and still remain the children of God. We shall have to struggle with our hereditary tendencies, that we may not yield to temptation, and become angry under provocation. RH 10-11-1892

The man who yields to impatience is serving Satan. **"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey."** Romans 6:16. 4T 607

Satan takes the control of every mind that is not decidedly under the control of the Spirit of God. TM 79

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. Galatians 5:16

Every Christian must stand on guard continually, watching every avenue of the soul where Satan might find access. He must pray for divine help and at the same time resolutely resist every inclination to sin. By courage, by faith, by persevering toil, he can conquer. But let him remember that to gain the victory Christ must abide in him and he in Christ. . . . It is only by personal union with Christ, by communion with Him daily, hourly, that we can bear the fruits of the Holy Spirit. 5T 47, 48

Examine yourselves, to see whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you? - unless indeed you fail to meet the test! 2 Corinthians 13:5 RSV

But you will say, How am I to know that Christ is in my heart? If, when you are criticised or corrected in your way, and things do not go just as you think they ought to go,--**if then** you let your passion arise instead of bearing the correction and being patient and kind, Christ is not abiding in the heart. RH 7-12-1887

The human agent is to cooperate with God, and keep under those passions which should be in subjection. To do this he must be unwearied in his prayers to God, ever obtaining grace to control his spirit, temper, and actions. Through the imparted grace of Christ, he may be enabled to overcome. 1SM 380

I can do all things through Christ which strengtheneth me. Philippians 4:13

For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that he would grant you, according to the riches of his glory, **to be strengthened with might by his Spirit in the inner man;** that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, . . . might be filled with all the fulness of God. Ephesians 3:16-19

The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. 6T

And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. Philippians 1:9-11

Even Little Children Need To Be Connected

Behold, I was shapen in iniquity: and in sin did my mother conceive me. Psalm 51:5

Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. **Because of sin his posterity was born with inherent propensities of disobedience.** 5BC 1128

You cannot bring up your children as you should without divine help; for the fallen nature of Adam always strives for the mastery. AH 205

Our natural tendencies, unless corrected by the Holy Spirit of God, have in them the seeds of moral death. Unless we become **vitaly connected with God**, we cannot resist the unhallowed effects of self-indulgence, self-love, and temptation to sin. MH 455

Parents have a more serious charge than they imagine. The inheritance of children is that of sin. Sin has separated them from God. **Jesus gave His life that He might unite the broken links to God.** As related to the first Adam, men receive from him nothing but guilt and the sentence of death. But Christ steps in and passes over the ground where Adam fell, enduring every test in man's behalf. He redeems Adam's disgraceful failure and fall by coming forth from the trial untarnished. This places man on vantage ground with God. It places him where **through accepting Christ as His Saviour, he becomes a partaker of the divine nature.** Thus he becomes **connected with God and Christ.** Christ's perfect example and the grace of God are given him to enable him to train his sons and daughters to be sons and daughters of God. It is by teaching them, line upon line, precept upon precept, how to give the heart and will up to Christ, that **Satan's power is broken.** CG 475

That they may recover themselves out of the snare of the devil, who are taken captive by him at his will. 2 Timothy 2:26

Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of Jesus, and the evil angels have access to these children; and some parents are careless and suffer them to work with but little restraint. Parents have a great work to do in this matter, by correcting and subduing their children, and then **bringing them to God and claiming His blessing upon them.** By the faithful and untiring efforts of the parents, and the blessing and grace entreated of God upon the children, **the power of the evil angels will be broken, a sanctifying influence is shed upon the children, and the powers of darkness must give back.** RH 3-28-1893

Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. Isaiah 49:24, 25

Parents stand in the place of God to their children, and they will have to render an account, whether they have been faithful to the little few committed to their care. Parents, some of you are rearing children to be cut down by the destroying angel, unless you speedily change your course, and be faithful to them. **God cannot cover iniquity, even in children.** He cannot love unruly children who manifest passion, and He cannot save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not your salvation doubtful with the blood of your children upon you?--children who might have been saved had you filled your place, and done your duty as faithful parents should. RH 3-28-1893

When the destroying angel was to pass through Egypt, to destroy the first-born of man and beast, the command to Israel was, to gather their children and families into their houses with them, and then mark their door-posts with blood, that the destroying angel might pass by their dwellings, and **if they failed to go through this process, there was no difference made between them and the Egyptians.** RH 3-28-1893

The only safety for the Israelites was **blood** upon the doorposts. God said, "When I see the blood, I will pass over you" Exodus 12:13. All other devices for safety would be without avail. Nothing but the blood on the

doorposts would bar the way that the angel of death should not enter. **There is salvation for the sinner in the blood of Jesus Christ alone**, which cleanseth us from all sin. 3SM 172

The destroying angel is soon to go forth again, not to destroy the first-born alone, but "to slay utterly old and young, both men, women, and little children" who have not the mark. Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose the society at all times for them. Teach your children to obey you, then can they more easily obey the commands of God, and yield to His requirements. Don't let us neglect to pray with and for our children. He who said, "Suffer little children, and forbid them not, to come unto Me," will listen to our prayers for them, and the **seal, or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord.** RH 3-28-1893

Mothers, be sure that you properly discipline your children during the **first three years** of their lives. Do not allow them to form their wishes and desires. The mother must be mind for her child. The first three years is the time in which to bend the tiny twig. Mothers should understand the importance attaching to this period. It is then that the foundation is laid. CG 194

At a very early age children can comprehend what is plainly and simply told them, and, by kind and judicious management, can be taught to obey. . . . The mother should not allow her child to gain an advantage over her in a single instance; and, in order to maintain this authority, it is not necessary to resort to harsh measures; a firm, steady hand and a kindness which convinces the child of your love will accomplish the purpose. CG 82, 83

Manifest the meekness and gentleness of Christ in dealing with the wayward little ones. Always bear in mind that they have received their perversity as an inheritance from the father or mother. Then bear with the children who have inherited your own trait of character. AH 174

Some parents allow Satan to control their children, and their children are not restrained, but are allowed to have wicked tempers, to be passionate, selfish, and disobedient. **Should they die these children would not be taken to heaven.** The parent's course of action is determining the future welfare of their children. If they allow them to be disobedient and passionate they are allowing Satan to take them in charge and work through them as shall please his satanic majesty, and these children, never educated to obedience and to lovely traits of character, will not be taken to heaven, for the same temper and disposition would be revealed in them. 3SM 314, 315

Even a child is known by his doings, whether his work be pure, and whether it be right. Proverbs 20:11

You should correct your children in love. Do not let them have their own way until you get angry, and then punish them. Such correction only helps on the evil, instead of remedying it. After you have done your duty faithfully to your children, then carry them to God, and ask Him to help you. Tell Him that you have done your part, and then in faith ask God to do His part, that which you cannot do. **Ask Him to temper their dispositions, to make them mild and gentle by His Holy Spirit.** He will hear you pray. He will love to answer your prayers. RH 3-28-1893

In rightly training and molding the minds of her children, mothers are entrusted with the greatest mission ever given to mortals. SD 252

As the mother teaches her children to obey her because they love her, she is teaching them the first lessons in the Christian life. The mother's love represents to the child the love of Christ, and the little ones who trust and obey their mother are learning to trust and obey the Saviour. DA 515

Christ blessed the children brought to Him by the faithful mothers. He will do this now if mothers will do their duty to their children and teach their children and educate them in obedience and submission. Then they will bear the test and will be obedient to the will of God, **for parents stand in the place of God** to their children. 3SM 314

Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the management of their children. The gates are open for every mother who would lay her burdens at the Saviour's feet. He who said, "Suffer the little children to come unto Me, and forbid them not," still invites the mothers to lead up their little ones to be blessed by Him. **Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the faith of the praying mother. John the Baptist was filled with the Holy Spirit from his birth. If we will live in communion with God, we too may expect the divine Spirit to mold our little ones, even from their earliest moments.** DA 512

Today He is just as ready to listen to the petitions of His people. His "hand is not shortened, that it cannot save;

neither His ear heavy, that it cannot hear;" and if Christian parents seek Him earnestly, He will fill their mouths with arguments, **and for His name's sake will work mightily in their behalf in the conversion of their children.** 5T 323

Patiently, lovingly, as faithful stewards of the manifold grace of Christ, parents are to do their appointed work. It is expected of them that they will be found faithful. Everything is to be done in faith. Constantly they must pray that **God will impart His grace to their children.** Never must they become weary, impatient, or fretful in their work. They must cling closely to their children and to God. AH 208

A soul saved in your own family circle or in your own neighborhood, by your patient, painstaking labor, will bring as much honor to the name of Christ, and will shine as brightly in your crown as if you had found that soul in China or India. 2BC 1009

Make your home atmosphere fragrant with tender thoughtfulness. If you have become estranged and have failed to be Bible Christians, be converted; for the character you bear in probationary time will be the character you will have at the coming of Christ. **If you would be a saint in heaven, you must first be a saint on earth.** The traits of character you cherish in life will not be changed by death or by the resurrection. You will come up from the grave with the same disposition you manifested in your home and in society. **Jesus does not change the character at His coming.** Our daily lives are determining our destiny. AH 16

Parents, help your children. Arouse from the lethargy which has been upon you. **Watch continually to cut off the current and roll back the weight of evil which Satan is pressing in upon your children.** The children cannot do this of themselves, but parents can do much. By earnest prayer and living faith great victories will be gained. . . . Before leaving the house for labor, all the family should be called together, and the father, or the mother in the father's absence, should plead fervently with God to keep them through the day. Come in humility with a heart full of tenderness and with a sense of the temptations and dangers before yourselves and your children; **by faith bind them upon the altar,** entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a **hedge** about their children. They should patiently instruct them, kindly and untiringly teach them how to live in order to please God. 1T 397

Human effort alone will not result in helping your children to perfect a character for heaven; **but with divine help a grand and holy work may be accomplished.** AH 207

Viewed from its human side, life is to all an untried path. It is a path in which, as regards our deeper experiences, we each walk alone. Into our inner life no other human being can fully enter. As the little child sets forth on that journey in which, sooner or later, he must choose his own course, himself deciding life's issues for eternity, how earnest should be the effort to direct his trust to the sure Guide and Helper! Ed 255

Are You Walking In Fellowship With Christ?

This then is the message which we have heard of him, and declare unto you, that **God is light, and in him is no darkness at all.** If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: **but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.** 1 John 1:5-7

If we say that we have no sin, we deceive ourselves, and the truth is not in us. **If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.** If we say that we have not sinned, we make him a liar, and his word is not in us. 1 John 1:8-10

The epistles of John breathe the spirit of love. It seems as if he wrote with a pen dipped in love. But **when he came in contact with those who were breaking the law of God, yet claiming that they were living without sin,** he did not hesitate to warn them of their fearful deception. AA 554

"If we say we have no sin," **when our thoughts, words, and actions,** reflected from the law of God, the great moral mirror, reveal us as transgressors, we make God a liar, and prove that His word is not in us. ST 4-30-1896

What is lying against the truth? It is claiming to believe the truth while the spirit, the words, the deportment, represent not Christ but Satan. To surmise evil, to be impatient and unforgiving, is lying against the truth; but love, patience, and long forbearance are in accordance with the principles of truth. Truth is ever pure, ever kind, breathing a heavenly fragrance unmingled with selfishness. 7BC 936

Selfishness can no more live in the heart that is exercising faith in Christ than light and darkness can exist together. 5T 48

God is light, and in him is no darkness at all. 1 John 1:5

He that saith that he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. 1 John 2:9-11

When Christ dwells in the heart, His presence is apparent. Good and pleasant words and actions reveal the Spirit of Christ. Sweetness of temper is manifested. There is no angry passion, no obstinacy, no evil-surmising. There is no hatred in the heart. TDG 357

While hatred is cherished in the soul there is not one iota of the love of God there. OHC 235

Only as they were willing to be purged from sin could they enter into fellowship with Him. Only the pure in heart could abide in His presence. DA 108

We are authorized to hold in the same estimation as did the beloved disciple those who **claim to abide in Christ while living in transgression of God's law.** There exist in these last days evils similar to those that threatened the prosperity of the early church; and the teachings of the apostle John on these points should be carefully heeded. "You must have charity," is the cry heard everywhere, especially from those who profess sanctification. But true charity is too pure to cover an unconfessed sin. While we are to love the souls for whom Christ died, **we are to make no compromise with evil.** We are not to unite with the rebellious and call this charity. God requires His people in this age of the world to stand for the right as unflinchingly as did John in opposition to soul-destroying errors. AA 554, 555

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. Romans 1:18

He who holds the truth in unrighteousness, who declares his belief in it, and yet wounds it every day by his inconsistent life, is surrendering himself to the service of Satan and leading souls to ruin. 5T 142

Our Lord is put to shame by those who claim to serve Him, but who misrepresent His character; and multitudes are deceived, and led into false paths. DA 439

"They have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Jeremiah 8:11; Ezekiel 13:22. GC 655

That religion which **makes of sin a light matter,** dwelling upon the love of God to the sinner regardless of his actions, only encourages the sinner to believe that God will receive him while he continues in that which he knows to be sin. This is what some are doing who profess to believe present truth. The truth is kept apart from the life, and that is the reason it has no power to convict and convert the soul. 5T 540

Christ took humanity and bore the hatred of the world that He might show men and women **that they could live without sin,** that their words, their actions, their spirit, might **be sanctified** to God. **We can be perfect Christians if we will manifest this power in our lives.** When the light of heaven rests upon us continually, we shall represent Christ. 2MCP 527

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. **He that saith he abideth in him ought himself also so to walk, even as he walked.** 1 John 2:3-6

It is not enough to make a profession of faith in Christ and have our names registered on the church roll. "He that keepeth His commandments dwelleth in Him, and He in him. **And hereby we know that He abideth in us, by the Spirit which He hath given us.**" "Hereby we do know that we know Him if we keep His commandments." 1 John 3:24; 2:3. This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness. COL 312, 313

Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. **The works show whether the faith is genuine.** COL 312

The truth is to be planted in the heart. It is to control the mind and regulate the affections. The whole character

must be stamped with the divine utterances. Every jot and tittle of the word of God is to be brought into the daily practice. COL 314

When we take the name of Christ we pledge ourselves to represent Him. In order for us to be true to our pledge, Christ must be formed within, the hope of glory. The daily life must become more and more like the Christ life. We must be Christians in deed and in truth. **Christ will have nothing to do with pretense.** He will welcome to the heavenly courts those only whose Christianity is genuine. The lives of professed Christians who do not live the life of Christ are a mockery to religion. HP 318

The greatest insult we can inflict upon Him, is to pretend to be His disciples while manifesting the spirit of Satan in our words, our dispositions and our actions. MS 24, 1887

Christ has made every provision for the sanctification of His Church. He has made abundant provision for every soul to have such grace and strength that he will be more than a conqueror in the warfare against sin. The Saviour is wounded afresh and put to open shame when His people pay no heed to His word. **He came to this world and lived a sinless life, that in His power His people might also live lives of sinlessness.** He desires them by practicing the principles of truth to show to the world that God's grace has power to sanctify the heart. RH 4-1-1902

All true obedience comes from the heart. It was heart work with Christ. And **if we consent,** He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us. DA 668

As we behold Christ, pierced for our sins, we shall see that we cannot break the law of God and remain in His favor; we shall feel that as sinners **we must lay hold of the merits of Christ and cease to sin.** Then we are drawing nigh to God. As soon as we have a correct view of the love of God, we shall have no disposition to abuse it. 1SM 312

"If ye love Me," He says, "keep My commandments." **He saves men, not in sin, but from sin;** and those who love Him will show their love by obedience. DA 668

There is no excuse for sin, or for indolence. Jesus has led the way, and He wishes us to follow in His steps. He has suffered, He has sacrificed as none of us can, that He might bring salvation within our reach. We need not be discouraged. **Jesus came to our world to bring divine power to man, that through His grace, we might be transformed into His likeness.**

When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit. **But He will not accept those who claim to have faith in Him, and yet are disloyal to His Father's commandment.** We hear a great deal about faith, but we need to hear a great deal more about works. Many are deceiving their own souls by living an easy-going, accommodating, crossless religion.

But Jesus says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" Matthew 16:24. FW 49, 50

Obedience is the test of discipleship. It is the keeping of the commandments that proves the sincerity of our professions of love. When the doctrine we accept kills sin in the heart, purifies the soul from defilement, bears fruit unto holiness, we may know that it is the truth of God. When benevolence, kindness, tenderheartedness, sympathy, are manifest in our lives; when the joy of right doing is in our hearts; when we exalt Christ, and not self, we may know that our faith is of the right order. **"Hereby we do know that we know Him, if we keep His commandments."** 1 John 2:3. MB 146, 147

"O," you may say, "I do keep the commandments." Do you? . . . Do you carry out the principles of God's commandments in your home in your family? Do you never manifest rudeness, unkindness, and impoliteness in the family circle? If you do manifest unkindness at your home, no matter how high may be your profession, you are breaking God's commandments. No matter how much you may preach the commandments to others, **if you fail to manifest the love of Christ to others in your home life, you are a transgressor of the law.** RH 3-29-1892

Love worketh no ill to his neighbour: therefore **love is the fulfilling of the law.** Romans 13:10

If I speak in the tongues of men and of angels, **but have not love**, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, **but have not love**, I am nothing. If I give away all I have, and if I deliver my body to be burned, **but have not love**, I gain nothing.

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. 1 Corinthians 13:1-7

Just as you conduct yourself in your home life, you are registered in the books of heaven. He who would become a saint in heaven must first become a saint in his own family. AH 317

Are you individually daily preparing that you can unite with the family of heaven? Are you quarrelsome here? Are you finding fault with your household here? If you are, you will find fault with them in heaven. Your character is being tested and proved in this life, whether you will make a peaceable subject of God's kingdom in heaven. HP 227

Men and women, children and youth, are measured in the scales of heaven in accordance with that which they reveal in their home life. A Christian in the home is a Christian anywhere. 5BC 1085

Those who open their hearts and homes to invite Jesus to abide with them should keep the moral atmosphere unclouded by strife, bitterness, wrath, malice, or even an unkind word. Jesus will not abide in a home where are contention, envy, and bitterness. ML 334

Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. Hebrews 12:14, 15

Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. AH 437

For of whom a man is overcome, of the same is he brought in bondage. 2 Peter 2:19

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 1 Peter 5:8-11

The servants of Christ are not to act out the dictates of the natural heart. They need to have close communion with God, lest, under provocation, self rise up, and they pour forth a torrent of words that are unbecoming, that are not as dew or the still showers that refresh the withering plants. This is what Satan wants them to do; for these are his methods. It is the dragon that is wroth; **it is the spirit of Satan that is revealed in anger and accusing.** DA 353

Impatience brings the enemy of God and man into your family and drives out the angels of God. **If you are abiding in Christ, and Christ in you, you cannot speak angry words.** HP 99

When Christ is in the heart it will be so softened and subdued by love for God and man that fretting, faultfinding, and contention will not exist there. The religion of Christ in the heart will gain for its possessor a complete victory over those passions that are seeking for the mastery. 4T 610

No impatient man or woman will ever enter into the courts of heaven. We must not allow the natural feelings to control our judgment. Many are quickly irritated, and their words are sharp and bitter. They wound the hearts of those about them, and make it apparent that the Spirit of Christ is not abiding in their souls. The grace of Christ will bring the peace of God into your homes; but many who profess the truth, do not seem to realize that it is an essential part of religion to become meek and lowly, tender-hearted and forbearing. RH 2-21-1888

Never should we lose control of ourselves. Let us ever keep before us the perfect Pattern. It is a sin to speak impatiently and fretfully or to feel angry--even though we do not speak. We are to walk worthy, giving a right representation of Christ. The speaking of an angry word is like flint striking flint: it at once kindles wrathful feelings. CG 95

Jesus, when reviled, abused, and insulted, did not retaliate. . . . When the cruelty of man caused Him to suffer painful stripes and wounds, He threatened not, but committed Himself to Him who judgeth righteously. . . . "Let this mind be in you, which was also in Christ Jesus." . . . Christ has given us His life as a pattern, and we dishonor Him when we become jealous of every slight, and are ready to resent every injury, supposed or real. It is not an

evidence of a noble mind to be prepared to defend self, to preserve our own dignity. We would better suffer wrongfully a hundred times than wound the soul by a spirit of retaliation, or by giving vent to wrath. There is strength to be obtained of God. He can help. He can give grace and heavenly wisdom. 2T 426, 427

If impatient words are spoken to you, never reply in the same spirit. Remember that "a soft answer turneth away wrath." Proverbs 15:1. And there is wonderful power in silence. Words spoken in reply to one who is angry sometimes serve only to exasperate. But anger met with silence, in a tender, forbearing spirit, quickly dies away. MH 486

The meekness of Christ, manifested in the home, will make the inmates happy; it provokes no quarrel, gives back no angry answer, but soothes the irritated temper and diffuses a gentleness that is felt by all within its charmed circle. Wherever cherished, it makes the families of earth a part of the one great family above. MB 16, 17

Love is patient and kind; it is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never fails. 1 Corinthians 13:4-8 RSV

So long as we are in this world, we shall meet with adverse influences. There will be provocations to test the temper, and it is by meeting these in a right spirit that the Christian graces are developed. If Christ dwells in us, we shall be patient, kind, and forbearing, cheerful amid frets and irritations. . . . This is our allotted task: but it cannot be accomplished without help from Jesus, resolute decision, unwavering purpose, continual watchfulness, and unceasing prayer. MH 487

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for **God is love.**

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. **Beloved, if God so loved us, we ought also to love one another.** 1 John 4:7-11

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Romans 8:3, 4

Jesus died to save His people from their sins, and redemption in Christ means to **cease the transgression of the law of God** and to be free from every sin. FW 95

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to **take away our sins; and in him is no sin.** Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. **Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.** 1 John 3:4-7

John did not teach that salvation was to be earned by obedience; but that obedience was the fruit of faith and love. "Ye know that He was manifested to take away our sins," he said, "and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." 1 John 3:5, 6. **If** we abide in Christ, **if** the love of God dwells in the heart, our feelings, our thoughts, our actions, will be in harmony with the will of God. The sanctified heart is in harmony with the precepts of God's law. AA 563

Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. **For this purpose the Son of God was manifested, that he might destroy the works of the devil.** 1 John 3:7, 8

The plan of redemption contemplates our complete recovery from the power of Satan. **Christ always separates the contrite soul from sin.** He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.

The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. **It is these excuses that lead to sin.** There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God. DA 311

Those who put their trust in Christ are not to be enslaved by any hereditary or cultivated habit or tendency. Instead of being held in bondage to the lower nature, they are to rule every appetite and passion. God has not left us to battle with evil in our own finite strength. Whatever may be our inherited or cultivated tendencies to wrong,

we can overcome through the power that He is ready to impart. MH 175, 176

The tempted one needs to understand the true force of the will. This is the governing power in the nature of man--the power of decision, of choice. **Everything depends on the right action of the will.** Desires for goodness and purity are right, so far as they go; but if we stop here, they avail nothing. Many will go down to ruin while hoping and desiring to overcome their evil propensities. They do not yield the will to God. They do not choose to serve Him.

God has given us the power of choice; it is ours to exercise. We cannot change our hearts, we cannot control our thoughts, our impulses, our affections. We cannot make ourselves pure, fit for God's service. **But we can choose to serve God, we can give Him our will; then He will work in us to will and to do according to His good pleasure. Thus our whole nature will be brought under the control of Christ.**

Through the right exercise of the will, an entire change may be made in the life. By yielding up the will to Christ, we ally ourselves with divine power. We receive strength from above to hold us steadfast. A pure and noble life, a life of victory over appetite and lust, is possible to everyone who will unite his weak, wavering human will to the omnipotent, unwavering will of God. MH 176

The Saviour took upon Himself the infirmities of humanity and lived a sinless life, that men might have no fear that because of the weakness of human nature they could not overcome. Christ came to make us "**partakers of the divine nature,**" and His life declares that humanity, **combined with divinity, does not commit sin.** MH 180

Satan had claimed that it was impossible for man to obey God's commandments; and in our own strength it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience **He proved that humanity and divinity combined can obey every one of God's precepts.**

"As many as received Him, **to them gave He power to become the sons of God,** even to them that believe on His name." John 1:12. This power is not in the human agent. It is the power of God. When a soul receives Christ, **he receives power to live the life of Christ.** COL 314

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: **whosoever doeth not righteousness is not of God,** neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. 1 John 3:9-11

Unless you accept in your own life the principle of self-sacrificing love, which is the principle of His character, you cannot know God. MB 25

Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. Romans 13:10

It is the greatest and most fatal deception to suppose that a man can have faith unto life eternal, without possessing Christlike love for his brethren. 5BC1141

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 1 John 3:14, 15

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. 1 John 3:16-18

Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. But we can never come into possession of this spirit by trying to love others. What is needed is the love of Christ in the heart. **When self is merged in Christ, love springs forth spontaneously.** The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within--when the sunshine of heaven fills the heart and is revealed in the countenance.

It is not possible for the heart in which Christ abides to be destitute of love. If we love God because He first loved us, we shall love all for whom Christ died. COL 384

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 1 John 4:12, 13, 16, 17

The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people. DA 671

God designs that every one of us shall be perfect in Him, so that we may represent to the world the perfection of His character. He wants us to be **set free from sin**, that we may not disappoint Heaven, that we may not grieve our divine Redeemer. He does not desire us to profess Christianity, and yet not avail ourselves of that grace which is able to make us perfect, that we may be found wanting in nothing. ML 15

Moral perfection is required of all. Never should we lower the standard of righteousness in order to accommodate inherited or cultivated tendencies to wrong-doing. We need to understand that imperfection of character is sin. All righteous attributes of character dwell in God as a perfect, harmonious whole, and every one who receives Christ as a personal Saviour is privileged to possess these attributes. COL 330

Moral and spiritual perfection, through the grace and power of Christ, is promised to all. Jesus is the source of power, the fountain of life. He brings us to His word, and from the tree of life presents to us leaves for the healing of sin-sick souls. He leads us to the throne of God, and puts into our mouth a prayer through which we are brought into close contact with Himself. In our behalf He sets in operation the all-powerful agencies of heaven. **At every step we touch His living power.** AA 478

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Isaiah 41:10

Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go. Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan. **"The name of the Lord is a strong tower: the righteous runneth into it, and is safe."** Proverbs 18:10. MB 119

If we take Christ for our guide, He will lead us safely. The veriest sinner need not miss his way. Not one trembling seeker need fail of walking in pure and holy light. Though the path is so narrow, so holy that sin cannot be tolerated therein, yet access has been secured for all, and not one doubting, trembling soul need say, "God cares nought for me." MB 140

Behold, what manner of love the Father hath bestowed upon us, that we should be called the **sons of God**: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. 1 John 3:1-3

John was a teacher of holiness, and in his letters to the church he laid down unerring rules for the conduct of Christians. "Every man that hath this hope in him," he wrote, "purifieth himself, even as He is pure." "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 3:3; 2:6. He taught that the Christian must be pure in heart and life. Never should he be satisfied with an empty profession. As God is holy in His sphere, so fallen man, through faith in Christ, is to be holy in his sphere. AA 559

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, **ye know that every one that doeth righteousness is born of him.** 1 John 2:28, 29

Those who are adopted into the family of God are transformed by His Spirit. Self-indulgence and supreme love for self are changed for self-denial and supreme love for God. **No man inherits holiness as a birthright, nor can he, by any methods that he can devise, become loyal to God.** "Without me," Christ says, "ye can do nothing" John 15:5. Human righteousness is as "filthy rags." But with God all things are possible. **In the strength of the Redeemer, weak, erring man can become more than conqueror over the evil that besets him.** 1SM 310

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Corinthians 7:1

Sanctification is a state of holiness, without and within, being holy and without reserve the Lord's, not in form, but in truth. Every impurity of thought, every lustful passion, separates the soul from God; for Christ can never put His robe of righteousness upon a sinner, to hide his deformity. OHC 214

The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven. DA 555

Without holiness, the word of God tells us, no man can see the Lord. Without purity of life it is impossible for

us to be fitted and prepared to dwell with the holy and sinless angels in a pure and holy Heaven. **No sin can be there.** No impurity can enter the pearly gates of the golden city of God. RH 4-12-1870

Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. Psalm 139:23, 24

Heaven is free from all sin, from all defilement and impurity; and if we would live in its atmosphere, if we would behold the glory of Christ, we must be pure in heart, perfect in character through His grace and righteousness. We must not be taken up with pleasure and amusement, but be fitting up for the glorious mansions Christ has gone to prepare for us. If we are faithful, seeking to bless others, patient in well-doing, at His coming Christ will crown us with glory, honor, and immortality. RH 12-5-1912

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James 1:12

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 1 Peter 1:10, 11

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. 1 John 2:15-17

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John 2:1, 2

"That ye sin not,"--here is where you bring yourself into condemnation when you continue to sin. But in the strength of Christ cease to sin. Every provision has been made that grace should abide with you, and that sin may appear to you the hateful thing it is. But if any man sin, he is not to give himself up to despair, and talk like a man who is lost to Christ. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." RH 3-21-1912

And the same compassion that reached out to rescue Peter is extended to every soul who has fallen under temptation. It is Satan's special device to lead man into sin, and then leave him, helpless and trembling, fearing to seek for pardon. But why should we fear, when God has said, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me?" Isaiah 27:5. Every provision has been made for our infirmities, every encouragement offered us to come to Christ. COL 156

Have you fallen into sin? Then without delay seek God for mercy and pardon. . . . Mercy is still extended to the sinner. . . . The blessing of God may be ours if we will heed the pleading voice of His Spirit. 5T 177

The Lord . . . is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 Peter 3:9

God does not give us up because of our sins. We may make mistakes, and grieve His Spirit; but when we repent, and come to Him with contrite hearts, He will not turn us away. There are hindrances to be removed. Wrong feelings have been cherished, and there have been pride, self-sufficiency, impatience, and murmurings. **All these separate us from God.** Sins must be confessed; there must be a deeper work of grace in the heart. FW 35

Arise and go to your Father. He will meet you a great way off. If you take even one step toward Him in repentance, He will hasten to enfold you in His arms of infinite love. His ear is open to the cry of the contrite soul. COL 206

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:9

The blood of Jesus Christ his Son cleanseth us from all sin. 1 John 1:7

The **guilty know** just what sins to confess that their souls may be clean before God. Jesus is now giving them opportunity to confess, **to repent in deep humility, and purify their lives by obeying and** living out the truth. Now is the time for wrongs to be righted and sins to be confessed, or they will appear before the sinner in the day of God's wrath. 1T 156

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Proverbs 28:13

Those who have not humbled their souls before God in acknowledging their guilt, have not yet fulfilled the first condition of acceptance. SC 37

Every day that you remain in sin, you are in Satan's ranks; and should you sicken and die without repentance, you would be lost. RH 12-24-1889

One sin unrepented of is enough to close the gates of heaven against you. It was because man could not be saved with one stain of sin upon him, that Jesus came to die on Calvary's cross. ST 3-17-1890

Be zealous to be found by him without spot or blemish, and at peace. 2 Peter 3:14

Just as soon as you commit sin, you should flee to the throne of grace, and tell Jesus all about it. You should be filled with sorrow for sin, because through sin you have weakened your own spirituality, grieved the heavenly angels, and wounded and bruised the loving heart of your Redeemer. When you have asked Jesus in contrition of soul for His forgiveness, believe that He has forgiven you. Do not doubt His divine mercy or refuse the comfort of His infinite love. 3SM 196

The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Psalm 34:18

He desires to **restore you to Himself**, to see His own purity and holiness reflected in you. And if you will but yield yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ. SC 64

For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. Psalm 86:5

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isaiah 55:7

All are fallible, all make mistakes and fall into sin; but if the wrong-doer is willing to see his errors, as they are made plain by the convicting Spirit of God, and in humility of heart will confess them to God and to the brethren, **then he may be restored**; then the wound that sin has made will be healed. RH 12-16-1890

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. Luke 4:18

Talk courage to the people; lift them up to God in prayer. Many who have been overcome by temptation are humiliated by their failures, and they feel that it is in vain for them to approach unto God; but this thought is of the enemy's suggestion. When they have sinned, and feel that they cannot pray, tell them that it is then the time to pray. Ashamed they may be, and deeply humbled; but as they confess their sins, He who is faithful and just will forgive their sins and cleanse them from all unrighteousness. MH 181

If you have become estranged and have failed to be Bible Christians, be converted; for the character you bear in probationary time will be the character you will have at the coming of Christ. If you would be a saint in heaven, you must first be a saint on earth. The traits of character you cherish in life will not be changed by death or by the resurrection. You will come up from the grave with the same disposition you manifested in your home and in society. Jesus does not change the character at His coming. The work of transformation must be done now. Our daily lives are determining our destiny. AH 16

Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting. Psalm 139:23, 24

It is in this life that we are to separate sin from us, through faith in the atoning blood of Christ. Our precious Saviour invites us to join ourselves to Him, to unite our weakness to His strength, our ignorance to His wisdom, our unworthiness to His merits. God's providence is the school in which we are to learn the meekness and lowliness of Jesus. The Lord is ever setting before us, not the way we would choose, which seems easier and pleasanter to us, but the true aims of life. It rests with us to co-operate with the agencies which Heaven employs in the work of conforming our characters to the divine model. None can neglect or defer this work but at the most fearful peril to their souls. GC 623

Wherefore, my beloved, . . . work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure. Philippians 2:12, 13

God does not bid you fear that He will fail to fulfill His promises, that His patience will weary, or His compassion be found wanting. **Fear lest self shall interpose between your soul and the great Master Worker.** Fear lest self-will shall mar the high purpose that through you God desires to accomplish. Fear to trust to your

own strength, fear to withdraw your hand from the hand of Christ and attempt to walk life's pathway without His abiding presence. COL 161

The helpless sinner must cling to Christ as his only hope. If he lets go his hold for a moment, he imperils his own soul and the souls of others. Only in the exercise of living faith are we safe. **But the commission of any known sin, the neglect of known duties, at home or abroad, will destroy faith, and disconnect the soul from God.** FLB 138

When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power **save the choice of man himself.** Satan will constantly present allurements to induce us to break this tie--to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to choose another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. SC 72

The name of Jesus has power to drive back the temptations of Satan and lift up for us a standard against him. So long as the soul rests with unshaken confidence in the virtue and power of the atonement, it will stand firm as a rock to principle, and all the powers of Satan and his angels cannot sway it from its integrity. The truth as it is in Jesus is a wall of fire around the soul that clings to Him. Temptations will pour in upon us, for by them we are to be tried during our probation upon earth. This is the proving of God, a revelation of our own hearts. **There is no sin in having temptations; but sin comes in when temptation is yielded to.** 4T 357, 358

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin; for we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. Hebrews 3:12-14

God is love. He has shown that love in the gift of Christ. When "He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," He withheld nothing from His purchased possession. John 3:16. He gave all heaven, from which we may draw strength and efficiency, that we be not repulsed or overcome by our great adversary. **But the love of God does not lead Him to excuse sin.** He did not excuse it in Satan; He did not excuse it in Adam or in Cain; nor will He excuse it in any other of the children of men. He will not connive at our sins or overlook our defects of character. He expects us to overcome in His name. COL 316

The condition of eternal life is now just what it always has been,--just what it was in Paradise before the fall of our first parents,--perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized.

It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.

More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20 . . . **Then with Christ working in you, you will manifest the same spirit and do the same good works--works of righteousness, obedience.**

So we have nothing in ourselves of which to boast. We have no ground for self-exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us. SC 62, 63

By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes

one with His mind, the thoughts are brought into captivity to Him; we live His life. **This is what it means to be clothed with the garment of His righteousness.** Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. COL 312

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. Revelation 19:7, 8

The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit." **Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked.** PP 372

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Revelation 22:14

There are only two classes in the world today, and only two classes will be recognized in the judgment--those who violate God's law and those who obey it. Christ gives the test by which to prove our loyalty or disloyalty. "If ye love Me," He says, "keep My commandments." John 14:15. COL 283

Abundant grace has been provided that the believing soul may be kept free from sin; for all heaven, with its limitless resources, has been placed at our command. 1SM 394

He who has not sufficient faith in Christ to believe that He can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God. 3SM 360

Jesus came not to save men in their sins, but from their sins. "Sin is the transgression of the law," and if we fail to obey the law, we do not accept our Saviour. The only hope we have of salvation is through Christ. **If His Spirit abides in the heart, sin cannot dwell there.** RH 3-16-1886

Awake to righteousness and sin not, for some have not the knowledge of God. 1 Corinthians 15:34

We need to understand clearly the divine requirements that God makes of His people. The law, which is the transcript of His character, no one need fail to understand. The words written by the finger of God on tables of stone so perfectly reveal His will concerning His people that none need make any mistake. . . .

When the judgment shall sit, and the books shall be opened, and every man shall be judged according to the things written in the books, then the tables of stone, hidden by God until that day, will be presented before the world as the standard of righteousness. Then men and women will see that the prerequisite of their salvation is obedience to the perfect law of God. **None will find excuse for sin.** By the righteous principles of that law, men will receive their sentence of life or of death. 1SM 225

Your only safety is in coming to Christ, and **ceasing from sin** this very moment. The sweet voice of mercy is sounding in your ears today, but who can tell if it will sound tomorrow? ST 8-29-1892

If you are right with God today, you are ready if Christ should come today. What we need is Christ formed within, the hope of glory. HP 227

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages. Ephesians 3:20, 21

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. 2 Corinthians 13:14

Key To Abbreviations

- AA The Acts of the Apostles
- AG God's Amazing Grace
- AH The Adventist Home
- CG Child Guidance
- COL Christ's Object Lessons
- Con Confrontation
- DA The Desire of Ages

Ed Education
Ev Evangelism
EW Early Writings
FE Fundamentals of Education
FLB The Faith I Live By
FW Faith and Works
GC The Great Controversy
HP Heavenly Places
KH That I May Know Him
Mar Maranatha
MB Mount of Blessing
MH Ministry of Healing
ML My Life Today
MR Manuscript Releases
MYP Messages to Young People
OHC Our High Calling
PK Prophets and Kings
PP Patriarchs and Prophets
RH Review and Herald
SC Steps to Christ
SD Sons and Daughters
SL The Sanctified Life
SM Selected Messages
ST Signs of the Times
TDG This Day With God
T The Testimonies
TM Testimonies to Ministers
UL The Upward Look
YI The Youth's Instructor

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