TELL OF HIS POWER

RALPH LARSON

TELL OF HIS POWER

SING OF HIS MATCHLESS LOVE

Ralph Larson

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To Jeanne
who is still the greatest

And our deepest appreciation to all those whose encouraging interest in this research project has cheered us on.

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ABBREVIATION OF SOURCES
ELLEN WHITE BOOKS:

AA	The Acts of the Apostles
COL	Christ's Object Lessons
DA	The Desire of Ages
GC	The Great Controversy Between Christ and Satan
MH	Ministry of Healing
MYP	Messages to Young People
PK	Prophets and Kings
PP	Patriarchs and Prophets
SM	Selected Messages
T	Testimonies for the Church
TM	Testimonies to Ministers

MAGAZINES:

GCB	General Conference Bulletin
RH	The Adventist Review and Sabbath Herald
ST	The Signs of the Times
YI	The Youth's Instructor

PREFACE
How To Use This Book

This is a source book. Each chapter is a unit of thought complete in itself. You do not have to begin at page one and conscientiously read through to the end. You might want to read one chapter and then another, beginning wherever your interest indicates. Or, you might want to read portions of several different chapters at one sitting. You will find inspiration in abundance in every chapter and on every page.

If you are not averse to marking books, we would suggest that you mark statements freely as you read them, and eventually you might put cross references in the margins, plus your own personal index of the promises you find most appealing on the blank pages at the end of the book.

Rich and inspiring promises such as these deserve to be read more than once. We predict that you will not read this book once and then lay it aside. The compilation is a gold mine of inspiration, and each statement is a nugget that will not be tarnished by time or circumstance but will retain its undimmed luster until time shall be no more.

(Emphasis by italics is supplied)

He bore my soul's disgrace, that in His name I might be an overcomer, and be exalted to His throne. Tell of His power, sing of His matchless love. In every trial He will be near you, and will give you grace and power according to your need.
—Ellen White, Review and Herald, July 19, 1892

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SECTION I

Introductory Material

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Chapter 1
Tell of His Power

He bore my soul's disgrace, that in His name I might be an overcomer. Tell of His power, sing of His matchless love. Ellen White, RH II, 584

God's power is a central theme of scripture. In the Old Testament record we find that boundless power manifested in the stories of creation and the flood, the plagues of Egypt, the crossing of the Red Sea and the river Jordan; in short, the entire history of Israel. The demonstrations of spiritual power are no less impressive than the physical. We read about the transformed lives of Enoch, Jacob, Joseph, Moses, Aaron, Daniel, and many others who knew and experienced in their lives the mighty power of God.

The New Testament knows no decline of God's power, still revealed in the great acts of creation and redemption. The sick are healed, graves are opened, storms are stilled, and, significantly, lives continue to be transformed. The profligate become pure, and the sinful become sanctified. The persecutor Saul becomes the apostle-evangelist Paul; the vacillating Peter becomes the steadfast martyr; the fiery son of thunder, John, becomes the leading example and exponent of Christian kindness and love. Power — immeasurable, almighty, all-enabling power — continues to be a central theme.

In both the Old and New Testaments power is uniformly set forth as a prelude to performance. In Exodus 20 the Ten Commandments are introduced with the words,

> I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

To the Israelite this was a statement of power; a power that had been able to reduce a mighty empire to ruins, destroy a formidable army, part the waters of the Red Sea, bring water from a rock and food from the sky, and so on. So the formula appears: the statement of power preceding the challenge to performance. The same is seen in Matthew 28:18:

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> All power is given me in heaven and in earth. Go ye therefore....

And in Romans 1:16:

> I am not ashamed of the gospel of Jesus Christ, for it is the power -of God unto salvation....

In eight of his epistles Paul introduces the power of God in his first chapter.
In the first chapter of his gospel John writes:

> As many as received Him, to them gave He power to become the Sons of God.... (verse 12)

But in these last pages of the record of earthly history the situation has changed. A crisis of confidence afflicts much of the Christian world today. Doctrines of spiritual and moral defeatism are being promoted under strangely misleading labels, pseudonyms. A partial or total surrender to the demands of Satan is described as "Christ dependency." Salvation from sin is regarded as beyond the power and/or provision of Almighty God, and the proposed solution to the problem is salvation in sin. Righteousness by faith is not infrequently presented as unrighteousness by presumption, according to the definition

found in *The Desire of Ages*, page 126:

> 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.

Schemes for recalculating and negotiating the claims of the gospel downward abound. Many Christians are moving toward the conclusion that some kind or degree of accommodation with sin is necessary and unavoidable, since the power required for victorious Christian living is simply not available to Christians in our time.

There are exceptions, of course, and one of the most notable is the subject of this study. In the gathering spiritual darkness there still shines an undimmed light, the writings of Ellen White, whose "victory complex" would seem to have far surpassed that of any Christian writer since the Apostle Paul.

Ellen White had apparently gazed upon the greatness of God until she could see little else. Wherever she turned her eyes, evidences of God's power loomed before her, and she dipped her pen in power to describe them.

She seems to follow the example of the Bible writers and of the Lord Himself in presenting the concept of God's power made available to Christians

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before calling for performance. This might be illustrated by visualizing two connected rooms, a large room called a power room, and a much smaller room called performance. The Christian should never enter the smaller (performance) room except by going through the larger (power) room. When the Christian has made his way through the power room, and has absorbed the remarkable array of assurances and promises held out to him, he may then enter the smaller room called performance with no misgivings.

Power, power, power! The almighty power of the Creator-God, the reclaiming and regenerating power of the Redeemer of men, the limitless power of the Holy Spirit, the ever-present power of the holy angels, the transforming power of God's holy word, the sanctifying power of truth, all made effective in the human life through the infinite power of the grace of God. These were her themes.

The present writers, while conducting the research in Ellen White's writings that resulted in our first volume, *The Word Was Made Flesh* were fascinated by the theme of power that runs through these writings, and determined to trace it through her books and articles when time and circumstances made a second research project possible.

This has now been done. We have examined over 4,500 victory statements penned by Ellen White. But feeling that all of these statements gathered into one book would make a volume too ponderous to be practical, we have sifted them down to approximately 2,500, which we now present under the title, *Tell of His Power*. We have passed by most of the exhortations and warnings, and have focussed our attention primarily on the assurances and promises. This is by far the most inspiring material that we have ever handled. If others gain the inspiration from reading these assurances of God's power that we have gained from compiling them, we will feel amply repaid for the investment of our time and effort.

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Chapter 2
Recipes and Theology

Jeanne and I have at times been dinner guests in the home of friends, and have been privileged to enjoy a particularly tasty dish. My pleasure at such an occasion is unmarred until that moment when Jeanne turns to our hostess and says, "This is delicious. Do you share your recipes?" From that time on the conversation, from my point of view, becomes altogether vain and unprofitable. It revolves around measures of this and half measures of that, spoonfuls of this and half spoonfuls of that, and so on and on, until my spirit groans within me. I just don't like recipes.

But I do like good food, and I have to recognize that in order to have good food one must have good recipes. For that reason I try to be patient when these discussions occur.

I also try to be understanding when I meet persons who don't like theology. Theological discussions affect some people the same way discussions of recipes affect me. These people seem to be saying, "Give me good religion, but never mind the theology." But isn't that a bit like saying, "Give me good food, and never mind the recipes?" How can we have good food if we don't have good recipes? And how can we have good religion if we don't have good theology? Are they not inseparably linked together?

Let's take a quick look, an overview, at Seventh-day Adventist theology. All theological systems have a starting point, a basic presupposition, which sets the course of the entire system of beliefs. These beliefs must derive from the presupposition

and align with it, or at least not disagree with it. These presuppositions are often simply an attempt to set forth a statement of how it is assumed that God relates to this world.

Deism, for example, which is the belief that William Miller held before he entered into his own Bible studies, starts with the presupposition that God created the world, then turned His attention to other matters and left the world largely to its own devices, to work out its problems as best it could. We would think of the God pictured by this theological system as an uncaring God.

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The various *liberal* or *modernistic* systems, which to varying degrees embrace theories of evolution and reject the doctrine of special revelation by which we understand that the scriptures came to us, seem to us to picture a God who is hardly less uncaring than the God of Deism.

The *sovereignty of God* systems with their decrees whereby God predestines some to be saved and others to be lost regardless of their own feelings about the matter appear to us to move beyond the picture of an uncaring God to presenting a God who is actively cruel. It must be remembered that some of these theological systems contain a doctrine of eternal punishing for the poor unfortunates who were not predestined by God to be saved.

Over and against all of these, and infinitely better, we believe, is the basic presupposition of Seventh-day Adventist theology, which is found in one short verse of scripture, I John 4:8:

> He that loveth not knoweth not God, for God is *Love.*

May we suggest an experimental exercise. Take a large piece of paper and write down on it a series of statements setting forth everything we humans know, from our experience and observation, about love.

Your first conclusion will probably be that the list is longer than you expected. This tells us something. If we know that much about love, and if God is love, then we know a great deal about God. Whatever is true about love is also true about God. Is it not then illogical and incorrect to say that we don't know very much about God?

Your second conclusion will require a little more thought, but is just as predictable as the first. If you will carefully examine the list of statements that you have compiled setting forth the things that we know to be true about love, it will become apparent to you that what you are looking at is simply a list of the "doctrines" of the Seventh-day Adventist church. *It is actually just that simple.* Every doctrine that we hold is an answer to the question, How does the love of God relate to this particular matter, or to that?

Jeanne and I have used this approach with good effect in our evangelistic meetings. We announce on the opening night that we will present 21 lectures on the love of God, and that this will by no means exhaust the subject. Then we begin each message by asking the audience to recite together

God is love

sometimes in our language, sometimes in theirs. Then we proceed to present every Bible doctrine as an application of the love of God. Let us show you a few very abbreviated examples.

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At the very top of our list of things known about love would be the observation that it takes two to love, and that *love rejects separation and solitude* and wants togetherness. A God of love would surely be lonely with no one to love and no one to love Him. Thus, insofar as it may be appropriate to think of beginnings when we think of God, we would reverently visualize a loving and lonely God creating free beings in order to solve the problem of loneliness for Himself as well as for themselves.

Our first statement about love leads immediately to the second, that *love requires freedom* and cannot exist without it. There can be no automated, computed, mechanized, or programmed love. God made His created beings free, dangerous though such an action certainly was, in order that they could love and be loved. We call this the vitally important doctrine of *free will.*

We observe that *love communicates* with conversations, long letters, long, long telephone calls, even telegrams and the exchanging of gifts. Here we see the doctrine of the Holy Scriptures, the Holy Spirit, and the angels.

Love warns. Even birds and beasts use warning cries to alert loved ones to the approach of danger. Love does not leave the loved one to stumble into dangerous circumstances without giving an advance warning, if that is possible. Here we see the doctrine of Bible prophecies, which contain a predictive element that is in some cases clearly a warning.

Love takes time for the loved one. We see nothing in our heavenly Father that would be like those earthly fathers of whom some children complain, "He gives me everything except himself." God takes time for us. We call this the doctrine of the Sabbath.

Love fellowships with the loved one by walking together, talking together, doing things together. Here we see the doctrines of worship and communion.

There is hardly a word in any language more appealing to the human heart than the word for home, and hardly any desire more universal than the desire for a home. In spiritually minded persons this instinct reappears in the desire for a *spiritual* home, a place where one can be spiritually loved, nurtured, instructed, and have a sense of belonging. Men in love provide homes for their families, and *God in love provides a spiritual home for Christians.* We call this the doctrine of the church.

We see love going to great exertions in order to provide the best possible future for the loved one, even though this may require changing jobs, changing locations, or even changing countries. As the love of God relates to this matter, we see the doctrines of heaven, the new earth, and everlasting life.

We observe that *love forgives, forgets, and restores,* and here we are looking at the doctrine of justification.

Love exerts itself to provide the fullest possible happiness for the loved

ones. Here we see the doctrine of sanctification and the law of God. Did you ever consider that the commandments dealing with human relationships are simply the provisions whereby two or more people can be happy while living on the same planet? How can both be happy if one lies to the other, steals from the other, or takes advantage of the other in any way? The ten commandments are love's happiness code.

Love is never unfair or overdemanding, expecting what cannot be freely given. Here we see the doctrine of God's empowering grace, according to which the apostle Paul could say, "I can do all things through Christ which strengtheneth me." Phil. 4:13. All of the biddings of the God of love are enablings.

Love withholds that which is harmful. A loving parent will never permit a child to play with a loaded gun or a sharp knife. Here we see the doctrines of healthful living and the Christian life style as expressions of God's love.

We observe that *love can be very defensive* of the loved one, even to the point of firm rejection of those who will not cease to afflict, injure, and threaten the life of the loved one. Here we see the doctrine of the final eradication of sin.

Sadly, we observe that *love can be rejected.* The one who loves is sometimes forced to say, "I have done all that love can do. I can do no more. I will have to accept your rejection of my love." Here we see the doctrine of the unpardonable sin, best illustrated in the experience of Satan himself.

Satan's rebellion and false accusations against God made abundantly clear an attribute of the love of God that had not previously been so apparent, the attribute of *self denial.* In response to Satan's question, "Wherein does God deny Himself?" the God of love provided all the answer that was needed in what we call the doctrine of the incarnation, which brought Jesus to this earth in the form of fallen man.

We observe that the ultimate in human love is sometimes demonstrated in self-sacrifice, even to the giving of one's own life for the loved one. This attribute of the God of love was abundantly demonstrated in the greatest act of self-sacrifice that the universe has ever known. Paul writes in Romans *5:7,8:*

> For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
>
> But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Today we speak of this as the doctrine of the substitutionary sacrifice of Christ.

We could go on. But this should be enough to demonstrate that it was no idle statement to suggest that a list of things we know about love

is simply a list of the doctrines of the Seventh-day Adventist church, a series of answers to the question, How does the love of God relate to this? Seventh-day Adventist theology begins with the basic presupposition that God is love, and ends with the conclusion that God is love. Witness the last paragraph in the book, *The Great Controversy:*

> The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things,

animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.

A theology that begins with “God is love” and holds firmly to that basic principle to its very end cannot accept any doctrine that is out of harmony with that principle. When a theological opinion is presented, we immediately test it for its love content, and if it fails to pass this test we have no further interest in it. A doctrine that represents God as uncaring, unloving, overdemanding, or even actively cruel is not acceptable to Seventh-day Adventists.

Satan was the first to advance the idea that God is actually not a God of love because He had given a law, the Ten Commandments, that was beyond the ability of His created beings to obey. This accusation initiated the great controversy between Christ and Satan. Christ undertook to demonstrate to the watching universe that Satan’s charge against God was false. He would prove that God never fails to supply His created beings with all of the power they need to obey His law.

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Chapter 3
The Scriptures First

The pioneers of the Seventh-day Adventist church were a profoundly Bible-oriented group. There was a reason for this. They had gone through a disappointment that had resulted from an unnoticed intermingling of scriptural truth and human opinion and interpretation in the prophetic expositions of William Miller. Having thus been taught a bitter lesson about the results of such an intermingling, they proceeded with great caution in the development of their own theological platform, through a series of intensive Bible conferences that lasted several years. They were determined to follow the scriptures with the greatest of care, and avoid all human opinion and interpretations to the utmost of their ability.

This methodology brought them to a view of the nature and work of Christ (Christology and Soteriology) that was distinguished by its literal acceptance of certain words of Jesus that some might have viewed as rhetorical devices not intended to be taken seriously. Our pioneers accepted the words of Jesus at their literal face value, mind-stretching though they undeniably were.

In our previous volume, *The Word Was Made Flesh*, we dealt primarily with the *nature* of Christ as understood by the pioneers of the Seventh-day Adventist church, including Ellen White, and secondarily with His saving work. In this present volume we plan to deal primarily with our Lord’s *saving work* and secondarily with His nature. But, as you will observe, in discussing one of these two subjects we are never very far from the other. They are inseparably united and interwoven one with another. As one writer has observed, Christology and Soteriology are the two feet with which the gospel walks. Like our own two feet, they must of necessity stay in close proximity to one another. We cannot move one foot very far without being required to move the other.

In our next chapter we will set forth a brief synopsis of the New Testament view of Christ in order to show that Ellen White and other Seventh-day Adventist pioneers were in their Christology following with meticulous care the words of Christ and the apostles. For a more detailed

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exposition of that subject, we refer the reader to our volume, *The Word Was Made Flesh*, available from The Cherrystone Press, whose address is in the introductory pages of this volume.

In this volume we will set forth a more comprehensive view of the *saving work* of Jesus Christ as described by Ellen White, and again take note of her meticulous adherence to the precise wording of the relevant scriptures, with which she was extraordinarily conversant. In a random sampling of one hundred pages at the exact center of her well-known five volume *The Conflict of the Ages* series we found 220 quotations from the scriptures plus a number of unquoted references. Her mind was saturated with scripture to an extent seldom equalled among other writers.

We are therefore not able to agree with those who propose that we must choose between Ellen White and the Bible. We concede that a person might reasonably say that he/she prefers someone else’s understanding of scripture to that of Ellen White, but to say that we must choose between Ellen White and the Bible is to set up, we believe, a totally false dichotomy. Her writings are Bible centered, and her opinions are Bible derived to an extent not commonly observed among modern theologians. We will therefore try to follow her example in setting forth the testimony of the scriptures first in our present study.

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Chapter 4
The Christ of the Scriptures

We will here take note of what could be called the New Testament view of Christ, presented in His own words as reported by the apostle John. A threefold picture is presented to us: first, a picture of the *Total Dependency* of Christ upon His heavenly Father; second, a picture of the *Unbroken Intimacy* between Christ and the Father; and third, a picture of the *Incredible Privilege* that is extended to us in that we may relate to the Father just as He did.

First, the picture of *Total Dependency.* It is presented with clarity and force in the following verses from the gospel of John:

> John 4:34 Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish His work.
>
> Notice that it is the Father's will and the Father's work. Note also that we find the words "sent me" in 23 different verses in John's gospel.
>
> John 5:19 Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.
>
> John 5:26 For as the Father hath life in Himself-, so hath He given to the Son to have life in Himself.
>
> John 5:30 1 can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

This strongest of all Christ's statements of dependency, "I can of mine own self do nothing," is deserving of careful attention. We will see it three times.

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

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> John 7:16 Jesus answered them, and said, My doctrine is not mine, but His that sent me.
>
> John 7:28 ... I am not come of myself, but He that sent me is true, whom ye know not.
>
> John 8:26 ... He that sent me is true; and I speak to the world those things which I have heard of Him.
>
> John 8:28 ... I do nothing of myself-, but as my Father hath taught me, I speak these things.
>
> John 8:29 ... I do always those things that please Him.
>
> John 8:42 . . I proceeded forth and came from God; neither came I of myself, but He sent me.
>
> John 9:4 1 must work the works of Him that sent me....
>
> John 10:17,18 Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.
>
> John 10:37 If I do not the works of my Father, believe me not.
>
> John 12:49,50 For I have not spoken of myself-, but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.
>
> John 14:10 ... the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He

doeth the works.

John 14:24 ... the word which ye hear is not mine, but the Father's which sent me.

John 14:31 ... as the Father gave me commandment, even so I do.

Putting it all together, what do we see? From beginning to end everything is the Father's: the will, the work, the words, the mission, the teaching, the doctrine, the decisions all are His. The Son does nothing of Himself. He depends totally upon the Father.

Second, the picture of *Unbroken Intimacy.* Observe:

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John 8:29 And He that sent me is with me: the Father hath not left me alone; for I do always those things that please Him.

John 10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

John 10:17 Therefore doth my Father love me....

John 10:30 1 and my Father are one.

John 10:38 ... the Father is in me, and I in Him.

John 11:42 ... I knew that thou hearest me always...

John 14:11 Believe me that I am in the Father, and the Father in me....

John 14:20 At that day ye shall know that I am in my Father ....

John 17:21 ... as Thou, Father, art in me, and I in thee ....

Human language is being stretched to its utmost limits to describe the *unbroken intimacy* between the Father and the Son. The Father is with me, He does not leave me alone, He knows me, He loves me, He always hears me, He is in me, and I am in Him. *We are one.*

We read and marvel. We look at the picture with the wistful longing of a boy staring at toys through a storefront window. What might it be to live like that! What confidence, security, trust — what freedom from fear, from stress! What an incredible privilege!

As we look with longing, we hear Him say, "Would you like to go through life the way I did?"

We answer, "Why do you mock us, Lord? You know we can't do that. We were born of earthly fathers and your Father was God. We can't live the way you did. Why do you mock us?"

He answers, "I am not mocking you. I am telling you the truth. You can live on this earth in the same way that I did. The Heavenly Father is willing to be with you, to hear you, to know you, to love you, and to *be one with* you, just as He was one with me."

Again we protest, "Lord, how can this be? We had earthly fathers, and You . .....

But He says, "You are greatly mistaken. You are asking the wrong questions, and you are looking to the wrong place. Get your mind off my birth. That is not 'where it's at."' Then He challenges us with some questions:

"Have you read the story of my life on earth?"

"Yes, Lord, we have."

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"Have you found one place, even *one* place in that life story in which I explained any of my works by a reference to my birth?"

"No, Lord, we have not."

"Then, how do I explain them?"

"Well, you always explained them in terms of your ongoing relationship with the Father."

"Exactly. Why then do you continue to look to the wrong place and ask the wrong questions? My life of victory on earth was not made possible by the circumstances of my birth. It was made possible by my ongoing relationship with the Father, and you can have exactly the same relationship if you want it. Go to the scriptures and read!"

And so we read of the *Incredible Privilege* that is extended to us in Christ's words reported in the gospel of John:

> John 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.
>
> John 14:20 At that day ye shall know that I am in my Father, and ye in me, and I in you.
>
> John 17:11 ... Holy Father, keep through thine own name those whom Thou hast given me, that they may be one, as we are.
>
> John 17:18,19 As Thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.
>
> John 17:21 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 17:22,23 And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.
>
> John 17:26 ... that the love wherewith Thou hast loved me may be in them, and I in them.

There it is. These are the words of Jesus — in unmistakable clarity. Do we believe them?

The apostle Paul believed them. Their full significance was not lost on Him. The words "in Christ" or "in the Lord" appear in his epistles 90 times.

According to Paul we are baptized into Christ, we are new creatures in Christ, we have no condemnation in Christ, we are established in

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Christ, we rejoice in Christ, we speak in Christ, we say the truth in Christ, we have liberty in Christ, we have wisdom, righteousness, sanctification, redemption, and consolation in Christ, we are rooted and built up in Christ, we have persecution in Christ, and when we die we are the dead in Christ!

He wraps it up in two beautiful summary statements:

> Galatians 2:20 1 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.
>
> Philippians 1:21 For me to live is Christ.

The pioneers of the Seventh-day Adventist church believed the words of Jesus too. They did not regard them as simply rhetorical devices such as a politician might use, spoken for effect and not meant to be taken seriously. They accepted them as literal statements of fact, challenging and mind stretching though they were. And the fullness of the challenge of Jesus' words was accepted by Ellen White. As we read in a future chapter her own applications of the principle that He set forth about the incredible privilege extended to us, we may find them so audacious that we will need to look back at the words of Jesus. This will show us that she is adding nothing new, but simply attributing literal reality to what Jesus said.

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Chapter 5
120 Victory Scriptures

In harmony with the concept of "The Scriptures First" we will here set forth a partial list of Bible verses that to Ellen White spelled "victory." It must be emphasized that this is only a sampling drawn from the five volumes in her well-known *The Conflict of the Ages* series. *(Patriarchs and Prophets, Prophets and Kings, The Desire of Ages, The Acts of the Apostles, The Great Controversy.)*

These five volumes comprise only a fraction of the twenty-five million words that Ellen White wrote. To examine or compile the Bible texts that she employed in all of her writings would be an enormous undertaking, far beyond the abilities of the present writers.

When it is remembered that our sampling is restricted to a single subject, and that she used the scriptures lavishly in her treatment of all subjects, the extent of her familiarity with the Word of God is even more impressive. She literally lived with the scriptures.

We are using the "Adventist Code," as it is called, to identify by initials the book referred to and the page number, so that those who wish may refer to the source and study the application of the text. For those not familiar with the "Code," PP = Patriarchs *and Prophets; PK = Prophets and Kings; DA = The Desire of Ages: AA = The Acts of the Apostles; and GC = The Great Controversy*.

... show me now thy way, that I may know thee. . . Exodus 33:13, DA 331

... My presence shall go with thee, and I will give thee rest. Exodus 33:14, DA 331

... I have healed these waters; there shall not be from thence any more death or barren land. II Kings 2:21, PK 233

... by the words of thy lips I have kept me from the paths of the destroyer. Psalm 17:4, DA 123

18

The law of the Lord is perfect, converting the soul. Psalms 19:7, DA 308

I delight to do thy will, 0 my God: yea, thy law is within my heart. Psalm 40:8, PP 372

That they might set their hope in God, and not forget the works of God, but keep his commandments. Psalm 78:7, PK 378

Thy word have I hid in mine heart, that I might not sin against thee. Psalm 119:11, DA 123

Open thou mine eyes, that I may behold wondrous things out of thy law. Psalm 119:18, GC 600

He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Psalm 107:29,30, DA 337

He healeth the broken in heart, and bindeth up their wounds. Psalm 147:3, DA 329

The name of the Lord is a strong tower: the righteous runneth into it, and is safe. Proverbs 18:10, DA 131

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Proverbs 28:13, GC 489

... Fear God, and keep his commandments: for this is the whole duty of man. Ecclesiastes 12:13. GC 436

... the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. Isaiah 32:17, DA 337

... ye are my witnesses, saith the Lord, that I am God. Isaiah 43:12, DA 347

0 that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea ... Isaiah 48:18, DA 331

... The Lord will help Me; therefore shall I not be confounded: ... and I know that I shall not be ashamed .... Behold, the Lord God will help Me .... Who is among you that feareth the Lord, . . . that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Isaiah 50:7-10, DA 123

... in whose heart is my law... Isaiah 51:7, PP 338

19

... the Lord hath laid on him the iniquity of us all. Isaiah 53:6, DA 329

... the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. Isaiah 54:10, DA 483

... the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. Isaiah 59:1-2, PK 323

... When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him. Isaiah 59:19, GC 600

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.... Jeremiah 6:16, DA 331

A new heart also will I give you, and a new spirit will I put within you .... Ezekiel 36:26, DA 407

... Not by might, nor by power, but by my spirit, saith the Lord of hosts. Zechariah 4:6, GC 529

Blessed are they which do hunger and thirst after righteousness.... Matthew 5:6, DA 302

Be ye therefore perfect, even as your Father, which is in heaven is perfect. Matthew 5:48, DA 311

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matthew 7:21, PP 207

. . . "Lord, if thou wilt, thou cast make me clean". . . "I will; be thou made clean." Matthew 8:2,3, R.V., DA 266

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Matthew 11:29,30, GC 489

... If any man will come after me, let him deny himself, and take up his cross, and follow me. Matthew 16:24, AA 560

... If thou cast believe, all things are possible to him that believeth. Mark 9:23, DA 428

20

... it is easier for heaven and earth to pass, that one tittle of the law to fail. Luke 16:17, DA 308

... shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.... Luke 18:7-8, PP 203

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. John 3:16, DA 493

... the Father hath not left me alone; for I do always those things that please him. John 8:29, PP 372

. . . I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father. John 10:14-15, R.V., DA 483

... If ye love me, keep my commandments. John 14:15, DA 668

... the prince of this world cometh, and hath nothing in me. John 14:30, DA 123

I am the true vine, and my Father is the husbandman. John 15:1, DA 675

He shall glorify me.... John 16:14, DA 671

... be of good cheer; I have overcome the world. John 16:33, DA 123

... I am pure from the blood of all men. Acts 20:26, AA 394

Do we then make void the law through faith? God forbid: yea, we establish the law. Romans 3:31, PP 373

... being justified by faith, we have peace with God through our Lord Jesus Christ. Romans 5:1, PP 373

... How shall we, that are dead to sin, live any longer therein? Romans 6:2, GC 468

Wherefore the law is holy, and the commandment holy, and just, and good. Romans 7:12, DA 309

... the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Romans 8:2, DA 446

... 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

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might be fulfilled in us, who walk not after the flesh, but after the Spirit. Romans 8:3,4, PP 373

... conformed to the image of his Son.... Romans 8:29, DA 341

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Romans 8:32, GC 477

... ye are not your own? For ye are bought with a price.... 1 Corinthians 6:19,20, AA 566

... thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Corinthians 15:57, GC 470

... reconciling the world unto himself.... 2 Corinthians 5:19, PP 64

... 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, DA 311

... Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 2 Corinthians 10:5, AA 483

... My grace is sufficient for thee.... 2 Corinthians 12:9, GC 489

... when I am Weak, then am I strong. 2 Corinthians 12:10, DA 493

I am crucified with Christ: nevertheless I live; yet not 1, 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, DA 390

... God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Galatians 6:14, DA 661

... Awake thou that sleepest, and arise from the dead... Ephesians 5:14, DA 320

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Ephesians 6:11, GC 510

... the rulers of the darkness of this world ... spiritual wickedness in high places.... Ephesians 6:12, PK 489

... 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, AA 482

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... I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Philippians 3:13-14, AA 483

... hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Colossians 1:13, DA 320

For this is the will of God, even your sanctification.... 1 Thessalonians 4:3, GC 469

For God hath not called us unto uncleanness, but unto holiness. 1 Thessalonians 4:7, AA 262

... the very God of peace sanctify you wholly.... 1 Thessalonians 5:23, GC 469

... called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 Thessalonians 2:14, DA 341

For God Hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 2 Timothy 1:7, DA 341

... in all things it behoved him to be made like unto his brethren.... Hebrews 2:17, DA 24

... in all points tempted like as we are... Hebrews 4:15, DA 24

. . . that he is, and that he is a rewarder of them that diligently seek him. Hebrews 11:6, PP 88

... the law of liberty. James 2:12, DA 466

Even so faith, if it hath not works, is dead, being alone. James 2:17, PP 73

Seest thou how faith wrought with his works, and by works was faith made perfect? James 2:22, PP 73

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, DA 131

... kept by the power of God through faith.... I Peter 1:5, AA 530

... outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but ... the hidden man of the heart, in

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that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 1 Peter 3:3,4 GC 462

... 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, DA 123

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 2 Peter 1:9, AA 533

... give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 2 Peter 1:10, AA 533

And hereby we do know that we know him, if we keep his commandments. 1 John 2:3, DA 396

... and keepeth not his commandments, is a liar, and the truth is not in him. 1 John 2:4, PP 73

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. 1 John 2:4,5, AA 563

He that saith he abideth in him ought himself also so to walk, even as he walked. 1 John 2:6, DA 409

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God .... 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. 1 John 3:12, AA 545

... sons of God.... 1 John 3:2, PP 64

... every man that hath this hope in him purifieth himself, even as he is pure. 1 John 3:3, AA 559

... 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. 1 John 3:5-6, AA 563

... whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 1 John 3:22, DA 668

... he that keepeth his commandments dwelleth in him.... 1 John 3:24, AA 563

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... God is love, and he that dwelleth in love dwelleth in God, and God in him. 1 John 4:16, AA 560

... this is the love of God, that we keep his commandments.... 1 John 5:3, GC 436

I am he that liveth, and was dead, and, behold, I am alive forevermore.... Revelation 1:18, DA 483

... hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Revelation 3:10, GC 560

To him that overcometh 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. Him that overcometh will I make a pillar in the temple of my God, and he shall

go no more out: and I will write upon him the name of my God, and the name of the city of my God. . . and I will write upon him my new name. Revelation 3:21,12, DA 549

They overcame him (that old serpent, called the devil, and Satan) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Revelation 12:11, 9, PP 77

. . . the commandments of God, and the faith of Jesus. Revelation 14:12, PK 300

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, PP 208

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SECTION II
The Controversy Begins

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Chapter 6
Christ Hears Satan's Lie

In 1888 delegates gathered for a General Conference of the Seventh-day Adventist church in Minneapolis. The ongoing discussions of Righteousness by Faith that were conducted at that time and the results of those discussions have been described and commented on by others and are not the subject of this chapter.

We do, however, wish to direct the reader's attention to one point of those discussions — the law in Galatians. The apostle Paul had written in Galatians 3:19:

Wherefore then serveth the law? It was added because of transgressions....

Many, if not most, Seventh day Adventists had understood this to be a reference to the ceremonial law of sacrifices and offerings. They reasoned quite logically that if there had never been any transgression on earth there would never have been any ceremonial law prescribing sacrifices and offerings. Hence it was the ceremonial law that had been added because of transgressions.

How surprising, then, to hear Ellen White eventually state that the words of Paul applied to *both* the moral law of ten commandments and the ceremonial law. How could this be true? Where was the logic in such a statement?

The logic is found in her *longer look.* The scope of Ellen White's vision was reaching far back into prehistory — all the way back to the very beginning of the great controversy between Christ and Satan.

Ellen White envisioned a time when there was no sin in God's great universe, and all of God's created beings were ruled by the law of *love*, nothing more. (See *Patriarchs and Prophets*, ch. 1.)

For unfallen beings the law of love was enough. It was not necessary to explain to them that if you loved your fellow-creature you would not lie to him, steal from him, abuse him, or even kill him. For them no such

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detailed explanations or applications of the law of love were required. They understood love, and they lived by love. That was law enough for them.

Then the jealous and rebellious murmurings and insinuations of Lucifer disrupted the harmony of heaven, introducing doubt and confusion, and it became necessary for God to spell out the practical applications of the law of love in detail. Thus came into being what we know as the Ten Commandments, the moral law. It was added because of transgression, the transgression of Lucifer in heaven. The ceremonial law was added because of Adam's transgression.

Thus, with Ellen White's longer vision, it would be perfectly accurate and appropriate to say that Paul's statement in Galatians applies to both the moral and ceremonial laws. Both laws were added because of transgression. Paul's statement applies in terms of history to both the moral and ceremonial laws.

We should not overlook, however, that Paul's words

... the law was our schoolmaster to bring us unto Christ.... Galatians 3:24

have a particularly meaningful application to the moral law, speaking in terms of human experience.

This awesome standard of righteousness before which we all stand condemned causes us to flee to Christ as our only hope. Only He can forgive us and deliver us from the condemnation of the moral law. Thus the moral law does serve very effectively as our schoolmaster to bring us to Christ. Let us observe that we would not do well, when this has happened, to then shoot the schoolmaster (destroy the moral law). With the schoolmaster dead (the moral law destroyed), how would our unconverted neighbor be led to Christ? And if we should depart from Christ, how could we be led to Him again if the schoolmaster is dead?

Those who participated in the discussions of 1888 eventually realized, as do modern Seventh-day Adventists, that Ellen White's position in no way weakens the claims of the moral law.

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. *It is not that men cannot keep the law, but that they will not.* RH IV, 303

(Satan) declares that it is impossible for man to keep the law. RH IV, 405

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Declaring that no human-being can keep the law of God's kingdom, he (Satan) claims all men as his subjects. ST IV, 293

Satan represents God's law of love as a law of selfishness. *He declares that it is impossible for us to obey its precepts.* DA 24

Those who live the life of a Christian are battling against the devil's lie, that man cannot keep God's law. Can we doubt the results of this conflict? ST IV, 188

Satan has cast his shadow athwart the pathway of every human being, in order that he may misrepresent God to the world. He has clothed the character of God with attributes that are satanic, and wholly at variance with the truth. He has pictured Him as a being full of revenge, *as a lawgiver whose law is beyond the power of man to keep,* and he has implanted enmity in the heart of the sinner, so that man unregenerated is in rebellion against God. This is the impression that Satan has made upon the human mind. RH II, 464

... all who break God's commandments are *sustaining Satan's claims that the law is unjust, and cannot be obeyed.* Thus they second the deceptions of the great adversary, and cast dishonor upon God. DA 309

If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. *Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome.* GC 489

Exact obedience is required, and those who say that it is not possible to live a perfect life throw upon God the imputation of injustice and untruth. RH VI, 519

In His divine plan of salvation, God gave His only begotten Son, *that every voice may be silent upon the point that it is not possible for humanity to keep the law of God.* In Christ, divinity and humanity bore every test of temptation; in Him, humanity is exalted and honored. In Christ, man is privileged to become a partaker of the divine nature. RH III, 628

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*

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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. ST III, 264

(Christ) came to this world to live the law in humanity, that *Satan's charge that man can not keep the law might be demonstrated as false.* ST III, 465

By His life and His death, *Christ* proved that God's justice did not destroy His mercy, but that sin could be forgiven, and that the law is righteous, and can be perfectly obeyed. *Satan's charges were refuted.* God had given man unmistakable evidence of His love. DA 762

Christ came to vindicate the sacred claims of the law. He came to live a life of obedience to its requirements, and thus prove the falsity of *the charge made by Satan that it is impossible for man to keep the law of God.* As a man He met temptation, and overcame in the strength given Him from God. As He went about doing good, healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God. 8 T, 207-8

In the opening of the great controversy, Satan had declared that the law of God could not be obeyed. DA 761

From the beginning, it has been the special doctrine of the adversary of God and man, that the law of God was faulty and objectionable. He has ever represented the royal law of liberty, as oppressive and unendurable. He has denoted it "a yoke of bondage." *He has declared that it was impossible for man to keep the precepts of Jehovah.* This has been, and still is, the work of Satan. RH II, 233

(Satan) hoped to establish the claim put forth *when he rebelled in heaven, that the requirements of God were unjust and could not be obeyed.* Even Israel, he declared, did not keep the law. DA 29

Satan declared that he would prove to the worlds which God has created, and to the heavenly intelligences, that *it was an impossibility to keep the law of God.* RH IV, 331

On this earth Satan sought to carry forward the work *that he began in heaven. He declared that man could not obey the law of God* ... The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. He entered into a covenant with God to save man, and to vindicate His Father's character as expressed in the law. He came to the earth in the form of man to refute Satan's lie, that God had given a law which man could not keep. ST IV, 252

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Satan had pointed to *Adam's sin* as proof *that God's law was unjust, and could not be obeyed.* DA 117

Satan, the fallen angel, had declared that no man could keep God's law, and he pointed to *the disobedience of Adam* as proving the declaration true. ST III, 30

Satan declared that human beings could not live without sin. RH V, 120

... Satan had represented (God) to man as arbitrary, stern, and unforgiving. *All* the misery and suffering he had brought upon man, he charged to God. *He declared that man could not keep the law,* and that God was arbitrary and cruel in demanding of him something that he could not do. YI 446

The plan of Satan was by lying philosophies to widen the breach that existed between God and man. *He argued that man could not keep the law of God....* ST III, 188

Satan was urging upon men the belief that there was no reward for the righteous or punishment for the wicked, and that *it was impossible for men to obey the divine statues.* PP 88

Now God would demonstrate to the universe the falsity of *Satan's charge that men could not keep God's law.* He would demonstrate that though man had sinned, he could so relate himself to God that he would have the mind and spirit of God. This *holy man* (Enoch) was selected to denounce the wickedness of the world, and to give evidence that man can keep the law. RH V, 515

The holy life of *Abel* testified against *Satan's claim that it is impossible for man to keep God's law.* PP 77

Christ came to give moral power to man; to elevate, ennoble, and strengthen him. He came to prove the falsity of *Satan's charge that God had made a law which man could not keep.* While possessing man's nature, Christ kept the Ten Commandments. Thus He proved to the inhabitants of the unfallen worlds and to human beings that it is possible for man perfectly to obey the law. He vindicated God's justice in demanding obedience to His law. Those who accept Christ as their Saviour, becoming partakers of the divine nature, are enabled to follow His example of obedience to every divine precept. ST IV, *239*

(Christ's words): Satan has declared that man cannot keep the law. I will show that his statement is false; that man can keep the law.. . . " ST IV, 372

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Satan had made the boast that he would gather the world under his banner of rebellion. *He declared that man could not keep the law of God. Christ* came to prove this assertion false. ST IV, 398

We are ever to be thankful that *Jesus* has proved to us by actual life that man can keep the commandments of God, contradicting *Satan's falsehood that man cannot keep them.* ST III, 32

It was necessary that *Christ* should take upon Him our nature, in order to prove the falsity of Satan's statements. *The apostate cast contempt upon the law of God, and declared that it was impossible for men to keep God's commandment, which had been pre-ordained in the counsels of heaven.* ST III, 125

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. COL 314

Satan declared that human beings could not keep the law. Christ

has proved this statement false. RH IV, 337

Satan has asserted that men could not keep the commandments of God. To prove that they could, *Christ* became a man, and lived a life of perfect obedience, an evidence to sinful human beings, to the worlds unfallen, and to the heavenly angels, that man could keep God's law through the divine power that is abundantly provided for all that believe. In order to reveal God to the world, to demonstrate as true that which Satan has denied, *Christ* volunteered to take humanity, and in His power, humanity can obey God. "As many as received Him, to them gave He power to become the sons of God." ST IV, 34

May we suggest that this chapter deserves a second, thoughtful reading? We would do well to carefully and completely "internalize" it. The thirty-five statements it contains represent a testimony that Ellen White kept continuously before the church from the eventful year 1888 until 1909, six years before her death. (We will refer to this again in a later chapter.)

How important was this claim that God had given a law that His subjects could not obey?

Important enough to cause Satan to seize upon it as his best hope of proving to the universe that there was fault in the character of God.

Important enough to cause Jesus Christ, the Son of God, to leave His exalted position in the heavenly universe and become a man as the only effective way to prove that the accusation was false.

Important enough to remain as the central issue in the great controversy between Christ and Satan until the end of time.

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Chapter 7
Christ Accepts Satan's Challenge

The bold challenge by Satan that the Creator of the universe was actually not a God of love was startling to the angels. In dismay they listened to Satan's enlarging and expanding accusations. A God of love would not require of His created beings that which they were unable to do, Satan alleged. If there was fault with the law, there was fault with the lawgiver. The pretense of being a God of love was only a mask covering a character that was really arbitrary, unjust, selfish, and cruel. This challenge was openly and defiantly hurled at the Creator. (See chapter one in *Patriarchs and Prophets.)*

The angels had not long to wait. The Son of God, who knew the Father's character better than anyone else, did not hesitate to rise to the occasion and accept Satan's challenge. He knew full well what would have to be done in order to expose Satan's greatest lie as the gross misrepresentation that it was, and He calmly announced His intention to do it.

> (Christ) came to this world to live the law in humanity, *that Satan's charges that man can not keep the law might be demonstrated as false ... He came to reveal to the heavenly universe, to the worlds unfallen, and to sinful men,* that every provision has been made by God in behalf of humanity, and that through the imputed righteousness of Christ, all who receive Him by faith can show their loyalty by keeping the law. ST III, 465
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> Satan had made the boast that he would gather the world under his banner of rebellion. He declared that man could not keep the law of God. *Christ came to prove this assertion false.* ST IV, 398
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> Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts ... *Jesus was to unveil this deception.* DA 24
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> Christ came to vindicate the sacred claims of the law. He came to

> live a life of obedience to its requirements, and thus *prove the falsity of the charge made by Satan* that it is impossible for man to keep the law of God. As a man He met temptation, and overcame in the strength given Him from God. As He went about doing good, healing all who were afflicted by Satan, *He made plain to men the character of God's law* and the nature of His service. His life testifies that it is possible for us also to obey the law of God. 8 T 207-8
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> (Christ) came to this world to be tempted in all points as we are, *to prove to the universe* that in this world of sin human beings can live lives that God will approve. RH V, 120
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> . . Satan had represented (God) to man as arbitrary, stern, and unforgiving. All the misery and suffering he had brought upon man, he charged to God. He declared that man could not keep the law, and that God was arbitrary and cruel in demanding of him something that he could not do.
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> *Christ came to represent the Father,* and to show in what tender relation we stand to Him. He showed that humanity can keep the law. YI 446
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> We are ever to be thankful that Jesus has proved to us by actual life that man can keep the commandments of God, *contradicting Satan's falsehood that man cannot keep them.* The great Teacher came to our world to stand at the head of humanity, to thus elevate and sanctify humanity by His holy obedience to all the requirements of God, showing it is possible to obey all the commandments of God. He has demonstrated that a lifelong obedience is possible. Thus He gives men to the world, as the Father gave the Son, to exemplify in their life the life of Christ.
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> Christ redeemed Adam's disgraceful failure and fall, and was conqueror, *thus testifying to all the unfallen worlds and to fallen humanity* that through the divine power granted to him of heaven man can keep the commandments of God. Jesus, the Son of God, humbled Himself for us, endured temptation for us, overcame in our behalf, to show us how we may overcome; by the closest ties He bound up His interest with humanity,

and gave positive assurance that we shall not be tempted above that we are able; for with the temptation He will make a way of escape. ST III, 32

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. COL 314

By His life and His death, Christ proved that God's justice did not destroy His mercy, but that sin could be forgiven, and that the law

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is righteous, and can be perfectly obeyed. *Satan's charges were refuted* God had given man unmistakable evidence of His love. DA 762

The Saviour's life of obedience maintained the claims of the law; it proved that the law could be kept in humanity, and showed the excellence of character that obedience would develop. All who obey as He did are likewise declaring that the law is "holy, and just, and good." Romans 7:12. On the other hand, all who break God's commandments are *sustaining Satan's claim* that the law is unjust and cannot be obeyed. Thus they second the deceptions of the great adversary, and *cast dishonor upon God* DA 309

Christ declared ". . . God could not change His law to meet man in his fallen condition. By suffering the penalty of transgression, I will redeem the race. I have taken human nature, and have come to this earth to pass over the ground where Adam stumbled and fell. *In human nature I will bear the test and proving of God Satan has declared that man can not keep the law. I will show that his statement is false;* that man can keep the law. I have come to establish the law Satan is seeking to make void, to show how far-reaching are the principles of this law. I have come to strip from it the burdensome exactions with which man has loaded it down. I have come to show its length and breadth, its dignity and nobility. I will open before men its purity and spirituality. Not to introduce a new law, have I come, but to establish the law which to all eternity will be the standard of obedience." ST IV, 372

Satan declared that it was impossible for the sons and daughters of Adam to keep the law, 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.* ST III, 264

Satan has asserted that men could not keep the commandments of God. To prove that they could, Christ became a man, and lived a life of perfect obedience, an evidence to sinful human beings, to the worlds unfallen, and to the heavenly angels, that man could keep God's law through the divine power that is abundantly provided for all that believe. *In order to reveal God to the world,* to demonstrate as true that which Satan has denied, Christ volunteered to take humanity, and in His power, humanity can obey God. "As many as received Him, to them gave He power to become the sons of God." ST IV, 34

Christ came to give moral power to man; to elevate, ennoble, and

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strengthen him. He came to prove the falsity of Satan's charge that God had made a law which man could not keep. *While possessing man's nature,* Christ kept the Ten Commandments. Thus He proved to the inhabitants of the unfallen worlds and to human beings that it is possible for man perfectly to obey the law. *He vindicated God's justice* in demanding obedience to His law. Those who accept Christ as their Saviour, becoming partakers of the divine nature, are enabled to follow His example of obedience to every divine precept. ST IV, 239

On this earth Satan sought to carry forward the work that he began in heaven. He declared that man could

not obey the law of God ... The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. He entered into a covenant with God to save man, and *to vindicate His -Father's character as expressed in the law.* He came to the earth in the form of man *to refute Satan's lie,* that God had given a law which man could not keep. ST IV, 252

It was the existence of sin in the human heart that led Christ to come to this earth. He covenanted with God to lay aside His kingly crown and royal robe, clothe His divinity with humanity, and, standing on this earth at the head of humanity, *bear testimony against the assertion of darkness* that man could not live without sin. ST IV, 293

The only-begotten Son of God came to our world as a man, *to reveal to the world* the fact that men through divine power could keep the law of God. Satan, the fallen angel, had declared that no man could keep God's law, and he pointed to the disobedience of Adam as proving the declaration true. ST III, 30

Jesus was one with the Father, and revealed the perfection of God, and yet He came to the world in the likeness of sinful flesh and for sin, and condemned sin in the flesh by His own life of perfect obedience to the law of God, *showing that men may become partakers of the divine nature, and may through faith in Christ lay hold on moral power that has been brought within their reach* through the love so abundantly expressed in their behalf. Human agents may form characters after the divine similitude, because of the great love where with Christ has loved us ... The plan of Satan was by his lying philosophies to widen the breach that existed between God and man. He argued that man could not keep the law of God, and therefore that God had been obliged to change the laws which He had made, and had abolished the rule of His government. ST III, 188

In His divine plan of salvation, God gave His only begotten Son, *that every voice may be silent upon the point that it is not possible for humanity to keep the law of God.* In Christ, divinity and humanity bore every test of temptation; in Him, humanity is exalted and

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honored. In Christ, man is privileged to become a partaker of the divine nature. RH III, 628

Satan declared that human beings could not keep the law. *Christ has proved this statement false.* RH IV, 337

In His human nature Christ rendered perfect obedience to the law of God, thus *proving to all* that this law can be kept. RH IV, 304

Satan has cast his shadow athwart the pathway of every human being, in order that he may misrepresent God to the world. He has clothed the character of God with attributes that are satanic, and wholly at variance with the truth. He has pictured Him as a being full of revenge, as a law-giver whose law is beyond the power of man to keep, and he has implanted enmity in the heart of the sinner, so that man unregenerated is in rebellion against God. This is the impression that Satan has made upon the human mind. Those who present the law of God as a transcript of the divine character will blend with their teaching that which belongs with the subject, and will present the love of the Father and the Son. When this is done, *the shadow of the evil one will be removed* from the hearts of men, and the clear light of Christ's love, illuminating the understanding, will reveal the character of God as of one who is infinite in mercy.... ST II, 464

It was necessary that Christ should take upon Him our nature, in order to prove the falsity of Satan's statements. The apostate cast contempt upon the law of God, and declared that it was impossible for men to keep God's commandment, which had been pre-ordained in the counsels of heaven. ST III, 125

Look again at that last quotation. Why was it necessary for Christ to take *our* nature in order to expose the falsity of Satan's charges? And what did Ellen White mean by the expression *our nature?* Her line of logic becomes increasingly clear as we move to our next chapter, Christ Accepts The Conditions of The Challenge.

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Chapter 8
Christ Accepts the Conditions of the Challenge

We have seen in the last statement of the previous group of quotations the introduction of a new concept, the necessity of meeting the *conditions* of Satan's challenge.

> It was necessary that Christ should take upon Him our nature, in order to prove the falsity of Satan's charges. ST III, 125

What does Ellen White mean by *our nature?* We have reported her views on this subject in detail in our volume, *The Word Was Made Flesh.* In that book the reader will find approximately four hundred statements from her pen to the effect that Christ came to this earth in the human nature of *fallen* man because that was the only way in which He could work out man's salvation. Here is a sample:

> The great work of redemption could be carried out only by the Redeemer taking the place of fallen Adam ... The King of Glory proposed to humble Himself to fallen humanity ... He would take man's fallen nature. RH 2/24/74

He could not prove the falsity of Satan's charges if He came to this earth in a nature that gave Him an advantage over the rest of us — an advantage due to His *birth.* And the second condition was that He must have no advantage over us due to power made available to Him but not made equally available to us. This was the line of logic from which Ellen White never deviated.

> Through His humiliation and poverty Christ would identify Himself with the weaknesses of the fallen race... The great work of redemption could be carried out only by the Redeemer taking the place of fallen Adam.... The King of glory proposed to humble Himself to fallen humanity.... He would take man's fallen nature. RH I, 139.

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> *He must not call His divinity to His aid,* but, as a man, He must bear the consequences of man's sin, and the Creator's displeasure toward a disobedient subject. RH II, 251

> We need not place the obedience of Christ by itself as something for which He was particularly adapted, because of His divine nature; for He stood before God as man's representative, and was tempted as man's substitute and surety. If *Christ had a special power which it is not the privilege of a man to have, Satan would have made capital of this matter.* ST III, 30

> *The only-begotten Son of God came to our world as a man to reveal to the world the fact that men through divine power could keep the law of God... Jesus resisted the temptations of Satan in the same manner in which every tempted soul may resist the evil one.* He referred the tempter to the inspired record and said, "It is written." Christ overcame the temptations as a man, by relying solely upon the Word of God; and every man may overcome as Christ overcame.... He came as a man, to be tempted as a man, rendering the obedience of a man. Christ rendered obedience to God, and overcame as humanity must overcome... *To attribute to His nature a power that it is not possible for man to have in His conflicts with Satan, is to destroy the completeness of His humanity.* The obedience of Christ to His Father was the same obedience that is required of man. Man cannot overcome Satan's temptations except as divine power works through humanity. The Lord Jesus came to our world, not to reveal what God in His own divine person could do, but what He could do through humanity. ST III, 30

> Jesus, the world's Redeemer, as our example could only keep the commandments of God *in the same way that humanity can keep them.* ST III, 32, 33

> (Christ) withstood the temptation, *through the power that man may command.* He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man

may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the source of His power, that man might never rely on his unaided human capabilities. SM I, 409

"If thou be the Son of God, command that these stones be made bread." *But by such an act as this, Christ would have broken His promise that He would never exercise His divine power in order to escape any difficulty or suffering that man in his humanity must meet.* RH V, 412

(Christ) had only the advantages in the battle which are the privilege of fallen man. YI 223

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It was from the Father that Christ constantly drew the power that enabled Him to keep His life free from spot or stain of sin. It was this power that enabled Him to resist temptation. RH VI, 262

(Christ) never yielded to temptation; and yet, in withstanding the assaults of the enemy, *He exercised no power that is not granted us.* RH IV, 551

(Christ) had to walk by faith, as we walk by faith; and when temptations came to Him with overwhelming power, *He used the language that every child on earth must use.* YI 438

As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. "In all things it behooved Him to be made like unto His brethren." Heb. 2:17. If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was "in all points tempted like as we are." Heb. 4:15. He endured every trial to which we are subject. *And He exercised in His own behalf no power that is not freely offered to us. As a man, He met temptation, and overcame in the strength given Him from God. He says, "I delight to do Thy will, 0 My Go& yea, Thy law is within my heart."* Psalm 40:8. DA 24

The power that rested upon (Christ) came directly from the Father, and He must not exercise it in His own behalf. . . Christ was suffering as the members of the human family suffer under temptation, but it was not the will of God that He should exercise His divine power in His own behalf. YI 437

Christ could have worked a miracle on his own account; *but this would not have been in accordance with the plan of salvation.... In becoming man's substitute, Christ did not manifest His power as the Son of God ... He was ever, by His example and precept, teaching man that God was his dependence, and that in God should be his faith and firm trust.* RH I, 145

(Christ) was not to exercise miraculous power in His own behalf, for if He did, Satan would say that His test had not been a fair one, because He had made use of supernatural power; and that God should not require man to obey all His requirements if the effort to obey them would destroy life. ST IV, 108

... Christ was not to exercise divine power for His own benefit He had come to bear trial as we must do, leaving us an example of faith and submission. Neither here nor at any subsequent time in His earthly life did He work a miracle in His own behalf. DA 119

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When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the "Master of earth and sea and sky" that He reposed in quiet. *That power He had laid down,* and He says, "I can of Mine own self do nothing." John 5:30. He trusted in the Father's might. It was in faith — faith in God's love and care — that Jesus rested, and the power of that word which stilled the storm was the power of God. DA 336

In His humanity Christ was dependent upon the Father, *even as humanity is now dependent upon God* for divine power in attaining unto perfection of character. ST III, 258

Christ 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.* ST IV, 217

Christ was unmoved (when the devil took Him up into the high mountain and offered Him all the kingdoms). He felt the strength of this temptation; but He met it in our behalf, and conquered. *And He used only the weapons justifiable for human beings to use — the* word of Him who is mighty in counsel — "It is written" (Matthew 4: 4,10). SM I, 225

(Christ) withstood the temptation, *through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God.* Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the source of His power, that man might never rely on his unaided human capabilities....

Men may have a power to resist evil — a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them. SM I, 409

Christ had the privilege of depending on the Father for strength, and so have we. Because He laid hold of the hand of infinite power, and held it fast, He overcame; *and we are taught to do the same.* YI 438

Christ was one with us in suffering the *temptations common to human nature,* He was tempted in all points like as we are, and yet He sinned not, neither was guile found in His mouth. *When tempted, He sought strength from His heavenly Father, just as every individual may do who is tempted.* RH III, 359-60

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By faith (Jesus) laid hold upon divinity, *even as humanity may hold upon infinite power through Him.* ST III, 264

The Saviour gained victories over temptation *through power imparted from above in answer to prayer.* RH V, 273

(Christ) traveled over the path in which He calls us to walk. *Every step Christ took was taken in dependence upon God,* and upon not a single point did the enemy overcome Him. YI 495

The great Teacher came to our world to stand at the head of humanity, to thus elevate and sanctify humanity by His holy obedience to all the requirements of God, showing it is possible to obey all the commandments of God. *He has demonstrated that a lifelong obedience is possible* ... Christ redeemed Adam's disgraceful failure and fall, and was conqueror, thus testifying to all the unfallen worlds and to fallen humanity that through the divine power granted to Him of heaven man can keep the commandments of God. Jesus, the Son of God, humbled Himself for us, endured temptation for us, overcame in our behalf, *to show us how we may overcome;* by the closest ties He bound up His interest with humanity, and gave positive assurance that we shall not be tempted above that we are able; for with the temptation He will make a way of escape. ST III, 32

... as (Christ) relied upon God, the Source of all strength, so *are we to be invigorated and refreshed,* to be strengthened for duty and braced for trial, through communion with God. ST III, 255

Laying aside His kingly crown and royal robe, He gave Himself to the human family, to pass through test and trial and thus demonstrate to every son and daughter of Adam that it is possible through faith in Him to resist the devices of Satan. Tempted in all points as man is tempted, Christ overcame through the power of divinity. *He seeks to teach men and women that they may overcome through the same power.* ST IV, 477

Here He lived as a Man among men, meeting the temptations that we must meet, and overcoming thru strength from above. By His sinless life *He demonstrated that thru the power of God it is possible for man to withstand Satan's temptations.* ST IV, 449

In Christ the cry of humanity reached the Father of infinite pity. *As a man* He supplicated the throne of God till His humanity was charged with a heavenly current that should connect humanity with divinity. Through continual communion He received life from God, that He might impart life to the world. His experience is to be ours. DA 363

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... in every act of mercy and healing (Christ) *drew upon the divine power, even the power that made the worlds. The Lord Jesus is all ready to impart the very same aid to all who will consecrate their powers to His service, who* feel the need of the impartation of His grace. RH IV, 459

(Christ) says to them, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And He says this because He knows that it is possible for them to reach perfection. The life that He lived in this world, they can live. *He met the /be single-handed, as they must meet him. He asked for and received power to enable Him to overcome in conflict. And those who walk in God's way have the same power.* The same angels that ministered to Christ minister to those also who shall be heirs of salvaton. ST IV, 461

The life of Christ has shown what humanity can do by being partaker of the divine nature. *All that Christ received from God we too may have.* COL 149

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 His life on this earth, Christ lived the law of God, *thus making it possible for men of every nation and every clime to live, under the sorest temptation, a life of true obedience.* RH VI, 67

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Chapter 9
Christ Is the Victor

Against the seemingly insuperable odds imposed upon Him by the conditions of the challenge, Christ emerged from the conflict with a total victory over Satan. He had accepted the human nature of fallen man, permitting Himself no advantage over us by reason of His divine parentage or by reason of a power made available to Him that is not equally available to us. The extremity of the conditions emphasize the enormity of victory.

He proved that God had not given a law that His created beings could not obey. He demonstrated that Satan's accusations were false, and that the character as well as the government of God were without fault.

He *showed* us what could be done, and as our *example* He calls upon us to do the same thing in the same way, making use of the freely offered divine power. These two words, show and *example*, are the key words in this chapter.

Christ overcame Satan, showing us how we also may overcome. RH I, 342

Christ's example is before us. He overcame Satan, showing us how we may also overcome. 4 T 45

He came to show man how to obey, how to keep all the commandments. YI 514

He was made subject to Satan's temptations, *that He might teach you how to resist and overcome him;* and He will hear you when you pray, and will help you. YI 66

By His life He showed that it is possible for man to keep the law. ST IV, 129

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Christ knows all about our trials and temptations; for He was tempted in all points like as we are, yet without sin. Before the heavenly universe *He showed that men can keep the commandments of God, and perfect a Christian character.* YI 439

(Christ) came to show men that they may stand on vantage ground with God, keeping all the laws of His kingdom, acting out His will in love and kindness and loyalty, doing good and not evil. ST IV, 207

Christ came to represent the Father, and to show in what tender relation we stand to Him. *He showed that humanity can keep the law.* YI 446

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. SM I, 211

Christ took human nature upon Himself to *show us what God desires us to be.* ST IV, 369

(Christ) came to *show that by receiving power from on high man can live an unsullied life.* ST IV, 288

Christ came to *our world* to *show us how to live true, upright lives;* and all who are Christians will carry out His principles. ST IV, 114

The great Teacher came to our world to *show men and women how to live so* that in the great day of God it may be said of them, "Ye are complete in Him." We are to be strong in the Lord and in the power of His might. ST IV, 130

Jesus was tempted in all points like as we are, that He might know how to succor those who should be tempted. His *life is our example. He shows by His willing obedience that man may keep the law of God.* 4 T 294

Think of what Christ's obedience means to us. It means that in His strength we, too, may obey. *He came* to *this world* to *show us what God can do for us, and what we can do in cooperation with God.* ST IV, 388

God sent Christ to our world to *show what human beings may become* through the aid of divine grace. RH V, *524*

He placed Himself at the head of the human race *to show us how to live in a way that God can approve.* YI 514

Christ came to this world, subject to His Father's will, to *show men*

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and women what God desires them to be, and what, through His grace, they may be. He came to develop for man a perfect character. It is His purpose that we shall gain perfection, — not by keeping our eyes fixed on the defective lives of professing Christians, but by constantly beholding Him, the Sent of God, who in this world and in human nature lived a pure, noble, perfect life. ST IV, 361

Lest we should make a mistake in regard to what the redeemed must be, He came to give in His life a revelation of the character God requires of His children. He came that we might have an example of what human nature may become by receiving Him as a perfect Saviour. *He came to show us that we may be Christlike.* RH IV, 452

Jesus, our perfect pattern, has shown man the way to form such a character. Day by day, through the help of divine grace, he may be making a record which he will not be ashamed to meet in the Judgment. ST II, 133

He came to our world to show us how to live a pure, holy life. ST II, 400

The Saviour's life of obedience maintained the claims of the law, *and showed the excellence of character that obedience would develop.* All who obey as He did, are likewise declaring that the law is "holy, and just, and good." ST IV, 509

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. RH III, 557

He loves you. It was because of this that He came from heaven *to show you how to live a pure, true life.* YI 521

Christ came to this earth to show the human race how to obey God ... He obeyed in humanity, ennobling and elevating humanity by obedience. He lived in obedience to God, that not only by word of mouth, but by His every action, He might honor the law. By so, *doing, He not only declared that we ought to obey, but showed us how to obey.* ST IV, 14

(Christ) is our Elder Brother. *He came to prove that human beings can, through the power of God, live sinless lives.* ST IV, 398

Christ came to this world as a man, *to prove to angels and to men that man may overcome, that in every emergency he may know that the powers of Heaven are ready to help him.* ST IV, 271

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What amazing love has Christ manifested in coming into the world to bear our sins and infirmities, and to tread the path of suffering, that He might show us by His life of spotless merit how we should walk, and overcome as He had overcome, and that we might be reconciled to God. ST I, 102

He came to be tempted as man is tempted, to pass through the vicissitudes through which human beings are called to pass, and to live a life of sinlessness, *showing to all the "better part" that they may obtain by living for God,* through the grace received from heaven. ST IV, 406

Christ's life is for our example. *He shows in His willing obedience, how man may keep the law of God,* and that transgression of the law, and not obedience to it, brings him into bondage. ST I, 69.

Christ here shows the object of His mission: To show *man by His example, that he can be entirely obedient to the moral law,* and regulate his life by its precepts. ST I, 68

All who have a true sense of the sacrifice made by Christ in leaving His home in Heaven to come to this world *that He might by His own life show man how to resist temptation,* will cheerfully deny self and choose to be partakers with Christ of His sufferings ... It is only through obedience and continual effort that we shall overcome as Christ overcame. 3 T 491

He consecrated Himself to God that He might benefit and bless others, *to show that in every period of life the human agent can do the Master's will.* RH IV, 108

Christ volunteered to lay aside His royal robe and kingly crown, and come to this earth *to show to human beings what they may be in co-operation with God.* ST IV, 385

It is positively necessary for us to sit down sometimes, and think of how the Saviour descended from heaven, from the throne of God, *to show what human beings may become* if they will unite their weakness to His strength. RH VI, 83

(Jesus) came to our world to give men an example of a perfect life. RH VI, 74

Christ came *to give to the world an example* of what perfect humanity might be when united with divinity.

SM I, 260

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*

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His own victorious life for man to follow and overcome the temptations of Satan. SM I, 271

(Jesus) passed through all the experiences of man, from the manger to Calvary, at every step giving man an example of what he should be and what he should do. ST II, 481

Christ came to teach us how to live. He has invited us to come to Him, and to learn of Him to be meek and lowly of heart that we may find rest unto our souls. *Because Jesus has lived our example, we have no excuse for not imitating His life and works.* ST II, 499

He overcame in His human nature in order that you might have before you the power of His example. YI 189

Christ is our example. *He came to earth to teach us how to live.* ST I, 507

Christ lived a human life that He might be man's example in all things. He endured temptation even as every human being must endure. He believed God, as we must believe. He learned obedience, even as we are required to learn obedience. And He overcame, as we must overcome. His path lay through manifold temptations; therefore, He knows how to succor those who are tempted. ST IV, 153

... in man's behalf, Christ met the specious temptations of Satan, *and left to man an example as to how to overcome Satan in the conflict.* RH III, 349

Christ has redeemed Adam's disgraceful fall, and has perfected a character of perfect obedience, *and left an example for the human family,* that they may imitate the Pattern. RH II, 401

Christ had 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.* RH I, 144

The conflict of Christ with Satan in the wilderness will be regarded with sacred interest by every true follower of Christ. We should have feelings of the deepest gratitude to our Redeemer *for teaching us by His own example how to resist and overcome Satan.* RH I, 159

While in this world (Jesus) lived a life of obedience to the commandments of God, *leaving us an example* that we should follow in His steps. YI 193-4

Christ came to pay the debt which the sinner had incurred by

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transgression, *and by His own example to teach man how to keep the law of God.* RH II, 75

This example He gave to the human race that they might in His strength render to God the obedience He requires, and in the end present themselves perfect before His throne. RH IV, 224

We should study the life of Christ, cherish His spirit, *and copy His example;* then we shall be like Him, and His peace will rule in our hearts. And the more we become like Him, the more clearly shall we discern the temptations of Satan, and the more successfully resist His power. ST II, 59

The truth as it is in Jesus is an acquaintance with the holy, just, and good law of God, as this law is elevated, and its

immutability demonstrated, in Christ. He magnified the law, expanded its every precept, *and in His obedience left man an example, that he also may meet its demands.* RH III, 541

Human nature of itself is utterly helpless before the wiles of Satan; but it is our privilege to plead with God for strength, and to receive it. *Jesus has given us an example to show how we may meet and* conquer Satan. ST IV, 81

For Further Study:
ST I, 451
ST II, 36
ST II, 441
ST III, 190
ST III, 300
ST IV, 123
ST IV, 156
ST IV, 213
ST IV, 214
ST IV, 383
ST IV, 443
RH I, 341
RH II, 383
RH III, 41
RH III, 183
RH III, 403
RH III, 623
RH III, 624
RH IV, 288
RH IV, 549
RH V, 262
RH V, 422
RH VI, 442
YI 637
DA 122-3
4 T 29

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Chapter 10
Christ Shares His Victory With Us

As we watch the step by step progression in Ellen White's line of logic, we cannot fail to be impressed by first, its undeviating adherence to its course, and second, its daring. We must remember that Ellen White lived in a time when one of the two major schools of theological opinion (the Arminian-Wesleyan) was affirming that the moral law of God, the Ten Commandments, had been abolished at the cross and was therefore not binding on Christians.

The other major school of theological opinion (the Calvinistic) was arriving at the same practical result by a different method. They held that although the moral law had not been abolished, God understood that even with His assistance Christians could not successfully obey it. This, as Ellen White saw it, was simply a repetition of Satan's greatest lie.

In the face of this formidable opposition, Ellen White unflinchingly set forth the logical result of her previous positions. She affirmed repeatedly and unmistakably that the moral law was still in force and that, by God's grace abundantly supplied to Christians, that moral law could be perfectly obeyed.

> God calls upon us to *overcome as Christ overcame,* that we may sit down with the Saviour in His throne. He provided us with abundant opportunities and privileges, *making it possible for us to overcome.* YI 513

> *We are to have power to overcome as He overcame...* The Saviour came to our world to bring to every tried, tempted soul strength to overcome even as He overcame... Let us so live that God can make us partakers of the divine nature, enabling us to obtain victories, and to overcome as Christ overcame. RH V, 33

In Him humanity and divinity are combined, and He can accomplish for the human race all that is necessary *to enable them to overcome as He overcame,* and sit down with Him in His Father's throne. RH IV, 286

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Jesus says, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world ... .. Therefore the world shall not overcome you if you believe in me. It is a world that I have conquered. *Because I have overcome, if you believe in me, you shall overcome,* and have eternal life." RH II, 560

He died to make it possible for us to be partakers of the divine nature. He took upon Himself humanity, that He might uplift humanity. With the golden chain of His matchless love He has bound us to the throne of God. *We are to have power to overcome as He overcame.* ST IV, 347

Christ stepped down from His high estate as Commander in the heavenly courts; and laying aside His royal robe and kingly crown, clothed His divinity with humanity, and came to this earth, *that He might dwell with us and give to men and women grace to overcome as He overcame.* ST IV, 460

Christ has set an exalted standard, to which men may attain by *overcoming as He overcame.* YI 311

Satan presents the same temptations today as he presented to Adam and to Jesus, the second Adam, Who *overcame him and made it possible for man to overcome.* ST II, 166

In His name, through His grace, *man may be an overcomer, even as Christ was an overcomer.* YI 96

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. 3 T 336

If that indulgence of appetite was so strong upon the race that, in order to break its power, the divine Son of God, in behalf of man, was required to fast nearly six weeks, what a work is before the Christian in order that he may *overcome even as Christ overcame!* 3 T 486

In short, man must *overcome as Christ overcame.* And then, through the victory that it is his privilege to gain by the all-powerful name of Jesus, he may become an heir of God and joint-heir with Jesus Christ. This could not be the case if Christ alone did all the overcoming. 4 T 33

"To them gave He power to become the sons of God." They are His chosen ones, joint-heirs with Christ in the great firm of heaven. They *overcame as He overcame.* ST IV, 54

If we are indeed to *overcome as Christ overcame,* that we may mingle

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with the blood-washed, glorified company before the throne of God, it is of the highest importance that we become acquainted with the life of our Redeemer and deny self as did Christ. We must meet temptations and overcome obstacles, and through toil and suffering, in the name of Jesus, overcome as He overcame. ST I, 344

What amazing love has Christ manifested in coming into the world to bear our sins and infirmities, and to tread the path of suffering, that He might show us by His life of spotless merit how we should walk, and *overcome as He had overcome,* and that we might become reconciled to God. ST I, 102

We may have a vague, disagreeable sense of imperfection, but this will avail us nothing unless we make a decided effort to obtain the victory over sin. If we wish to cooperate with Christ, *to overcome as He overcame,* we must, in His strength, make the most determined resistance against self and selfishness. ST III, 367

Our efforts, our self-denial, our perseverance, must be proportionate to the infinite value of the object of which we are in pursuit. *Only by overcoming as Christ overcame* shall we win the crown of life. 8 T 315

If they abide in Him, they can draw sap and nourishment from Him, be imbued with His Spirit, and walk even as He has walked, *overcome as He has overcome,* and be exalted to His own right hand. RH II, 74

Christ overcame in our behalf, and thus made it possible for *us also to overcome.* RH I, 300

He sacrificed His honor, His riches, His glorious home in the royal courts, and endured the fierce assaults of Satan *that man might have strength to overcome as He overcame... By* His suffering and resistance He made plain to man that perfection of character can be obtained and maintained by humanity ... We may take courage, and believe that we shall overcome every imperfection of character. Our Redeemer has taken our nature, fought our battles, and in His name we shall conquer. Human nature may take hold of the strength of God, and be victorious. YI 438

The Saviour of the world conquered Satan in the wilderness of temptation. *He overcame to show man how he may overcome...* Satan's power was to be contested, and he was to be overcome by Christ and also by His followers. 3 T 388

The Saviour overcame to show man how he may overcome. MH 181

He has shown them how they may overcome on their own account as He overcame. 3 T 380

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Christ, as our exemplar, kept His Father's *law. As He overcame, so may we.* ST II, 54

The example of Christ is before us. *He overcame Satan, showing us how we also may overcome.* RH I, *553*

(Christ) has made it possible for (those who will be obedient to Him) to perfect Christian character through His name, *and to overcome on their own account as He overcame in their behalf* He has given them an example in His own life, showing them how they may overcome. 3 T 365

He who triumphed over the adversary of souls in the conflict of temptation, understands Satan's power over the race, and has conquered him in our behalf. As an overcomer, He has given us the advantage of His victory, that in our efforts to resist the temptations of Satan we may unite our weakness to His strength, our worthlessness to His merits. And, sustained by His enduring might under strong temptation, we may resist in His all-powerful name, and *overcome as He overcame.* 3 T 480

All who have a true sense of the sacrifice made by Christ in leaving His home in Heaven to come to this world that He might by His own life show man how to resist temptation, will cheerfully deny self and choose to be partakers with Christ of His sufferings ... It is only through obedience and continual effort that we shall *overcome as Christ overcame.* 3 T 491

... Christ gained a complete victory over this temptation (appetite), *thus placing men and women on vantage ground, where they can overcome as He overcame* ... By the power of God, man is to firmly resist every temptation. The temptations which Christ overcame cover all the temptations that come to man. Each of these temptations marks a special crisis in the life. If man is overcome, Satan has gained the victory, and man has weakened his own power of resistance. But if the tempted one will lay hold of the strength of the Conqueror, he, too, will overcome ... All who put their trust in God will come off more than conquerors ... God calls upon you to do a work which through His grace you can do. ST IV, 108

Light and strength will come to those who earnestly seek it in order that they may have wisdom to resist Satan, and to overcome in times of temptation. *We are to overcome even as Christ overcame* ... We are dependent upon God for success in living the Christian life, and Christ's example opens before us the path by which we may come to a never-failing source of strength, from which we may draw grace and power to resist the enemy and to come off victorious. ST III, 53

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> Christ's example shows us that our only hope of victory is in continual resistance of Satan's attacks. He who triumphed over the adversary of souls in the conflict with temptation understands Satan's power over the race, and has conquered in our behalf. As an overcomer, He has given us the advantage of His victory, that in our efforts to resist the temptations of Satan, we may unite our weakness to His strength, our worthlessness to His merits. And, sustained by His enduring might, *under strong temptation, we may resist in His all-powerful name, and overcome as He overcame.* ST III, 387

For Further Study:
RH II, 367
RH II, 506
RH IV, 308
RH V, 222
RH V, 253
RH V, 413
ST II, 232
ST II, 407-8
ST III, 457
AA 467
DA 24
DA 309
PP 73

Pause for a moment and look back at what we have seen thus far. Ellen White has set up a chain of logic that contains these "links":

A. In the greatest lie that ever has been told, the apostate angel, Lucifer, challenged the justice and love of God, by accusing Him of giving a law that His created beings could not obey.

B. Christ, the Son of God, accepted this challenge and proposed to prove the accusation false by becoming a man and living in obedience to God's holy law.

C. Christ recognized and accepted the two necessary conditions of this demonstration: that He must have no advantage over man by reason of His birth and nature, and that He must have no advantage over man by reason of a power available to Him that was not equally available to man. A failure to comply with either of these conditions would have rendered the demonstration unconvincing and invalid. Therefore, Christ came to earth in the human nature of *fallen* man.

D. In this fallen human nature, and with no help other than the help that is freely available to man, Christ lived a sinless life.

E. There follows by inescapable logic the breathtaking affirmation that we, through the power available to us, can also do what He has done. We can live victorious and successful Christian lives. We can overcome as He overcame.

The next 11 chapters in the series are expansions of this thought, variations on this theme, explanations of what victory really means. Ellen White apparently felt that the world was desperately in need of being convinced on this point. She crowds in argument after argument, evidence after evidence. Yet the material continues to be deeply inspirational and well worth our time and attention.

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SECTION III

What's Christ's Victory Means to Us

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Chapter 11
Christ's Victory Means We Can Overcome

We can overcome, fully entirely. Jesus died to make a way of escape for us, that by prevailing prayer by His grace, we might overcome every temptation, every subtle snare of the adversary, and at last sit down with Him in His kingdom. ST II, 74

"To him that overcometh, 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." *We can overcome. Yes, fully, entirely.* Jesus died to make a way of escape for us, that we might overcome every fault, resist every temptation, and sit down at last with Him in His throne. RH I, 363.

You can be overcomers. Go to God daily for strength, and every day *overcome.* YI 15

There is no reason why we should not be *overcomers.* ST II, 195

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

He was made a child that He might understand the temptations of childhood, and know its weaknesses and be able to *help the children to be overcomers.* ST II, 325

The greatest conquest for every one of us will be *to overcome self,* to bring self into obedience to the law of God. RH I, 540

Let none ... regard their defects as incurable. God will give faith and *grace to overcome them.* GC 489

You can overcome evil — evil thoughts, evil desires — by the blood of the Lamb and the word of your testimony. We cannot afford to sin. It costs too much. YI 640

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The fragrant incense of the merits of Christ gives to the believing soul the virtues of His character. Thus it is that the co-operation of divine energy and merit with man *makes him a complete overcomer in every sense,* and elevates humanity in the scale of moral value with God. RH III, 628

... through the merits of the blood of a crucified and risen Saviour, *all who will may be overcomers.* RH II, 8

God has given His holy law to man as His measure of character. By this law you *may see and overcome every defect in your character.* RH V, 333

Each student is to take himself in hand, and with God's help, *overcome the faults that mar his character.* RH V, 69

We must *strive to overcome, looking unto Jesus;* for in every temptation He will be at our side to give us the victory. RH VI, 330.

God has given His holy law to man as His measure of character. By this law *you may see and overcome every defect in your character.* You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth. RH IV, 299

One class are sanctified through the truth; the other know nothing of the transforming power of divine grace. The former are *dying daily to self, and are overcoming sin.* The latter are indulging their own lusts, and becoming the servants of Satan. RH I, 262

He obtains for the fallen sons and daughters of Adam that strength which it is impossible for them to gain for themselves, *that in His name they may overcome* the temptations of Satan. RH I, 146

The *overcomer* is to be clothed in the white raiment of Christ's righteousness. RH V, 431

It is our privilege to be overcomers by the blood of the Lamb and the word of our testimony. RH V, 513

Let no man present the idea that man has little or nothing to do in the great work of overcoming; for God does nothing for man without his cooperation ... Never leave the impression on the mind that there is little or nothing to do on the part of man; but rather teach man to cooperate with God, *that he may be successful in overcoming.* SM I, 381

Temptations will assail you on the right hand and on the left; but by the patient continuance in well-doing, *you may overcome the defects in your characters.* 4 T 341

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Christ overcame the power of appetite in the wilderness of temptation on your account, making it possible for you to *overcome on your own account.* 4 T 257

Your probation has been lengthened that you may have an opportunity to redeem the past, *overcome the defects in your character,* and show in your life that devotion to God which He claims from you. 4 T 216

Christ came and withstood the fiercest temptation of Satan, and, in behalf of the race, overcame appetite, *showing that man may overcome.* 3 T 161

With watchfulness and prayer, their (ministers') weakest points can be so guarded as to become their strongest points, and *they can encounter temptation without being overcome.* 2 T 511

Christ overcame all the temptations of Satan, and *so may your children.* 2 T 286

If all will only manifest that degree of ambition, zeal, and earnestness for everlasting life that they manifest in their worldly pursuits, *they will be victorious overcomers.* 1 T 407

At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that *they have a work to do to overcome,* if they would not be spewed out of the mouth of the Lord. I T 187

God is our strength. We must look to Him for wisdom and guidance, and with His glory in view, and the good of the church, and the salvation of our own souls, *overcome our besetting sins.* Each individual should seek to obtain new victory every day. RH I, 22

When temptations and trials rush in upon us, let us go to God, and agonize with Him in prayer. He will not turn us away empty; *but will give us grace and strength to overcome,* and to break the power of the enemy. RH I, 11

We are to be overcomers, copartners with Jesus, not lending our influence to the work of the enemy. ST III, 11

We may receive grace *whereby we may be overcomers,* and inherit the life that measures with the life of God. ST III, 289

Thus day by day, with the help of Jesus, *you may overcome self.* YI 251

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Whatever may be the nature of your defects, the Spirit of the Lord will enable you to discern them, and grace will be given you *whereby they may be overcome. YI 173*

Through the merits of His blood, *you may overcome every spiritual foe, and remedy every defect of*

character. Jesus "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." And by beholding, you may become changed into the same image. YI 70

An eternal weight of glory *awaits the overcomer.* YI 441

Yet if you will come to Christ, and make Him your trust, you will be in no danger. He will fight the battle for you, *and will overcome the powers of darkness in your behalf.* ST II, 87

We must grasp in confidence the rich promises of God; *then we shall be overcomers.* ST IV, 143

The good we may accomplish by thus uniting with our Saviour we shall never know till, *as overcomers,* we enter the city of God. YI 456

All impurity of *thought will be overcome,* and the mind will be trained to pure and holy thoughts. ST II, 447

The strength of Jesus will be imparted to every soul who strives lawfully for the mastery. *All may be overcomers.* ST II, 293

He stood in His integrity, a conqueror, and *through Him the sons of Adam may also be overcomers.* ST II, 189

Only by earnest, determined effort and faith in the merits of Christ *can we overcome,* and gain the kingdom of heaven. YI 461

Christ has power from His Father to give His divine grace and strength to man -making *it possible for us, through His name, to overcome* ... That scene of trial in the wilderness was the foundation of the plan of salvation, and gives to fallen man the key whereby he, in Christ's name, may overcome. ST I, 74

We are to be overcomers, to overcome the world, the flesh, and the devil. ST II, 489

He has given us abundant promises to encourage us to be *overcomers.* RH II, 291

... all who finally have a seat with Christ upon His throne will be those who have overcome ... In Christ there is *sufficient grace to*

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overcome all our evil traits of character, and strength is found alone in Him. RH II, 471

In man's behalf He resisted the temptations of the enemy, *and made it possible for man, by faith in Him, to overcome in his own behalf.* ST IV, 269

By some a constant battle is maintained for self-control. Daily they strive silently and prayerfully against harshness of speech and temper. These strivings may never by appreciated by human beings. They may get no praise from human lips for keeping back the hasty words which sought for utterance. The world will never see these conquests, and if it could, it would despise the conquerors. *But in heaven's record they are registered as overcomers.* ST IV, 55

And by passing over the ground which man must travel, by showing that, through the divine power granted him, *man can overcome every form of temptation,* Christ prepared the way for us to gain the victory. ST III, 386

Man was not able, in his own behalf, to meet and overcome the prince of darkness; But Christ overcame him in man's behalf and broke his power over the human race, so that *through His merits they might be overcomers in their own behalf.* ST II, 287

... Whatever may be the habits and practices of men, *they may overcome them in His name and through His merits.* God saw that it was impossible for man to overcome in his own strength, with his own feeble moral power; yet man is required to exercise all the capabilities and powers that God has given him in order to overcome, and then he needs a higher power, and help has been laid upon One who is mighty to save. Divine power may combine with human effort, that through Jesus man may stand free, a conqueror. RH II, 401

For Further Study
RH I, 432
RH I, 569
RH II, 119
RH II, 201
RH II, 236
RH II, 315
RH II, 323
RH II, 401
RH II, 513
RH III, 227
RH IV, 175
RH V, 546
ST I, 503
ST II, 172
ST II, 442
ST III, 64
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YI 280
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3 T 106-7
3 T 457
3 T 465
9 T 115
9 T 190
SM I, 224
SM I, 281

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Chapter 12
Christ's Victory Means We Can Be Conquerors

Man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, and of "rulers of the darkness of this world," and of "spiritual wickedness in high places." MH 131

Now we, Christ's purchased possession, must become soldiers of His cross, *and conquer in our own behalf, on our own account, through the power and wisdom given us from above.* The influence of the cross of Calvary is to vanquish every earthly and spiritual evil power; and we need to know the plan of the battle, that we may work in harmony with Christ. RH II, 521

We know that in our own strength it is not possible for us to succeed; but as Christ humbled Himself, and took upon Himself our nature, He is acquainted with our necessities, and has Himself borne the heaviest temptations that man will have to bear, has conquered the enemy in resisting his suggestions, *in order that man may learn how to be conqueror.* RH III, 227

The Lord wants His people to stand far above all selfish interests. *He wants them to conquer the temptations they meet.* RH V, 524

Christ conquered, thus making it possible *for man to conquer also.* RH II, 115

Obedience to God is liberty from the thraldom of sin, deliverance from human passion and impulse. *Man may stand conqueror of himself, conqueror of principalities and powers,* and of the "rulers of the darkness of this world," and of "spiritual wickedness in high places." RH V, 477

A living faith means an increase of vigor, a confiding trust, by which *the soul becomes a conquering power.* ST IV, 346

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The soul must be barricaded by prayer and study of the Scriptures. Armed with these weapons, Jesus encountered our wily foe on the field of battle, and overcame him. *We may all conquer in His strength;* but it will not answer for us to suppose that we can dispense with His help. He says, "Without me you can do nothing." ST I, 442

Subjection to the will of Christ means restoration to perfect manhood. Obedience to God is liberty from the thraldom of sin, deliverance from human passion and impulse. *Man may stand conqueror of himself, conqueror of his own inclinations.* ST IV, 526

If you will give yourselves wholly to Him, you will *be conquerors in the warfare against sin.* YI 639

Unholy habits will clamor for the mastery, *but in the name and power of Jesus we may conquer.* RH V, 56

In Christ all can conquer. You can say with the apostle, "Nay, in all these things we are more than conquerors through Him that loved us." 2 T 409

All are now upon the battle-field; everyone must share in the conflict with the power of sin. *We may conquer if we will put on the whole armor of God,* and with faith, hope, and courage look steadfastly to Jesus, the Captain of our salvation. YI 60

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.* 5 T 47

By the exercise of living faith today, *we are to conquer the enemy.* 5 T 200

Christ will be revealed in us if we are indeed branches of the Living Vine. We shall be patient, kind, and forbearing, cheerful amid frets and irritations. Day by day and year by year *we shall conquer self* and grow into a noble heroism. 5 T 345

If the sinner trusts implicitly to the Mighty Helper, *through His strength he becomes a conqueror,* and wins the prize of everlasting life. ST II, 85

Faith waxes strong and valiant in conflict, and *conquers in the great fight of temptation.* ST I, 433

The children of the heavenly King are fighting in the sight and presence of the whole universe of God, and this fact should nerve us

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for the conflict, leading us to go on *conquering and to conquer.* ST III, 197

You may stand where you regard yourself, not as a failure, *but as a conqueror,* in and through the uplifting

influence of the Spirit of God. ST IV, 410

A living faith means an increase of vigor, a confiding trust, by which *the soul becomes a conquering power.* DA 347

In the name and strength of Jesus *every youth may conquer* the enemy today on the point of perverted appetite. YI 613

By becoming thoroughly acquainted with ourselves, and then combining with the grace of God a firm determination on our part, *we may be conquerors,* and become perfect in all things, wanting in nothing. ST II, 153

If we are conquerors, *we shall have the crown of glory that fadeth not away.* ST II, 166

Jesus says, "Be of good cheer; I have overcome the world." *Your leader is a conqueror. Advance to victory. YI* 206

That God's dear Son should have to come to our world to fight our battles for us *that we might have strength to conquer in His name,* should ever humble our proud hearts. RH II, 404

We cannot bring Christ down, but, through faith we can lift ourselves up into unity and harmony with the perfect standard of righteousness. *We have a wily foe to meet and to conquer, but we can do it in the name of the Mighty One.* RH II, 258

We need not look into the future with anxiety; for God has made it possible for us to be overcomers every day, and He will give needed grace, *that we may be conquerors.* RH II, 291

Through the merit of Christ's blood, *every one can be a conqueror.* Jesus has brought moral power to combine with human effort, whereby we may obtain the victory. Christ is our helper, and He invites us to take hold of His strength, and we shall make peace with Him. In our conscious weakness we are to lay hold of His merit, and we may become triumphant through the grace of the Man of Nazareth. RH II, 317

That man has nothing to do but to believe is a fallacy and a most dangerous doctrine. Faith without works is dead. A man saved in his sins would be out of harmony with the plan of redemption and the

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work of God. Sin must be hated, and put away... *Those who would inherit eternal life must subdue pride, conquer passion, walk* in *the light as God is in the light.* They must run in the way of God's commandments. RH II, 257

The truth of God must be enshrined in the heart, and we must be determined to fight the battles of the Lord, if *we would come off conquerors with the final triumph of the truth,* for the truth will triumph gloriously. RH II, 485

Imitate our Saviour. Learn of Christ. Endure hardness as a good soldier of Jesus Christ, overcome the temptations of Satan as He overcame, and *come off conqueror over all your defects of character.* 4 T 39

Through Heaven's Gates

All who ever enter Heaven's gates will enter as conquerors. 5 T 384

No one shall go into that city unless he is pure in heart. Everything that is polluting, everything that defiles, is outside the city. *All who enter there pass in as conquerors.* They hold the palm branch of victory in their hands, and they wave it before the throne, singing praises to the Lamb of God. RH I, 540

The crown of glory will be placed upon the brow of the overcomer, and *he will enter the city of God a conqueror*. We are now upon the battleground, and Jesus will do the fighting for us, if we will only let Him. He will lift up a standard for us against the enemy; for He hears our prayers, and help will come when we most need it. ST II, 437

Every one who enters the pearly gates of the city of God will *enter there as a conqueror, and his greatest conquest will have been the conquest of self.* 9 T 183.

All who enter that city will enter, it as conquerors. If you will sing the song of triumph and victory as overcomers, you must first learn here the art of conquering self and sin. ST II, 149

... everyone who enters Heaven will *enter as a conqueror,* and will wave the palm branch of victory. There is no need of deficiency. Christ is a perfect Saviour, and those who seek Him with their whole heart, will find that where sin abounded, grace shall much more abound. ST II, 195

When you put all your powers to the stretch that you may become acquainted with God, you will have His power added to your weakness. Every soul that enters through the gates into the city will *go in as a conqueror.* ST II, 163

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None will enter the holy city, the paradise of God, but *as conquerors.* RH I, 542

Christ desires that we shall finally enter the heavenly city *as conquerors.* ST IV, 277

All who enter Heaven will do so as conquerors. You will have battles to fight; you will have difficulties to meet that can only be overcome by strong, determined resistance. But eternal life is worth a lifelong, persevering effort. ST II, 109

For Further Study:
RH V, 17
RH V, 477
ST II, 138
ST II, 166
ST II, 187
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YI 360

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Chapter 1
Christ's Victory Means We Can Be More Than Conquerors

All who put their trust in God will come off *more than conquerors.* ST IV 108

You may be *more than conqueror* through the grace of Jesus Christ. YI 179

Jesus came to save the lost, to take them out of their fallen condition, to make them *more than conquerors,* and to give them a seat upon His throne. ST II, 307

You can do nothing without Him, but with Him you can do "all things." He is the Mighty God, the Everlasting Father, the Prince of Peace. He is invincible, and those who work in His strength will be *more than conquerors.* YI 549

In the strength of God we may be *more than conquerors.* His purpose for us is that we shall develop perfect characters. ST IV, 303

Trusting, hoping, believing in the Lord, holding fast the hand of Infinite Power, you will be *more than conquerors.* ST IV, 209

Every provision has been made that you shall come off *more than conquerors.* ST IV, 81

Our own strength is weakness, but that which God gives is mighty, and will make every one who obtains it *more than conqueror.* 2 T 203

Christ must be made your strength. In His name you will be *more than conqueror.* 4 T 368

All that will, may come and be saved. We can obtain power from the Saviour of men, which will make us *more than conquerors.* RH II, 257

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Through the merits of the blood of Christ, you may be a conqueror, yes, *more than a conqueror.* YI 173

The weakest, aided by divine grace, may have strength to be *more than conqueror.* RH IV, 232

The Holy Spirit would give devoted workers glimpses of Jesus that would brace them for every conflict, that would elevate and strengthen them, and *make them more than conquerors.* RH III, 372

He will defend His chosen followers against Satan's power, and subdue all their enemies. Through Him, they will be *conquerors, and more than conquerors.* RH III, 511

God will help us overcome our wrongs, if we will pray, and believe on Him. We shall be *more than conquerors* through Him who hath loved us. RH II, 53

They will have moral power to engage in the warfare against Satan; and in the name of Him who conquered appetite in their behalf, they may be *more than conquerors on their own account.* 4 T 36.

... we have the promise that divine aid will be combined with our human effort. We may be more than conquerors through Him that hath loved us and given His life a ransom for us. RH I, 569

In Him you lift up the banner as one who conquers. "We are *more than conquerors* through Him that loved us." YI 134

God has provided the means whereby we may come off *more than conquerors* through Him who has loved *us.* YI 285

If we shall place ourselves under right influences by faith in Christ as our personal Saviour, divine power will combine with human effort, and we may come off *more than conquerors* through Him that hath loved us. The Holy Spirit, the Word of God, will be our helpers. YI 157

The law of the Spirit of life in Christ Jesus has made us free from the law of sin and death. We are *more than conquerors* through Him that loved us, and gave Himself for us. YI 435

"We are *more than conquerors* through Him that loved us." YI 421

Living the life of Him who went about doing good, overcoming self-love and every other species of selfishness, fulfilling bravely and cheerfully our duty to God and to those around us, — this makes us *more than conquerors.* YI 563

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He desires us to be partakers of His divine nature, that He may present to the Father those whom He has

given Him, as *more than conquerors through Him that loved us.* YI 311

Our own strength is weakness, but that which God gives will make every one who obtains it *more than conquerors.* ST I, 102

You should place your will on the side of God's will. You cannot be overcome of the enemy unless you press positive resistance against God's will. We can be *more than conquerors* through faith in Him who has loved us and given Himself for us. ST II, 325

In the strength of the Redeemer, you can be *more than conquerors.* YI 557

In the strength of the Redeemer, weak, erring man can become *more than conqueror* over the evil that besets him. SM I, 310

God has, through the merits of Christ, given us sufficient grace to withstand Satan, and be *more than conquerors.* 3 T 483

Let us rejoice and be glad that Christ has not only given us His Word but has given us also the spirit of wisdom and revelation in the knowledge of God, and that in His strength we may be *more than conquerors.* RH V, 101

Stand for the right, and you will be *more than conquerors* through Him who loved you and gave His life for you. ST IV, 390

In the strength of the Redeemer, weak, erring man can be made *more than a conqueror* over the evil that besets Him. ST IV, 388

The Holy Spirit will keep every one who in faith and trust is committed to His charge. The overflowing fountain of life is for God's servants to enjoy. It makes them *more than conquerors,* victorious over all opposition. ST IV, 208

... today a living Saviour stands in the heavenly courts as our Intercessor, pleading for us, that through His merits we may be enabled to resist the temptations of the enemy, and be *more than conquerors* through Him. ST III, 444

Infirmities compass humanity, but in the strength that Christ gives, we may be *more than conquerors.* "'Be of good cheer," he declares; "I have overcome the world." RH V, 229

It is possible for us to be more than conquerors thru Him who gave His life for us. If we come to God in faith, He will receive us and give us strength to climb upward to perfection. ST IV, 185

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Stand firm for the right, and you will be *more than conquerors* through Him who loved you and gave His life for you. ST IV, 390

Living the life of the Saviour, overcoming every selfish desire, fulfilling bravely and cheerfully our duty to God and to those around us, this makes us *more than conquerors.* ST IV, 333

It is here plainly revealed that whosoever believeth in Jesus Christ becomes a partaker of the divine nature. Let divinity and humanity cooperate, and fallen man may be *more than conqueror* through Christ Jesus. ST III, 35

Whatever may be your defects, the Holy Spirit will reveal them, and grace will be given you to overcome. Through the merits of the blood of Christ you may be *a conqueror, yes, more than a conqueror.* YI 551

By taking advance steps each day up the ladder of progress, you will find yourself at last at the top, a

conqueror, yes, more than a conqueror through Him who has loved you. YI 251

When we think of the conflict before us and the great work that we must do, we tremble. But we may remember that our helper is almighty. We may feel strong in His strength. We may unite our ignorance to His wisdom, our feebleness to His might, our weakness to His unfailing strength. *Through Him we may be "more than conquerors."* RH IV, 316

For Further Study:
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RH II, 189
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Chapter 14
Christ's Victory Means We Can Have Self-Control

... self-control may be yours in the strength of Jesus. 4 T 501

It is possible, through the grace of Christ, to have control over yourselves at all times. ST II, 155

Self-control is a power which all may possess. It is gained by placing the will wholly on the side of God, taking divine will for your will. YI 420

God says you may govern yourself. He has provided the aid of the Holy Spirit, that you may put on Christ, and build up a pure, beautiful structure, in which God can delight. ST IV, 112

Although there may be a tainted, corrupted atmosphere around us, we need not breathe its miasma, but may live in the pure atmosphere of heaven. *We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of God through sincere prayer.* ST II, 340

It is today that you are to yield to the drawing power of Christ, and come to Him as you are. He will continue to draw you as you come, until every thought shall be brought into captivity to Him. ST II, 479

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. ST II, 384

The truly converted man will bring *even his thoughts* into obedience to the will of God. ST IV, 68

Even our thoughts are to be brought into subjection to Christ. ST IV, 154

However fierce the tempest, those who turn to Jesus with the cry, “Lord, save us,” will find deliverance. His grace, which reconciles

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the soul to God, *quiets the strife of human passion,* and in His love the heart is at rest. ST IV, 408

Therefore God would have us restrict the appetite, *control the passions* and hold in subjection the entire man. And He has promised to give us strength if we will engage in this work. 2 T 591

We should be actuated by the noble purpose of winning daily victories, and by watchfulness and sincere prayer *attain to complete control of self.* ST III, 50

When Christ dwells in your heart by faith, this rich experience will be yours. Then you will know that love is flowing into your hearts, *and subduing every affection and every thought, and bringing them into captivity to Christ. You* cannot explain it; human language can never explain how the love of Christ can take possession of the soul, and lead captive every power of the mind. But you will know it by a personal experience. RH II, 552

Through Christ we may and should be happy, *and should acquire habits of self-control.* Even the thoughts must be brought into subjection to the will of God, and the feelings under the control of reason and religion. Our imagination was not given us to be allowed to run riot and have its own way, without any effort at restraint and discipline. RH I, 515

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 I, 169

Our only safety under all circumstances is in *being always master of ourselves in the strength of Jesus our Redeemer.* 4 T 431

Every true Christian *will have control of his appetite and passions.* 3 T 570

All the habits are to be brought *under the control of a mind that is itself under the control of God.* YI 328

Our Saviour is a Saviour for the perfection of the whole man. *He is not the God of part of the being only.* The grace of Christ works to the disciplining of the whole human fabric. YI 329

When we consider what is our relation to Christ, and what He is to us individually, our hearts will be softened and subdued. Beholding Him, praying to Him, we shall open our hearts to Him, and become habitations of God through the Spirit. He will dwell in our hearts by faith. Then, turn whichever way we will, we shall be hold His

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likeness. *Our very thoughts will be brought into captivity to Jesus Christ.* And as we contemplate Him who loved us, and gave Himself for us, His prayer to the Father for us will be answered. YI 348

(Christ) was to bear the penalty of the transgression of the law of God, not to give men liberty to continue in sin, but *to take away their inclination to sin, that they might not desire to transgress.* Those who receive Christ are obedient to His commands, for His mind is given to them. He imbues them with His spirit of obedience, and they return to their loyalty. YI 397

Through Christ you may climb the ladder of progress, *and bring every power under the control of Jesus. You* may represent the character of Jesus. In spirit, in thought, in word, and in action, you may make manifest that you are moved by the Spirit of Christ, and your life may wield a power of influence over others. YI 192

There is a transforming power in love. When the love of God rules in the heart, it *brings all our powers into obedience to His* will, and enlists them in willing, active service. ST I, 439

If they would give themselves to Jesus, He would take possession of the soul, and *every wrong desire, every false ambition, every evil purpose, would be brought into subjection to the will of God.* ST I, 493

Every thought, word, and act is to be brought into obedience to the will of Christ. RH V, 80

The man at the head of any work in God's cause is to be a man of intelligence, a man capable of managing large interests successfully, a man of even temper, Christlike forbearance, *and perfect self-control.* He only whose heart is transformed by the grace of Christ, can be a proper leader. RH V, 179

In his own strength man can not rule his spirit. But *through Christ he may gain self-control.* In His strength he (man) may bring his thoughts and words into subjection to the will of God. The religion of Christ brings the emotions under the control of reason, and disciplines the tongue. Under its influence the hasty temper is subdued, the heart is filled with patience and gentleness. RH V, 368

Genuine faith is followed by love, and love by obedience. All *the powers and passions of the converted man are brought under the control of Christ.* His Spirit is a renewing power, transforming to the divine image all who will receive it. It makes me sad to say that this experience is understood by but few who profess the truth. RH V, 555.

The mind which has been *placed in the control of Christ,* and on

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which He has wrought by His grace, becomes refined, purified, and elevated. RH V, 237

God's abounding love and presence in the heart *will give the power of self-control,* and will mold and fashion the mind and character. YI 616

If we make God our trust, *we have it in our power to control the mind in these things.* Through continued exercise, it will become strong to battle with internal foes, and to subdue self, until there is a complete transformation, and the passions, appetite, and will are brought into perfect subjection. RH I, 523

The experimental knowledge of God and of Christ transforms man into the image of God. It gives man the mastery of himself, *bringing every impulse and passion of the lower nature under the control of the higher powers of the mind.* ST IV, 428

Through Christ you may and should be happy, and should acquire habits of self-control. Even your thoughts must be brought into subjection to the will of God, and your feelings under the control of reason and religion. 5 T 310

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Chapter 15
Christ's Victory Means We Can Live Victoriously

Through Christ believers will gain the mastery, and inch by inch they will contest the ground, *and obtain the victory, ST III, 253*

Only in the name and strength of the Conqueror can we conquer. When we are pressed with temptation,

when unChristlike desires clamor for the mastery, let us offer fervent, importunate prayer to the heavenly Father in the name of Christ. This will bring divine aid. *In the Redeemer's name we may gain the victory.* ST IV, 533

He did not suffer thus on His own account, but because of our sins, that we, relying on the merits of our Overcomer, *might be victorious in His name.* RH III, 139.

There are obligations which bring us into conflict with natural feelings and propensities, and in fulfilling these obligations, *we gain victory over every objectionable feature of our character.* The warfare goes on, and thus we grow in grace. Thus our character is developed in the likeness of Christ, and we are prepared for a place among the blessed in the kingdom of God. RH III, 60

Each morning let them say, I must live for Jesus today; I must love Him, and think of Him, and refuse to be led by the tempter to do a wrong action. *Then they will be victors in the battle* and a victory gained today fortifies the soul against tomorrow's temptations. RH III, 381

... every act of obedience to Christ, every act of self-denial for His sake, every trial well endured, every victory gained over temptation, *is a step in the march to the glory of final victory.* RH II, 228

But *every temptation resisted is a victory gained* in subduing self; it bends the powers to the service of Jesus, and increases faith, hope, patience, and forebearance. ST II, 105

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In God you will have victory and success. You will see the salvation of the Lord. ST IV, 209

Let us arise in faith, and press closer to Jesus. Let us rejoice in His love. *We may obtain the most precious victories.* There is help for us in God. Let us grasp the promises, and look to Calvary. Jesus died to save us from sin; then let us cease to sin, and open the heart wide that He may come in and abide with us. The loveliness of the character of Christ, must be seen in His followers. ST II, 230

If we will trust Him, and commit our ways to Him, He will direct our steps in the very path that will result *in our obtaining the victory over every evil passion,* and every trait of character that is unlike the character of our divine Pattern. ST II, 215

Living faith, expressed by a life of faithful obedience, will avail to lift us out of this bondage to the world. *"This is the victory that overcometh the world, even our faith."* ST II, 437

If Christ is abiding in the soul, our prayers and works are wholly acceptable to God Through obedience to all the commandments of God, we are accepted in the Beloved We enter into the rights and privileges of Jesus, and the victories which He achieves. ST II, 458

Our victory as believers is obtained through the grace of Christ, *which He can and will bestow upon all who will put their trust in Him.* ST III, 411

It is laying right hold of God through Jesus Christ that will gain the victory. 6 T III

Do not feel that you are sufficient in your own strength. Only in the name of the Mighty Conqueror *can you gain the victory.* 4 T 259

Satan adapts his temptations to our circumstances. In every temptation he will present some bribe, some apparent good to be gained. *But in the name of Christ we may have complete victory in resisting his devices.* RH I, 159

No amount of money can buy a single victory over the temptations of Satan. But that which money is valueless to obtain, which is integrity, determine effort, and moral power, will, *through the name of Christ, obtain noble victories upon the point of appetite.* RH I, 160

It is only by the grace of God, combined with the most earnest efforts on our part, *that we can gain the victory.* RH I, 245

Morning and evening we should obtain the victory for ourselves, in our own families. RH I, 363

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Every time you are called upon to meet temptation, *it is your duty to obtain a victory through the grace of Christ;* and when you endure temptation in the strength of Christ, you are a conqueror. RH II, 236

Every day we are to be gaining the victory. RH II, 417

There is enough to discourage us everywhere, but we must look to the Author and Finisher of our faith, *and by beholding His loveliness and purity become changed in the same image. You* can feast your soul on His love; you can know that you are obtaining the victory every day; you can rejoice in the Lord. RH II, 418

Defeat today prepares the way for still greater defeat tomorrow; victory today insures an easier victory tomorrow. RH II, 457

A life spent in resisting temptation, in self-denial, in diligence in good works, *in gaining victories over sin, will* shine forth amid the darkness of the world, and will glorify God. RH II, 458

It is through the co-operation of man with God that the believer may come off victorious. RH II, 623

We must have the mind which was in Jesus. Read what composes the Christian's armor. *Take this armor, and put it on, trusting in God to give you the victory.* RH III, 433

... having embodied in Himself the love of God, Christ has imparted it to those who believe on His name, *that the copies of His character may be multiplied.* RH III, 552

If God, the great Master-worker, is with us, we shall withstand the great temptations that are to try us, and we shall remain loyal and true to principle. *We shall achieve victories which the littleness of our faith has led us to regard as impossible.* RH III, 627

The life of Christ's disciples is to be like His, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter. RH IV, 263

The fact that our deliverance from the bondage of evil habits costs the Lord His life, is *the assurance of deliverance;* for His life has proved victorious over every temptation. RH IV, 474

We all need to gain greater victories than we have yet gained, *and we may do this* if we will reach high enough and cling close enough. RH V, 148

Christ is glorified in His saints. He, the propitiation for their sins,

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will be glorified in all who believe in Him as their Saviour, all who commit themselves and their interests to His guidance. They are on Christ's side, known by the manifestation that Christ makes through them of His power to save. *They obtain victory after victory over the world, the flesh, and the devil.* They are made perfect in their victory through Christ. RH V, 221

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. RH V, 459

Man does not need to be corrupted. May God help us *to accept by faith the victory that has been won in our behalf, and make it ours.* RH V, 483

(Christ) will enable those who receive Him to build up characters free from all tendencies that Satan reveals. We can resist the enemy and all his forces. *The battle will be won, the victory gained,* by him who chooses Christ as his leader, determined to do right because it is right. RH VI, 38

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. RH VI, 45

Through the grace given us, *we may achieve victories which, because of our defects of character and the smallness of our faith, may have seemed to us impossible. To* every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results. RH VI, 84

When we are really ready to yield up a cherished indulgence, *God will not fail to give the victory in its removal.* RH VI, 107

These words are full of instruction, *and strike the keynote of victory.* The apostle presents before the believers the ladder of Christian perfection, every step of which represents continual advancement in the knowledge of God, and in the climbing of which there is to be no standstill. RH VI, 279

We must appropriate these promises to ourselves that we may overcome unbelief *and get the victory over every besetment,* perfecting a character that will meet the approval of heaven. RH VI, 330.

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The Divine power combined with human effort will give to all perfect and entire victory. ST I, 58

Your Christian life may be a victorious one ... (Jesus) will bring divine aid to be combined with human effort; and He will bind upon your brow the laurels of the conqueror, just as though you had yourself wrought out the victory. ST I, 503

We are to be overcomers. *We are to gain the victory here and now;* we are to obtain a precious experience in the things of God now. If we do not get that experience and victory in this life, we shall never obtain it. ST II, 267.

Through the power of Christ they may be victorious over every besetment. ST II, 477

We are not authorized to trust in ourselves; Christ is our helper, our sufficiency. *It is His to give us the victory.* ST IV, 30

When we take the Saviour at His word, and do those things that are pleasing in His sight, complete unity will prevail. We shall constantly grow more like our Leader. His character has been clearly revealed, and we have been plainly told that we are to be like Him. Our watchword is, “Go forward.” *Pressing onward to the Light of life means victory.* ST IV, 65

We need to fear lest the promise being left us of victory through Christ, we should come short of it. ST IV, 143

True prayer takes hold upon Omnipotence, *and gains the victory.* Upon his knees the Christian obtains strength to resist temptation. ST IV, 220.

Christ came to conquer this foe, *in order that through divine grace we also might obtain the victory over the enemy of our souls.* Standing at the head of humanity, Christ, by perfect obedience to God’s commandments, demonstrated to the universe that man could withstand Satan’s temptations. ST IV, 277

He came to be their Surety, to overcome in their behalf, to live for them a sinless life, *that through His*

power they might obtain the victory over evil. ST IV, 294

For Further Study
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Chapter 16
Christ's Victory Means We Can Be Transformed

The love of God will transform the character, and fashion it after the lovely character of Christ. ST II, 361

Humanity is encompassed with infirmity. But in Christ we shall find perfection. *Beholding Him, we shall become transformed* DA 816

He who beholds the Saviour's matchless love will be *elevated in thought, purified in heart, transformed in character.* He will go forth to be a light to the world, to reflect in some degree this mysterious love. DA 661

Is not salvation great in its simplicity, and wonderful in its comprehensiveness? Christ takes the sinner from the lowest degradation, and purifies, refines, and ennobles him. *By beholding Jesus as He is, the sinner is transformed,* and elevated to the very summit of dignity, even to a seat with Christ upon His throne. RH II, 469

He who is truly a child of God *will experience the transforming power of grace upon mind and heart,* and his character will develop after the divine similitude. The description of the work of Christ will be the description of the work of every one who is born of God, who walks not after the flesh, but after the Spirit. RH III, 281

Jesus Himself, in His infinite mercy, is working on human hearts, *effecting spiritual transformations so amazing that angels look on with astonishment and joy.* 5 T 731

... the love of Jesus, when cherished in the soul, will become stronger than the masterful passions of the human heart. *Every one who is under the influence of the Spirit of God, will become transformed by His grace.* RH II, 391

The love of God now reaches out to embrace the lowest, vilest sinner that will come to Christ with contrition. It reaches out to transform

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the sinner into *an obedient, faithful child of God;* but not a soul can be saved if he continues in sin. RH II, 403

The disciples were not chosen because they were imperfect, but in spite of their imperfections, that through the knowledge and practice of the truth, through the divine grace of Christ, *they might become transformed into His image.* RH II, 471

This genuine faith in Christ will manifest itself in your daily life, in your character and works, and will prove to the world that *there is transforming power in the Christian's religion.* RH II, 479

It is our privilege to know more of Christ's presence and power, and *through faith to become transformed into His likeness.* RH II, 255

When one turns away from human imperfections to behold Jesus, *a divine transformation takes place in the character.* The Spirit of Christ working upon the heart conforms it to His image. COL 250

Reach up and grasp His hand, that the touch may electrify you and charge you with the sweet properties of His own matchless character. You may open your hearts to His love, and *let His powers transform you and His grace be your strength.* 4 T 63

If we make God our trust, we have it in our power to control the mind in these things. Through continued exercise, it will become strong to battle with internal foes, and to subdue self, *until there is a complete transformation,* and the passions, appetites, and will are brought into perfect subjection. 2 T 507

The burden of (Christ's) teaching was obedience to the commandments of God, *that would work transformation of character* and inculcate more excellence, shaping the soul after the divine similitude. RH III, 373

This faith in Christ is demonstrated by works; *it produces a transformation of character* through the effectual working of God's Holy Spirit. RH III, 441

Jesus presents the truth before His children that they may look upon it, and by beholding it, may become changed, *being transformed by His grace from* transgression to *obedience,* from impurity to purity, from sin to heart-holiness and righteousness of life. RH II, 540

By faith in the Son of God *a transformation takes place in the character.* The child of wrath becomes the child of God. RH II, 203

The Lord brings His children over the same ground again and again,

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increasing the pressure until perfect humility fills the mind, *and the character is transformed;* then they are victorious over self, and in harmony with Christ and the Spirit of heaven. RH III, 137

The grace of God is to work a transformation in our life, and all our professions of faith, all our forms of devotion, are valueless unless this work of transformation of character is wrought. We are to become like Him who is meek and lowly of heart. RH III, 158

Christ sought to save the world, not by conformity to it, but by revealing to the world *the transforming power of the grace of God* to mold and fashion in the human character after the likeness of the character of Christ. RH III, 224

He came to this world to be a reconstructor of character, and He brought into all His work the perfection which He desired to bring into *the character He was transforming by His divine power.* RH IV, 181

Man can not accept the righteousness of Christ, to be a living, abiding principle in the *soul, without a transformation of the entire character.* RH IV, 127

In every place God has His witnesses, who testify to the power of His rich grace. In all their ways they acknowledge God, and He directs their path. *They testify to the transforming power of the grace of God;* for

they stand under the bloodstained banner of Prince Emmanuel. RH IV, 77

Unless the truth of God *transforms the character,* it is of no value to the receiver. RH III, 14

The soul that has truly experienced the transforming grace of Christ has chosen Christ for its portion; it yields to the gracious influence of His Holy Spirit, and thus the character is formed according to the divine pattern. We are to feel, to act, as one with Christ. RH III, 15

Through the grace of Christ, the highest attainments in character are possible; for every soul who comes under the molding influence of the Spirit of God, *may be transformed in mind and heart* RH III, 19

In conformity to His requirements *there is a transforming power* that brings peace and good will among men. RH VI, 388

It is not human but divine power *that works transformation of character.* RH VI, 162

As the heart is converted to the truth, *the work of transformation goes on.* RH VI, 159

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The grace of Christ expels the selfishness that has hitherto ruled the life. The affections turn to God. *The character is transformed.* RH VI, 92

The glory of Christ is revealed in the law, which is a transcript of His character, and *His transforming efficacy is felt upon the soul until men become changed to His likeness.* They are made partakers of the divine nature, and grow more and more like their Saviour, advancing step by step in conformity to the will of God, till they reach perfection. RH IV, 402

. . . as we contemplate the beauty of Christ's character, *we become transformed into the divine likeness.* ST IV, 81

All the powers and passions of a converted man are brought under the control of Christ. His Spirit is a renewing power, *transforming to the divine image all who will receive it.* ST II, 404

You will be enabled to endure the seeing of Him who is invisible, and *by beholding you will be transformed.* RH V, 315

The truly converted man has no time to think or talk of the faults of others. His lips are sanctified, and as God's faithful witness he testifies that *the grace of Christ has transformed his heart* RH V, 237

Christ will receive all who come to Him confessing and forsaking their sins, and will *give to them transformation of character.* RH V, 132

When we are united to Christ, His mind is transferred to us. Purity and love shine forth in the character; meekness and truth control the life. The very expression of the countenance is changed. *Christ abiding in the soul exerts a transforming power,* and the outward aspect bears witness to the peace and joy that reign within. RH I, 365

... Souls that have been degraded into instruments of Satan are still through the power of Christ *transformed into messengers of righteousness,* and sent forth by the Son of God to tell what "great things the Lord hath done for thee, and hath had compassion on thee." DA 341

The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. *It is the knowledge that works transformation of character.* This knowledge, received, will recreate the soul in the image of God. It will impart to the whole being a spiritual power that is divine. 8 T 289

Christ abiding in the soul *exerts a transforming power,* and the outward aspect bears witness to the peace

and joy that reign within. SM I, 337

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When Christianity is truly received, *it will always transform the heart and mould the character.* ST II, 386

Transformation of character is the testimony to the world of an indwelling Christ. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ; and the inward man is renewed in the image of God. PK 233

God is love, and all who truly serve Him will reveal His purity of character. *They will be transformed into His image.* ST IV, 16

The converting, transforming grace of God changes the spirit and attributes of him who accepts the truth. He is imbued with the Spirit of Christ. ST IV, 105

"Ye are My witnesses," God says. By *looking to Me you are to become transformed in character;* and by the manifestation of Christlike forbearance and love *you are to reveal this transformation.* ST IV, 149

Let everyone think upon the character of his works, and repent, and *become transformed by the power of Christ.* ST II, 435

If we by faith gain a knowledge of God, and hold steadfastly to Jesus, we shall be changed. In Jesus is manifested the character of the Father, and the sight of Him attracts. It softens and subdues, *and ceases not to transform the character, until Christ is formed within, the hope of glory.* ST II, 444

"If ye abide in me, and my words abide in you," are the words of Christ, which, abiding in the heart of the believer, *transforms his character.* ST II, 458

Contemplating things of eternal interest will give true perception of the things of God. The respect and reverence due to God will be exhibited in the daily life and character. The soul will be brought into harmony with Heaven. *The entire character will be elevated and transformed,* The believer will be made Christlike, and finally obtain an entrance into the city of God. RH I, 213

Let us put on Christ, and the miracle-working power of His grace will be so plainly revealed, *in the transformation of character,* that the world will be convinced that God has sent His Son to make men as angels in life and character. ST IV, 270

The truth is the sanctifier, the refiner. Received into the heart, *it works with hidden power, transforming the character.* ST II, 404

Transformed in character, the believer presents the fact that Christ alone can reshape, purify, and ennoble the soul. ST III, 274

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The word of God, believed and obeyed, *exerts a transforming power upon the life and character.* ST I, 290

Jesus Himself, in His infinite mercy, is working on humans hearts, *effecting spiritual transformations so amazing that angels took on with astonishment and* joy. RH V, 479

But if the sinner will partake of the bread of life, he will, regenerated and restored, become a living soul. The bread sent down from heaven will infuse new life into his weakened energies. The Holy Spirit will take of the things of God, and show them to him and if he will receive them, his character will be cleansed from all selfishness, and refined and purified for heaven ... Christ says: Open the door of your heart, give me entrance, and I will make you a child of God. I will *transform your weak, sinful nature into the divine image, giving it beauty and perfection.* YI 305

(The beholder) is charmed with the power from God which *transforms selfish human beings into the divine image....* ST II, 88

They have a change of character, and are *transformed by the renewing of their minds,* and the regeneration of the Holy Spirit. ST II, 172

In all ages *those who have rendered obedience to God have been transformed in character;* and in these last days, when iniquity abounds on every hand, our wisdom and understanding before all people will consist in our obedience to the standard of righteousness. ST IV, 237

For Further Study:
RH I, 423
RH I, 541
RH II, 219
RH II, 354
RH II, 433
RH II, 564
RH II 607
RH III, 37
RH III, 108
RH V, 55
RH V, 237
RH V, 409
RH VI, 264
ST II, 172
ST II, 275
ST II, 515
ST III, 11
ST III, 22
ST III, 216
ST III, 504
ST IV, 260
ST IV, 289
ST IV, 289
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ST IV, 418
YI 316
AA 532
MH 99
SM I, 338
2 T 355

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Chapter 17
Christ's Victory Means We Can Reflect His Likeness

We can, we can reveal the likeness of our divine Lord. We can know the science of spiritual life. We can glorify God in our bodies and in our spirits, which are His. Christ has shown us what we may accomplish through cooperation with Him. "Abide in me," He says, "and I in you." RH VI, 234

You may reflect the beauty of the character of your risen Lord, who, tho He was rich, yet for our sake became poor, that through His poverty we might be made rich.

It is possible for us to reveal the likeness of our divine Lord. ST IV, 413

By beholding Him, you will become changed into His likeness. 5 T 201

Christians must be like Christ. They should have the same spirit, exert the same influence, and have the same moral excellence, that He possessed. 5 T 249

By the power of Christ they must be *changed into His likeness,* and reflect the divine attributes. PP 278

But when you ask for the spiritual blessings you so much need in order that you may perfect a character *after Christ's likeness,* the Lord assures you that you are asking according to a promise that will be verified. YI 186

Those who have the greatest deformities of character, may have the greatest grace. The highest seat will be awarded to those who, through appropriating the promises of God to themselves, *attain the greatest likeness to Christ.* ST II, 179

Those who, with contrite hearts, search the word of God for truth, will receive a blessing from God. Their characters are formed after

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the divine similitude. The mind is in a state of continual advancement. By *beholding they become changed into the divine likeness.* RH III, 481

There is power in Christ to redeem the mental and moral character, *and to mold the man after the divine likeness.* RH III, 592

When we are planted in Him, *we shall grow in likeness to Christ's character.* RH III, 312

We can, we can reveal the likeness of our divine Lord. We can know the science of spiritual life. We can honor our Maker. RH V, 91

By beholding Him they will be *changed into His likeness.* RH V, 49

The remedy for unlikeness to Christ, for giving occasion for your good to be evil spoken of, is to live humbly, to keep looking unto Jesus in prayerful watchfulness, *until changed into the likeness of His beautiful character.* RH III, 357

... if we walk humbly with God, working the works of Christ, our characters will become like that of our Lord; and *when we most nearly reflect the likeness of Christ,* we are giving the greatest honor to God. RH II, 444

Beholding the character of Christ, *we would become changed into His likeness.* RH V, 537

God desires that every one of us shall be susceptible to the influence of the Holy Spirit, by which we may be *fashioned into the likeness of the Divine.* RH V, 299

Divinity needed humanity, that humanity might afford a channel of communication between God and man, and humanity needed divinity, that a power from above might *restore man to the likeness of God.* ST III, 24

The eye of faith sees Him ever present, in all His goodness, grace, forbearance, courtesy, and love, those spiritual and divine attributes. *And as we behold, we are changed into His likeness.* RH VI, 304

Where are those who understand what it means to be partakers of the divine nature, and to escape the corruption that is in the world through lust? If you are partakers of the divine nature, you will day by day be obtaining a fitting for the life that measures with the life of God. Day by day you will purify your trust in Jesus and follow His example, *growing into His likeness* until you shall stand before Him perfect. RH V, 488

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We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. Ye are accepted in the Beloved. The Lord shows, to the repenting, believing one, that Christ accepts the surrender of the *soul, to be molded and fashioned after His own likeness.* SM II, 32-33

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. ST II, 395

While with penitence and humble trust we meditate upon Jesus, whom our sins have pierced and our sorrows have burdened, we may learn to walk in His footsteps. By *beholding Him we become changed into His divine likeness.* And when this work is wrought in us, we shall claim no righteousness of our own, but shall exalt Jesus Christ, while we hang our helpless souls upon His merits. RH I, 251

Keep looking to Jesus. He is your strength. *By steadfastly beholding Him, you will be changed into the same likeness.* YI 522

Christ's life on earth is a perfect reflection of the divine law. In Him is life and hope and light. *Behold Him, and you will be changed into the same likeness,* from character to character. ST IV, 512

No man can look to Christ without being strengthened and uplifted. *By beholding Him, we are changed into His likeness, and cherish the same spirit.* ST IV, 407

We are perfected by beholding Christ. Changed into the same likeness, from character to character, we are made complete in Him. RH IV, 320

Man needs power outside of, and beyond, himself *to restore him to the likeness of God,* and to enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold upon divine power. Christ dwells in the heart by faith; and, through cooperation with the divine, the power of man becomes efficient for good. ST IV, 335

It is the unity of Christ's followers that convinces the world that God has indeed sent His Son to die for sinners, to make them partakers of His perfection, changing the sinful heart, *and forming the character after the divine likeness.* RH IV, 539

Christ is waiting for us to give ourselves to Him. *Then He will mold and fashion us after the divine likeness,* taking the things of God, and

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showing them to us. And as we behold the beauty of the Saviour's character, we shall grow more and more like Him, until at last God can say of us, "Ye are complete in Him." ST IV, 282

Those who choose Christ as their leader, *grow daily more like Him.* "Strengthened with all might by His Spirit," they form characters that will win for them entrance into the holy city. ST IV, 322

We must know the love of Christ in our individual experience. This *love in the soul will purify the entire being and renew it in the likeness of God.* More and more familiar are we to become with Christ's divine human life; we are to make it ours by personal experience, until it can be said of us as it was said of Him, "Thou hast loved righteousness, and hated iniquity." ST IV, 471

Never can we in our own strength obtain the victory over temptation. But he who trusts in Christ, and submits to the guidance of His Spirit, *will grow daily into the likeness of God.* YI 515

. . he who feels that he is not his own, and keeps his eyes fixed on Jesus, *will grow into the likeness of the Saviour,* his will becomes one with Christ's, and his influence for Christ is constantly increasing. ST II, 470

For Further Study:
RH I, 304
RH II, 509
RH II, 587
RH III, 544
RH IV, 196
RH V, 120
RH VI, 210
5 T 105

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Chapter 18
Christ's Victory Means We Can Grow Into His Full Stature

Those who will permit God to work in them will *grow up unto the full stature of men and women in Christ Jesus.* YI 305

The Lord does not design that we shall ever feel that we have reached to the full measure of the stature of Christ. ST II, 488

Thus through the grace of Christ *he grows to the full measure of a man in Christ Jesus.* YI 612

In doing this, the affections will become pure, refined, and sanctified, *and they may grow up to the full stature of men and women in Christ Jesus.* YI 200

Now you are loudly called upon to be diligent in the use of every means of grace, *that you may be transformed in character, and you may grow to the full stature of men and women in Christ Jesus.* 5 T 267

Every one who professes the name of Christ is *required to grow up to the full stature of Christ,* the Christian's living head. 5 T 264

Those who are really beholding Christ will be changed into His image, even by the Spirit of the Lord, *and will grow up to the full stature of men and women in Christ Jesus.* The Holy Spirit of God will inspire men with love and purity; and refinement will be manifest in their characters. RH III, 120

We shall attain to the full stature of men and women in Christ Jesus, only as the result of a steady growth in grace. 5 T 105

God designs that Christians shall grow continually, — grow *up unto the full stature of men and women in Christ. All* who do not grow stronger, and become more firmly rooted and grounded in the truth, are continually retrograding. 4 T 556

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As you make advances in the Christian life, *you will be constantly growing up unto the measure of the stature of the fullness of Christ.* In your experience, you will be proving what is the length and breadth, and depth and height, of the love of God, which passeth knowledge. RH II, 253

Thus they become partakers of His image, *and day by day grow up to the full stature of men and women in Christ.* ST IV, 130

Day by day they are growing up to the full stature of men and women in Christ Jesus. ST IV, 249

If we watch every word and action, that we may do nothing to dishonor the One who has trusted us, if we improve every opportunity granted to us, *we shall grow into the full stature of men and women in Christ.* ST IV, 185

Christ is the author and finisher of our faith; and when we yield to His hand, we shall steadily grow in grace, and in the knowledge of our Lord and Saviour. *We shall make progress until we reach the full stature of men and women in Christ.* YI 322

Those who are growing up to the full stature of men and women in Christ Jesus, will become more and more like Him in character; it is impossible for them to do otherwise. YI 274

It is the privilege of every Christian to grow up until he shall reach the full stature of a man in Christ Jesus. 5 T 309

God's purpose for His children is that they shall grow up to the full stature of men and women in Christ. 9 T 153

We still have the privilege of coming to the Source of light and power. *We still may grow up unto the full stature of men and women in Christ Jesus.* But in order to grow in grace and in the knowledge of our Lord Jesus, you must meditate upon His love, you must talk of His power and extol His grace. RH II, 366

Those who are connected with Christ will grow in grace, and in the knowledge of Jesus Christ, *to the full stature of men and women.* RH III, 35

The children of God are to grow up to the full stature of men and women in Christ Jesus. RH III, 290

We are to wait, and watch, and work for Christ. *Thus only can we attain to the full stature of men and women in Christ.* RH III, 559

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How many there are as weak as water who might have a neverfailing source of strength. Heaven is ready to impart to us, that we might be mighty in God, *and attain to the full stature of men and women in Christ Jesus.* RH IV, 140

It is positively necessary for those who believe the truth to be making continual advancement, *growing up unto the full stature of men and women in Christ Jesus.* There is no time for backsliding and indifference. RH VI, 61

So the spiritual life is sustained by the use of those means that Providence has supplied. If the follower of Christ would grow up *"unto a perfect man, unto the measure of the stature of the fulness of Christ,"* he must eat of the bread of life, and drink of the water of salvation. RH VI, 166

God has made it possible for His children to grow to the full stature of men and women in Christ; none need be dwarfed. RH VI, 300

We can never see our Lord in peace, unless our souls are spotless. We must bear the perfect image of Christ. Every thought must be brought into subjection to the will of Christ. As expressed by the great apostle, *we must "come into the measure of the stature of the fullness of Christ."* We shall never attain to this condition without earnest effort. We must strive daily against outward evil and inward sin, if we would reach the perfection of Christian character. RH I, 319

Every provision has been made that we may attain a height of stature in Christ Jesus that will meet the divine standard. God is not pleased with His representatives if they are content to be dwarfs when they might grow up to the full stature of men and women in Christ. He wants you to have height and breadth in Christian experience. He wants you to have great thoughts, noble aspirations, clear perceptions of truth, and lofty

purposes of action. RH I, 489

True sanctification is carried into all the business of life. Pure thoughts, noble aspirations, clear perceptions of truth, elevated purposes of action, yearnings to attain to perfection, will be the experience of every real Christian. These have fellowship with the Father and with the Son. They are constantly increasing in the knowledge of God. They grow in reverence and trust and love; but while they are coming nearer and nearer to perfection of character, they will feel more and more deeply their unlikeness to Christ, and have greater distrust of themselves and greater dependence upon God. As *these are growing up to the full stature of men and women in Christ Jesus,* they will be sought by others, and will be a help and blessing to all with whom they associate. The most Christlike professors are those who are the most kind, pitiful, and courteous; their convictions are firm and their

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characters strong; nothing can swerve them from their faith or allure them from their duty. RH I, 546

The Lord wants every one of us to have a deeper, richer experience in the knowledge of our Lord and Saviour Jesus Christ. He desires that we shall grow in knowledge, not earthward, but heavenward, upward to Christ our living Head. How high, how great is this knowledge to be? — To *the full stature of men and women in Christ Jesus.* We cannot grow too much, we cannot gather up too many of the precious rays of light that God sends us. The Lord wants every one of us to be sanctified through the truth. RH II, 373

Heavenly inspiration will have a part in the Christian experience, *and we shall grow to the full stature of men and women in Christ Jesus.* It is growth in knowledge of the character of Christ that sanctifies the soul. To discern and appreciate the wonderful work of the atonement, transforms him who contemplates the plan of salvation. By beholding Christ, he becomes changed into the same image, from glory to glory, as by the Spirit of the Lord. The beholding of Jesus becomes an ennobling, refining process to the actual Christian. RH II, 421

Those who would have the character of Christ must practice His teachings. They must study the Pattern. Then they will reveal a Christlike character in their association with one another, and their united influence will be exerted in helping to transform the character of others. They will drink in the sympathy of Jesus, and exercise the same forbearance, supporting, encouraging, and animating one another in the work, each being a vital member of the organized body, allied to Jesus, growing up into Christ, the living head, *unto the full stature of men and women.* RH II, 524

Day by day (church members) are to build their characters in accordance with Christ's directions. They are to abide in Him, constantly exercising faith in Him. Thus *they will grow up to the full stature of men and women in Christ.* RH V, 94-95

Step by step we are to advance, ever receiving and imparting, ever gaining a more complete knowledge of Christ, *daily approaching more closely the measure of the stature of the fulness of Christ.* RH V, 329

Those who will look long enough into the Divine Mirror to see and despise their unlikeness to the meek and lowly Saviour, will *have strength to overcome. All* who truly believe will confess and forsake their sins. They will cooperate with Christ in the work of bringing their hereditary and cultivated tendencies to wrong under the control of the Divine Will, so that sin shall not have dominion over them. Looking to Jesus, the Author and Finisher of their faith, *they will be changed into His likeness. They will grow up to the full stature of men and women in Christ.* ST IV, 203

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We are to keep the Lord ever before us. Those who do this, walk with God as did Enoch, and imperceptibly to themselves, they become one with the Father and with the Son. Day by day a change is wrought upon mind and hearts, and the natural inclination, the natural ways, are molded after God's ways and Spirit. They increase in spiritual knowledge, *and are growing up to the full stature of men and women in Christ Jesus.* YI 198

As we walk day by day in the light He sends us, in willing obedience to all His requirements, our experi-

ence grows and broadens *until we reach the full stature of men and women in Christ Jesus.* YI 635

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Chapter 19
Christ's Victory Means We Can Live Lives of Holiness

We may become pure and holy. ST I, 504

The present message — justification by faith — is a message from God; it bears the divine credentials, for *its fruit is unto holiness.* SM I,359

The faith of the genuine believer will be made manifest in *purity and holiness of character.* YI 122

Ample provisions have been made for all who sincerely, earnestly, and thoughtfully set about *perfecting holiness in the fear of God.* Power and strength, grace and glory, have been provided through Christ, *to be brought by ministering angels to the heirs of salvation.* RH II, 74

It was His aim to impart knowledge whereby men might increase in spiritual strength, *and advance in the way of obedience and true holiness.* RH II, 563

The holiness of His character is reflected by all who serve Him in spirit and in truth. RH III, 423

The life of the Christian is not barren; *he has his fruit unto holiness,* and the end is everlasting life. RH I, 525

Only through faith in Christ can the heart be made holy. YI 567

As God is holy in His sphere, so fallen man, through faith in Christ, is to be holy in his sphere. AA 559

The life of him in whose heart Christ abides, will reveal practical godliness. The character will be purified, elevated, ennobled, and glorified. Pure doctrine will blend with works of righteousness; *heavenly precepts will mingle with holy practices.* AA 560

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No repentance is genuine that does not work reformation. 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 whole-ness for God;* it is the entire surrender of heart and life to the indwelling of the principles of heaven. DA 555-6

God desires to manifest through you *the holiness, the benevolence, the compassion,* of His own character. DA 677

God calls for personal holiness. RH V, 101

It is sin that has dragged down and degraded the faculties of the soul; but through faith in Jesus Christ as our Redeemer, we may be *restored to holiness and truth.* ST III, 86

Jesus is the sin-bearer. He takes away our sins, and makes us par*takers of His holiness.* YI 226

He says, "I will write My law in their hearts." In those who come to Him in faith He will create *a divine principle of holiness which will rule in the soul,* enlightening the understanding and captivating the affections. ST IV, 71

God says, "A new heart will I give you." Every learner may be renewed *in knowledge and true holiness.*

ST IV, 396

As the sinner, drawn by the love of Christ, approaches the 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.* ST IV, 243

He desires us to walk before Him in holiness, bearing fruit to His glory. ST IV, 143

Willing and obedient, he is one of the number called by Inspiration "a royal priesthood, *an holy nation,* a peculiar people." ST IV, 15

God desires to recover that soul (degraded by sin), and to retrace upon it His *own image in righteousness and holiness.* MH 163

Receiving and imparting His blessings, we grow in grace, *increasing in strength and holiness.* ST IV, 234

Christ wants to give us a blessing that will make us holy. ST IV, 506

God satisfies the yearning desire of His children *for peace and holiness.* ST IV, 230

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It is His desire that we shall serve Him with heart and soul and strength, not only for a hope of heaven, but *in unselfishness, purity, and holiness* we may be a blessing to our fellow-men. ST IV, 211

"Let us," says the apostle, "cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness in the fear of God."* 2 T 375

The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 1 T 619

In His light shall we see light, until mind and heart and soul are *transformed into the image of His holiness.* 8 T 322

The soul polluted by sin, through divine power is recreated after the image of God *in righteousness and true holiness.* ST III, 59

All the followers of Christ bear fruit to His glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and *their fruit is unto holiness.* Their lives are elevated and pure. Right actions are unmistakable fruits of true godliness, and those who bear no fruit have no experience in the things of God. RH I, 443

When we confidingly take His proferred hand, and walk where He leads the way, He will lead us into the light; He will guide us into all truth, and will *clothe our lives with the beauty of holiness.* RH I, 430

Jesus, the King of that land, is pure and holy. He has commanded His followers, *"Be ye holy, for I am holy."* If we are hereafter to associate with Christ and sinless angels, we must here obtain a fitness for such society. RH I, 297

I have been shown that many are in the greatest danger of failing *to perfect holiness in the fear of the Lord.* Ministers are in danger of losing their own souls. Some who have preached to others, will themselves be cast away, because they have not perfected a Christian character. In their labor they do not save souls, and fail even to save their own. 2 T 511

We want a daily renewal of the grace of God in our hearts, that we may climb the ladder of perfection step by step, rising higher and higher in the way that leads *to heaven, to holiness, and to God.* RH V, 134

Those who truly love Christ will not be satisfied with a cheap experience. They will work out earnestly the characteristics of the divine pattern. Their hearts will seek for purity and *true holiness.* To such

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the Lord will reveal His grace, and will give power to win souls to heaven. RH V, 528

No man receives holiness as a birthright, or as a gift from any other human being. *Holiness is a gift of God through Christ.* 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. With clearer vision they behold eternal realities. They are adopted into God's family, and they become conformed to His likeness, changed by His Spirit from glory to glory. ST IV, 274

Jesus has made an infinite sacrifice, that we may build up our lives in pure, holy, upright deeds, and may grow up into *an holy temple for God.* RH II, 258

It is a knowledge of Christ as the sin-bearer, as the propitiation for our iniquities, that *enables us to live a life of holiness.* RH III, 267

Heaven looks with pleasure upon him who worships God *in spirit and in truth and in the beauty of holiness.* RH III, 240

The narrow path of holiness, the way cast up for the ransomed of the Lord to walk in, is illuminated by Him who is the Light of the world. RH III, 228

For Further Study:
RH I, 441
RH I, 519
RH II, 45
RH II, 240
RH II, 403
RH II, 516
RH III, 65
RH III, 132
RH III, 441
RH III, 445
RH IV, 527
RH VI, 69
ST I, 465
ST III, 301
ST III, 512
ST IV, 202
ST IV, 282
YI 280
YI 321
YI 363
YI 451
AA 51
SM I, 187
SM I, 313
SM I, 330
SM I, 379
SM II, 380
1 T 663
2 T 445
2 T 689

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Chapter 20
Christ's Victory Means We Can Reach Moral Perfection

The Spirit of God can enable them to reach this perfection of character. RH V, 547

The Lord has instructed me to say to His people, *Work for perfection.* RH V, 59

Lay aside every weight, and the sin that doth so easily beset, and run with patience the race set before you. *Press on toward perfection.* RH V, 219

Christ imputes His perfection and righteousness to the believing sinner *when he does not continue in sin,* but turns from transgression to obedience of the commandments. RH IV, 47

It was His mission to bring to men complete restoration; *He came to give them health and peace and perfection of character.* ST IV, 444

He made an offering so complete that *through His grace every one may reach the standard of perfection.* RH V, 332

The Lord gave Himself to die for us, that He might purify us from all iniquity. *He will carry on His work of perfection for us if we will allow ourselves to be controlled by Him.* ST IV, 66

Christ has given us no assurance that to attain to perfection of character is an easy matter. It is a conflict, a battle and a march, day by day. RH VI, 33

God would have us realize that as His delegated messengers we are to grow in grace and in the knowledge of Christ, *until we perfect a character that is in entire conformity to His will.* ST IV, 59

Perfection can be attained only through the grace given by God. He will be the efficiency of every soul who strives for clear, far-seeing moral faculties. ST IV, 48

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If man lays hold of the divine nature, working upon the plan of addition, *adding grace to grace in perfecting a Christian character,* God will work upon the plan of multiplication. He says in His word, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." 2 Peter 1:2. 6 T 148

Christ is the greatest Teacher that the world has ever known. And what is the standard that He holds before all who believe in Him? — "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. As *God is perfect in His sphere, so man may be perfect in his sphere.*

The ideal of Christian character is Christlikeness. There is opened before us a path of constant advancement. We have an object to gain, a standard to reach, that includes everything good and pure and noble and elevated. *There should be continual striving and constant progress onward and upward toward perfection of character.* 8 T 64

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.* COL 312

The true, humble, earnest Christian *will be receiving the mold of a perfect character,* and his heart will ever be conforming to the image of Christ. RH I, 236

We should daily obtain a deep and living experience in the work of *perfecting Christian character.* RH III,

444

Opportunity is now given you to improve and become perfect this side of the Judgment. RH I, 92

If we are connected with God, we shall humble our hearts before Him, *and be very zealous in the perfecting of Christian characters.* RH V, 517

The human agent is to compare his life with the character of Jesus Christ, and through the grace which He imparts to all true believers, *seek to reach the perfection of His example* who lived the law of Jehovah. ST III, 338

By repentance, faith, and obedience, *he may perfect a righteous character,* and through the merits of Christ, become a son of God. ST III, 330

Christ came to the world that we might become new creatures,

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created after the similitude of His own character; that we might have purity like the purity of God, *have perfection like His perfection.* ST III,59

The Lord has taken great care that everything should be grateful and pleasant to us, and yet how much greater effort He has made to provide us with that gift *whereby we may perfect a Christian character,* after the pattern of Christ. ST III, 47

Through constant watchfulness and prayer, *we may grow in grace, and perfect Christian characters.* RH I, 426

To those who love God it will be *the highest delight to keep His commandments,* and to do those things that are pleasing in His sight. SM I, 217

Heaven's perfection is to be your power. 9 T 21

Those who walk by faith are all the time *seeking for perfection of character by constant obedience to Christ.* RH II, 296

We must have living faith in Him, and trust Him implicitly, so *that we may reach the heights of wisdom and perfection that God would have us.* RH II, 303

He who fulfills the law in every respect, *demonstrates that perfect obedience is possible.* RH II, 506

God has bidden you to go forward to perfection. 5 T 71

... many of those who claim to believe the truth *are not striving as they should for perfection of character.* RH V, 360

He says to them, "Be ye therefore perfect, even as your Father which is in heaven is perfect." *And He says this because He knows that it is possible for them to reach perfection.* ST IV, 216

Every day we may advance in perfection of Christian character. For this Christ clothed His divinity with humanity. For this He came to the earth, and lived a life of suffering and privation. ST IV, 242

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

When Christ would define *the advancement possible for* us, He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." ST IV, 344

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When you look to Calvary it is not to quiet your soul in the nonperformance of duty, not to compose yourself to sleep, but to create faith in Jesus, faith that will work, purifying the soul from the slime of selfishness. When we lay hold of Christ by faith, our work has just begun. Every man has corrupt and sinful habits that must be overcome by vigorous warfare. SM II, 20

Be no longer content to remain dwarfs in spiritual things. *Let your aim be nothing short of perfection of Christian character.* 2 T 521

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.* SM I, 212

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. RH V, 471

Exact obedience is required, *and those who say that it is not possible to live a perfect life throw upon God the imputation of injustice and untruth.* RH VI, 519

We are not perfect; but it is our privilege to cut away from the entanglement of self and sin, *and go on unto perfection.* YI 421

Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" *and He has the power to make us perfect.* ST IV, 143

There is no safety nor repose nor justification in transgression of the law. Man cannot hope to stand innocent before God, and at peace with Him through the merits of Christ, while he continues in sin. *He must cease to transgress, and become loyal and true.* SM I, 213

Precious assurance! Glorious is the hope set before the believer *as he advances by faith toward the heights of Christian perfection!* RH VI, 281

Perform faithfully the preparatory work in the perfection of Christian character, and you will gain a grand, eternal victory. ST IV, 206

By receiving Christ and being conformed to His *will, man goes on to perfection.* ST IV, 94

In humility we shall correct every fault and defect of character; because Christ is abiding in the heart, we shall be fitted up for the heavenly family above. YI 143

102

The time of probation is given us *that we may perfect a character* fit for eternity. SM I, 318

For as God is perfect in His sphere, so man is to be perfect in his sphere. YI 118

"Be ye therefore perfect, even as your Father which is in Heaven is perfect." As *God is perfect in His sphere, so man may be perfect in his sphere.* 4 T 591

God requires the homage of a sanctified soul, which has prepared itself, by the exercise of the faith that works by love to serve Him. *He holds up before us the highest ideal, even perfection.* AA 566

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.* DA 311

And while we cannot claim perfection of the flesh, *we may have Christian perfection of the soul.* SM II, 32

Great light has been given to the people of God. *Let our people awake, and go forward to perfection.* SM II, 47

The disciples of Christ are to bring the perfection of His character into their characters. ST IV, 150

Perfection of character is offered to fallen man through the righteousness of Christ ... *Every power of the renewed soul must be put to the stretch that the character may be fashioned after the divine Pattern.* ST II, 434

Through the merits of Christ, through His righteousness, which by faith is imputed unto us, *we are to attain to the perfection of Christian character.* 5 T 744

The humble, self-sacrificing followers of Jesus will *pass on to perfection,* leaving behind the indfferent and lovers of the world. 1 T 609

Glorious is the hope before the believer as he advances by faith toward the heights of Christian perfection! AA *533*

If you make God your strength, you may, under the most discouraging circumstances, *attain a height and breadth of Christian perfection which you hardly think it possible to reach.* 4 T 567

Through repentance, faith, and good works, *we may perfect a Christian character;* and through the merits of Christ we may claim the privileges of sons and daughters of God. YI 441

103

Probation is soon to close, and God's people need to humble their hearts before Him, seeking Him with humility of mind *for grace to perfect a righteous character.* RH V, 544

You may attain to excellence and perfection of character; you may go through this world without being stained and blackened with the sins that taint and corrupt it; and when you are brought in contact with the evil of this world, you may escape them if you choose. ST I, 58

The sense of sins forgiven will bring that peace that passeth all understanding. *There will be an earnest striving to overcome all that is opposed to Christian perfection.* YI 525

Every day we should make advancement in gaining perfection of character, and this we shall certainly do if we press toward the mark of the prize of our high calling in Christ Jesus. YI 496

... the servant of Christ must follow in the footsteps of his Master *if he would reach to the perfection of this wonderful, glorious Pattern.* YI 377

In order to perfect Christian character, we must dwell upon the perfection of Christ, and as we behold His matchless charms, we shall desire to be like Him, and become changed, reflecting more and more of His spirit of love. ST II, 423

... we need the blood of Christ to cleanse us from sin, *the grace of God to bring us to perfection.* ST II, 160

The honor of Christ must stand complete in the perfection of the character of His chosen people. He desires that they shall represent His character to the world. ST III, 434

The living God has given us in His law a transcript of His character, and this law He calls upon us to obey, saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect." *As God is perfect in His high sphere of action, so man may be perfect in his human sphere.* ST III, 335

The injunction of Christ is, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." *He here shows us that we may be as perfect in our sphere as God is in His sphere.* 4 T 455

Soon we shall be in our promised home. There Jesus will lead us beside the living stream, flowing from the throne of God, and will explain to us the dark providences through which on this earth He brought us *in order to perfect our characters.* 8 T 254

104

The work of sanctification must go on, not by impulse, but by steady, healthful advances, *progressing toward perfection.* RH III, 235

Christ is the light of life, and He designs that all who follow Him shall represent Him in character, *and show His all-sufficiency and perfection.* RH III, 125

Only believe, only be doers of the word, *and you may be able to touch every perfection of His being. You are one with Christ, as He is one with the Father.* RH III, 74

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

Living faith will be made manifest in a Christ-like character, *and in perfect obedience to all His requirements.* RH III, 73

Here is the standard which all must reach who enter the heavenly city. *The end of our faith is the perfection of human character the sanctification of the entire being.* RH IV, 339

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Wonderful are the possibilities placed before us, *and to these possibilities we may attain* by studying and practising the truths of the Word of God. ST IV, 336

It was His mission to bring to men complete restoration; He came to give them *health and peace and perfection of character.* MH 17

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. ST II, 460

There is hope for every one of us, but only in one way, and that is by binding ourselves to Christ, and exerting every energy to attain to the perfection of His character. 5 T 540

By the wedding garment in the parable is represented the *pure, spotless character which Christ's true followers will possess.* COL 310

They (those that have been bought by the price of His life) are to increase in the knowledge of the divine will, and constantly improve in intellect and morals, *until they shall attain to a perfection of character but little lower than that of the angels.* 4 T 563

105

As long as I am faithful in reproving sin, and in presenting before the people the perfection of Christian character, Satan's enmity will be stirred against me. RH I, 361

The law of God given from Sinai is a copy of the mind and will of the Infinite God. It is sacredly revered by the holy angels. *Obedience to its requirements will perfect Christian character, and restore man, through Christ, to his condition before the fall.* RH I, 288

(Not all members of the church) realize that it is their privilege and duty to reach *the high standard of Christian perfection.* RH V, 239

Temptations will come, and it will be only through constant trust in his Redeemer that *perfection of Christian character can be attained.* ST III, 27

Every day we may advance in perfection of Christian character. MH 503

God desires us to reach the standard of perfection made possible for us by the gift of Christ. He calls upon us to make our choice on the right side, to connect with heavenly agencies, to adopt principles that will restore in us the divine image. MH 114

True religion will lead its possessor on to perfection. 3 T 538

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Chapter 21
Christ's Victory Means We Can Reflect The Moral Image of God

What a character was that of Christ! By *beholding Him, we shall become changed into His image, from character to character.* ST III, 265

It is by beholding the loveliness of the character of Christ that *we are to be changed into His image.* ST II, 370

The believer is to study the life and character of Christ, that *by beholding he may become changed into His divine image in life and character.* ST III, 40

There is need of a humbling of self, *that Christ may restore the moral image of God in man.* RH V, 449

Christian worth does not depend upon brilliant talents, lofty birth, wonderful powers, but on a clean heart, — a *heart which, purified and refined, reflects the image of divinity.* RH V, 92

Lift Him up, higher and still higher, *that by beholding Him, you may be changed into the same image*. RH V, 127

Constantly beholding Christ, he will be changed into the same image from character to character. RH V, 329

Look not at those around you. Look instead at the only perfect pattern, the man Christ Jesus. Beholding Him, you *will be changed into the same image.* YI 548

Sinful and worthless creatures though we are, through a vital connection with Christ we yet may be renewed in knowledge and true holiness, *and thus reflect the glory and image of our Creator and Redeemer.* RH III, 92

He suffered all this that He might rescue man from moral degradation, and *restore to the soul the lost image of God.* RH III, 145

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Let the work begin, that the heart may be softened, and *that Christ may mold and fashion you after His own divine image.* ST II, 466

If we are partakers of the divine nature, *we shall reflect in life and character the image of our divine Lord.* We cannot be indolent in seeking this perfection of character. ST II, 154

With the power and efficacy brought by the Holy Spirit (Christians) are to carry forward His plan *for the restoration of the divine image in humanity.* RH V, 17

By beholding the character of their Redeemer, (youth of today) will *become changed into His image, having His mind,* and being partakers of the divine nature. YI 198

No one can be truly righteous *unless his soul reflects the image of God....* YI 182

Young friends, Jesus can renew His image in your soul, but it must be by your consent and cooperation. YI 66

Jesus came to our world to correct mistakes, *to restore the moral image of God in man.* ST IV, 57

He was rejected, maligned, crucified, *that we might reflect His image, and be made perfect in His righ-*

teousness. ST II, 195

The Christian life is constantly an onward march. Jesus sits as a refiner and purifer of His people; and *when His image is perfectly reflected in them,* they are perfect and holy, and prepared for translation. 1 T 340

The more man views his Saviour, and becomes acquainted with Him, *the more he will become assimilated to His image, and work the works of Christ.* 4 T 488

Christ is our example. *By beholding Him we are to be changed into His image, from glory to glory, from character to character.* SM I, 172

The experimental knowledge of God and of Jesus Christ whom He has sent, *transforms man into the image of God.* It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. COL 114

We must look away from self to Jesus, for He has provided that we may have joy and peace in the Holy Ghost; and *as we behold the matchless charms of Christ, we shall be changed into the same image.* ST II, 321

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It is the glory of the gospel that *it is founded upon the principle of restoring in the fallen race the divine image* by a constant manifestation of benevolence. 9 T 254

Looking unto Jesus, the author and finisher of his faith, *(the Christian) is changed into the same image.* RH IV, 120

We must study the life of Christ, and imitate the divine Pattern. *We must dwell upon the perfection of His character, and be changed into His image.* RH VI, 297

By beholding we become changed. *Through close study and earnest contemplation of the character of Christ, His image is reflected in our own lives.* RH VI, 325

The words of Christ will fall with living power upon obedient hearts; *the perfect image of God will be reproduced,* and in heaven it will be said, "Ye are complete in Him." ST IV, 243

Beholding Christ, we are to become changed into His image, reflecting His light to the world. ST IV, 149

He would lift man from the lowest degradation of sin up to purity again, *and restore to him his moral image.* ST II, 147

Fasten your eyes upon Jesus, dear friends, and *by beholding you will become assimilated to His image.* ST II, 157

Jesus ascended to the Father as a representative of the human race, and *God will bring those who reflect His image to behold and share with Him His glory.* ST II, 182

But if the mind dwells upon the perfect life of Christ, and the thoughts and conversation are centered upon Him, *we shall be changed to the same image.* ST II, 209

Beholding Him, *we may be changed into His image.* ST IV, 112

In the fallen race the very image of God is to be reflected. ST III, 434

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. RH V, 42

The Son of God was given that we might be renewed, refined, elevated, ennobled, *that God might see His*

image restored in the heart of man. RH III, 496

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The more man views his Saviour, the more will he become *assimilated to His image,* and work the works of Christ. RH III, 506

As we behold Christ, *we shall be changed into His image,* and made fit to meet Him at His coming. RH III, 484

It becomes all who expect to see Jesus as He is, to follow Him dai*ly, in order that their characters may be molded after the divine image.* RH III, 255

Satan strives to hold them. He assails them with various temptations; but *the Spirit works to renew them after the image of Him who created them.* RH III, 241

There is no safety for any of us except as we daily receive a new experience in looking unto Jesus, the author and finisher of our faith. *Day by day we are to behold Him, and to become changed into His image.* RH III, 204

The word of Christ will fall with living power upon obedient hearts; and through the application of divine truth, *the perfect image of God will be reproduced,* and in heaven it will be said, "Ye are complete in Him." Col. 2:10. 6 T 167

By beholding you may become changed into the divine image. RH III, 193

To each one who will receive Him He is the hope of glory. *Looking to Him, we reflect His image to all around* us. RH III, 397

You are in the service of God, and *Jesus is waiting to restore to you His moral image.* He loves you. He knows that your temptations are strong; but He is by your side, in order to make a way of escape, that you may be set free from the snares of the enemy. RH III, 360

Christ came to the world to bring back the character of God to man, and *to retrace on the human soul the divine image.* RH III, 349

Christ longs to reshape the marred human character, *to restore the moral image of God in men.* RH III, 299

God calls upon you to behold the glory of His character, that *by beholding, you may become changed into His image.* RH II, 55

The Lord has made it possible for us to have a righteous character in this life, *that we may reflect the image of Christ to the world,* and bring hope and joy to others. RH II, 485

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It is in looking to Jesus and beholding His loveliness, having our eyes steadfastly fixed upon Him, that we become *changed into His image.* RH II, 453

All who have made Christ their refuge will reflect His image, and they will be like Him; for they shall see Him as He is. They are to be presented to Him without "spot, or wrinkle, or any such thing." RH II, 430

Those who behold Jesus become changed to His image, become assimilated to His nature; and the glory of God that shines in the face of Jesus is reflected in the lives of His followers. RH II, 429

By beholding Him, *we may become changed into the same image.* Faith, love, and holiness will grow in the soul. ST IV, 111

The reception of this gift will eradicate from the heart all selfishness, and *transform its possessor into the image of Him who abides in the heart by faith.* RH III, 149

By beholding we become changed. *The more you contemplate the character of Christ, the more you will become conformed to His image.* RH I, 437

There should be but one interest in the church; one desire should control all, and that is *the desire to conform to the image of Christ.* RH II, 460

He who is conformed to the image of Christ will possess His grace, and will help to strengthen every brother in the faith. RH III, 442

From the root of true humility springs the most precious greatness of mind, -greatness *which leads men to conform to the image of Christ.* RH III, 464

Those who have, by beholding, *become changed into the moral image of Christ, will* put on the immortality and incorruption at His appearing, and will be caught up to be forever with the Lord. RH II, 425

Every faculty and power of our nature must receive the imprint of Christ's signature. We must become partakers of the divine nature. *By beholding, we become changed into His image.* RH II, 359

Those who believe in Christ will reveal it in their life and character. *By beholding Christ they will be changed into His image,* and Christ will be represented to the world by His followers. RH II, 464

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If we are obedient children of Christ, we shall show our love to Him, and to His children; for all who seek to imitate the lovely Pattern *will reflect the moral image of God.* RH II, 252

Christ represented the Father to the world, and He represents before God the chosen ones *in whom He has restored the moral image of God.* They are His heritage. ST IV, 40

Follow righteous principles of action, which with their refining, ennobling influence *will restore in man the moral image of God.* ST IV, 188

Repentance is the only process by which infinite purity *reflects the image of Christ* in His redeemed subjects. ST IV, 391

If men would but receive Him as their personal Saviour, He promised to restore *to them the image of God,* and to redeem all that had been lost through sin. RH II, 355

By studying the life of Christ, and by patterning after His character, *we may be changed into the same image.* RH II, 291

Christ had died that *the moral image of God might be restored in our souls,* and might be reflected to those around us. RH II, 283

Souls that have borne the likeness of Satan, *have been transformed into the image of God.* The change is itself the miracle of miracles. ST IV, 419

By beholding, by "looking unto Jesus, the author and finisher of our faith," *we become changed into the same image.* ST II, 43

The spiritual life will not be dwarfed. *The heart will glow with the impress of the divine image, for it will be in close sympathy with God.* ST II, 48

He is charmed with the power from God which transforms selfish human beings into the divine image... ST II, 88

As (the sinner) beholds the Lamb of God, which taketh away the sins of the world, *he grows to love Him, and by beholding he becomes changed into His image.* ST II, 396

If we occupy our thoughts in contemplating His love and mercy, we shall reflect the same in our life and character; for *by beholding, we become changed.* ST I, 325

Heaven can be attained by every one of us if we strive lawfully, doing the will of Jesus and *growing into His image.* ST I, 455

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... By beholding Jesus, talking of His love and perfection of character, *we become changed into His image.* MH 492

God is continually at work to elevate the character, and to *stamp it with His own moral image.* YI 304

Lose sight of self by beholding Christ. Then you will be *changed from glory* to *glory into His image.* ST IV, 167

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SECTION IV

The Fullness of Power

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Chapter 22
The Victorious Christ Sends Us Power

Power To...

Of himself man has not strength to wrestle with the powers of darkness. Therefore Christ clothed His divinity with humanity, and came to this earth that He might co-operate with man. To those who will receive Him and trust in His power to save, He imparts the virtue of His righteousness. He gives them *power to become the sons of God.* "The Word was made flesh, and dwelt among us,. . . full of grace and truth ... And of His fulness have all we received, and grace for grace.". . .

The great grand work of perfecting character cannot be accomplished without the help that He is always ready to supply ... In the work of developing and strengthening the faculties of body and mind, men must constantly receive Power from on high.... ST IV, 200

In the cities and nations of our world, there will be found among unbelievers a remnant who will appreciate the blessed Word, and who will receive the Saviour. Christ will give men and women *power to become the sons and daughters of God.* RH V, 88

Those who strive sincerely to break from the grasp of the enemy, and with full purpose of heart seek to know and obey the commandments of God, will be given *power to become the sons and daughters of God.* Their search after the things of heaven will be rewarded. RH V, 130

To all who believe on Him, *He gives power to become the sons of God.* Thus the heart becomes the temple of the living God. SM I, 227

Christ came to this world to live a life of perfect obedience to the laws of God's kingdom. He came to uplift and ennoble human beings, to work out an enduring righteousness for them. He came as a medium through which truth was to be imparted. In Him are found all the excellencies necessary to absolute perfection of character. To those who receive Him, He *gives power to become the sons of*

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God ... Christ came to our world to live a life of stainless purity, thus to show sinners that in His strength they, too, can obey God's holy precepts, the laws of His kingdom. RH VI, 261

To all who receive Him He gives *power to become the sons of God.* Only by obtaining this power can we gain perfection of character. We can be partakers of the divine nature. In the strength of the Redeemer, we can live pure, noble, helpful lives ... *He has power to imbue us with the faith that works by love and purifies the* soul. RH V, 127

God declares, "Him that cometh to Me I will in nowise cast out" (John 6:37); and those who in sincerity present themselves before Him will be pardoned and justified, and *will receive power to become the sons of God.* 8 T 102

Jesus came to our world to *bring divine power to combine with human effort.* When God unites His power with man's effort, the work is brought to perfection. God wants to do great things for His people; and if we only have faith in Him, He will work for us mightily. RH II,304

By living a sinless life, He testified that every son and daughter of Adam can resist the temptations of the one who first brought sin into the world. *Christ brought men and women power to overcome.* SM I, 226

Make an unreserved surrender to God. To know that you are striving for eternal life will strengthen and comfort you. *Christ can give you power to overcome.* By His help you can utterly destroy the root of selfishness. YI 568

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. SM I, 223

The *power we have to overcome Satan* is the result of Christ working in us to will and to do of His good pleasure. 6 T 399

He will give us power to *overcome.* Of yourselves you can not create this power. Place yourselves as humble seekers at the feet of Jesus, and He will give you the strength you need. RH V, 147

"God with us" is the surety of our deliverance from sin, *the assurance of our power* to *obey the law of heaven.* DA 25

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Christ came to this world to bring man power to obey. He came in human nature that He might know the temptations and trials to which man is subjected. He who accepts Christ as a personal Saviour will receive divine aid in the struggle against sin. Through the merits of the Saviour, he will become an obedient subject of God's kingdom. In the strength of Christ he will overcome every temptation of the enemy. ST IV, 372

We must come to Christ for pardon. He will take our guilt upon His own soul, and will justify us before God. And not only will He free us from sin, but He will give us *power to render obedience to God's* will. ST

III, 325

A knowledge of the riches of His grace will ennoble and elevate the human soul, and through connection with Christ it will become a partaker of the divine nature, and *obtain power to resist the advances of Satan.* 4 T 422

Of every one He expects loyalty, and *to every one He grants power according to the need.* In his own strength man is strengthless; but in the might of God he may be strong to overcome evil and to help others to overcome. Satan can never gain advantage of him who makes God his defense ... The righteousness of Christ alone can give *you power to stand against the tide of evil* that is sweeping over the world. RH VI, 374

God calls for willing service — a service inspired by the love of Jesus in the heart. God is never satisfied with halfhearted, selfish service. He requires the whole heart, the undivided affections, and *a complete faith and trust in His power to save from sin....* SM I, 108

Genuine faith works by love, and purifies the soul. There is a faith that has *power to cleanse the life from sin.* ST II, 360

The light that shines from the Son of God on Calvary can lead every wanderer home. *There is power in Him to purify the heart and transform the character.* SM I, 319

(Christ's followers) ask God for Christ's sake to help them, and they receive the help they ask for. They are gifted by God with power to see the love and wonderful charms of Christ. RH IV, 239

He can give you power to correctly represent Him to the world. RH II, 318

Through Him comes *the power by which the character may be reshaped,* and the soul renewed to bear the moral image of God. RH III,308

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Christ clothed His divinity with humanity, and lived a life of prayer and self-denial, and of daily battle with temptation, that He might help those who to-day are assailed by temptation. *He is our efficiency and power ...* Faith in the word of God and in the *power of Christ to transform the life* will enable the believer to work His works, and to live a life of rejoicing in the Lord. 9 T 279

The contemplation of Him who loved us and gave Himself for us, will make the life fragrant, and give *power to perfect a Christian experience.* RH VI, 234 and ST IV, 511

Our standard has been too low, and may the Lord help us that we may come as we are, and learn of His righteousness, that *through His power we may be enabled to keep the commandments of God.* RH II, 584

Power That Is:

All pervading, controlling, converting, keeping, life-giving, living, molding, quickening, renewing, renovating, sanctifying, spiritual, subduing, transforming, uplifting, vital, and vitalizing.

True religion has an *all-pervading* power. It gives tone to everything man does. 5 T 124

The principles of the gospel should *have a controlling power over* us, that we may have the mind that was in Christ, and be pure as He was pure. RH II, 406

The *converting power* of Christ is the agency that will overcome our individual defects of character, and make us laborers together with God. By the truth held in its purity souls will be reached who could not otherwise be influenced to obey. The Holy Spirit is to be our counselor and guide in every branch of the work. The will of God made manifest in the life reveals *the power of the Word to overcome the natural traits of character, and to change the believer "from glory to glory, even as by the Spirit of the Lord."* RH V, 497

The Lord has determined that every soul who obeys His word shall have His joy, His peace, His continual keeping power. RH IV, 230

In God there is power; in Him there is strength. If they will take hold upon it, *the life-giving power of Jesus* will stimulate every one who has named the name of Christ. 3 T 473

The child of God will not rest satisfied until he is clothed with the righteousness of Christ, and *sustained by His life-giving power.* When he sees a weakness in his character, it is not enough to confess it again

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and again; he must go to work with determination and energy to overcome his defects by building up opposite traits of character. He will not shun this work because it is difficult. Untiring energy is required of the Christian; but he is not obliged to work in his own strength; divine power awaits his demand. Every one who is sincerely striving for the victory over self will appropriate the promise, "My grace is sufficient for thee.". . . It may cost a severe conflict to overcome habits which have been long indulged, but we may triumph through the grace of Christ. RH I, 433

We are to despair at nothing in the line of progression. Moral and spiritual perfection, through the *grace and power of Christ,* is promised to all who believe .... When we live this prayer, we are brought unto close contact with Christ; *at every step we touch His living power.* In our behalf He sets in operation the all-powerful agencies of heaven. RH V, 239

We are to have our tastes, inclinations, ambitions, and passions all subdued, and brought into harmony with the mind and spirit of Christ. This is the very work that the Lord is willing to do for those who believe in Him. *Our life and deportment are to have a molding power in the world.* The Spirit of Christ is to have a controlling influence over the life of His followers, so that they will speak and act like Jesus. Christ says, "The glory which thou gavest me I have given them." RH II, 315

Christ's true followers are made complete in Him, because He gives them His Spirit. The blessed hope of seeing Christ as He is, and being with Him, *work in mind and heart like a quickening power,* cleansing away impurity and depravity. RH V, 132

Paul taught that religion is a practical, saving energy, a principle wholly from God, *a personal experience of God's renewing power upon the soul.* AA 451

When they see in themselves sins and wrongs that must be confessed and renounced, they must exercise faith that when they repent of their sins, God forgives; that *renovating power is given to the* soul. By faith, living faith, the victory will be gained. RH II, 372

God Himself has plucked men as brands from the burning, *and through the sanctifying power of His truth,* He has trained the children of wrath to be the children of light, that they might cooperate with Him in life and character, by precept and example, and reveal His miracle of grace that has filled the angels with astonishment and joy. RH II, 360

If they thus cooperate with God, *He will clothe them with spiritual power.* RH V, 102

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What an incomparable love is this! a theme for the most profound meditation! the amazing love of God for a world that did not love Him! *The thought has a subduing power upon the soul,* and brings the mind into captivity to the will of God. RH I, 335

The transforming power of Christ's grace will mold the one who gives himself to God's service; for God is bound by an eternal pledge *to supply power and grace to every one* who yields himself to be sanctified by obedience to the truth. RH VI, 457

(Jesus) came that the fallen sons and daughters of Adam might be recovered from the effects of Adam's transgression and fall, and, *through His divine, uplifting power,* become sons and daughters of God. ST III, 195

To be converted daily is to renew the soul's life by *receiving vital power from Christ,* as the branch receives nourishment from the vine. The growth of every Christian is from within, not from without. RH II, 544

Not until Christ's life is *a vitalizing power in our lives* can we be strong to resist the temptations that assail us from within and from without. We need to press close to the side of Christ. We need to be sure that we are wearing His yoke of restraint and obedience. Then we shall be safe, because we are on the Lord's side. His truth is in our hearts, and we find His yoke easy and His burden light. *We are strong in the Lord and in the power of His might.* ST IV, 249

Divine Power

Christ does not find His subjects fitted for His kingdom, but *He qualifies them by His divine power.* Those who have been dead in trespasses and sins are quickened to spiritual life. The faculties which God has given them for holy purposes are refined, purified, and exalted, and they are led to form characters after the divine similitude. RH III, 241

With His long human arm He encircled the race, while with His divine arm He grasped the throne of the Infinite, bringing to fallen *man divine power* to cooperate with his human effort ... Divine power will be given us to combine with our human capabilities. RH IV, 119

Divine power is placed upon man, that he may become a partaker of the divine nature, having escaped the corruption that is in the world through lust. This is why repenting, believing man can be made the righteousness of God in Christ. SM I, 256

The only-begotten Son of God came to our world as a man, to reveal

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to the world the fact that men *through divine power could keep the law of God. ST III, 30*

Man never could have overcome the power of appetite unless Christ had overcome in his behalf; but now man may obtain the victory. Christ came to bring *divine power to unite with human effort,* so that although we have been debased by perverted appetite, we may take courage, for we are prisoners of hope. We are not required to overcome in our own strength; by living faith *we can grasp the hand of Infinite Power,* and when Satan comes with his temptations, we can point to the cross of Calvary, and say, "Christ died for me; in His name I can and will overcome. ST II, 400

By living faith, the Christian places *entire dependence on divine power,* expecting that God will will and do that which is according to His good pleasure. ST III, 98

Living faith grasps the hand of divine power, and faith is an anchor to the soul both sure and steadfast, entering into that which is within the veil. John says, "This is the victory that overcometh the world, even our faith." He describes the great multitude who shall stand before God as overcomers. ST III, 205

Faith is our defense, for it connects our human weakness with divine power. RH I, 394

Christ has thrown His divine arm around the human race. *He has brought His divine power to man* that He might encourage the poor, sin-sick, discouraged soul to reach up for a higher life. RH II, 310

We are witnesses for God as we reveal in ourselves *the working of a power that is divine.* MH 100

... Christ redeemed (man) from the condemnation of the law, and *imparted divine power,* and through man's cooperation, the sinner could be restored to his lost estate. ST IV, 528

We are to be *quickened under the influence of the divine power,* that will not only strengthen us, but attract our minds from the dust and rubbish of earth, that will set us free from the polluting, deceiving influences of the world, so that we may contemplate heavenly things. Through this influence our hearts are to be purified, our affections sanctified, and set not upon earthly things but upon heavenly things. ST III, 53

The same Jesus that walked with His disciples, that taught them upon earth, that toiled and suffered in His human nature, *is with us in His divine power.* He is at our right hand to help in every emergency. RH III, 13

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The promises are full and broad and deep. They encourage our faith; for has not God pledged His word *to combine His divine power with our human efforts,* that we may overcome by the blood of the Lamb and the word of our testimony? RH IV, 213

Nothing but divine power can regenerate the human heart and character, and imbue the soul with the love of Christ, which will ever manifest itself in love to those for whom He died. RH III, 102

God will work with us if we will only engage in healthy action. We must feel the necessity of *uniting our human efforts and zealous action with divine power.* We can stand forth in God, strong to conquer. 3 T 46

Shall men who have received the knowledge of the truth line upon line, precept upon precept, here a little and there a little, show but little appreciation of Him who came to the earth *that His divine power might be the heritage of every believing soul?* It was thus that the divinity of Christ was to become effectual in the salvation of the race, and the intercession of our great High Priest avail before the throne of God. 9 T 105

The Saviour comes very near to those who consecrate themselves to God. If ever there was a time when we needed the working of the spirit of God upon our hearts and lives, it is now. *Let us lay hold of this divine power* for strength to live a life of holiness and selfsurrender. 9 T 166

Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness. But Christ, after having redeemed man from the condemnation of the law, *could impart divine power to unite with human effort.* PP 64

His love for fallen man was so great that He made an infinite sacrifice that He might reach him in his degradation, and *through His divine power* finally elevate him to His throne. But it rests with man whether Christ shall accomplish for him that which He is fully able to do. 4 T 32

... The whole mind must be molded by the Holy Spirit. *Divine power will combine with human effort,* when we seek earnestly to be complete in Christ Jesus. YI 192

Unlimited Power

Through the merits of Christ we have *access to the throne of infinite power.* ST II, 190

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God wants us to be in earnest , He wants us to be happy. When He gave Christ to the world, He gave all Heaven in that one priceless gift. He opened up to us *all the treasures of His power and grace. By living faith we may grasp the hand of Infinite power.* We may be so connected with the God of Heaven that His grace may be found sufficient in every emergency of life. ST II, 293

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 VI, 82

The work of righteousness is to be wrought in you through the mighty power that God has given. When in weakness and feebleness you say, "Lord, I lay hold upon thee," *power from above will be given you... the three great powers of heaven* pledged themselves to cooperate with you in your efforts to live the new life in Christ. RH V, 142

To human beings striving for conformity to the divine image, there is imparted an outlay of heavenly treasures, an excellency of power, that will place them higher than even the angels who have never sinned. ST IV, 243

There is a reservoir of power at our command, and we are not to remain in the dark cold sunless cave of unbelief; or we shall not catch the bright beams of the Sun of Righteousness.

To be a Christian requires more than a profession of faith. There must be an earnest effort to conquer through the grace freely given of God. RH III, 14

Christ's death and resurrection have *opened before every soul an unlimited source of power* from which to draw. *This power will enable you to overcome* the most objectionable traits in your character. God's supply of grace is awaiting the demand of every sin-sick soul. It will heal every spiritual disease. By it hearts may be cleansed from all defilement. It is the gospel remedy for the curse of sin. It unites human beings with Christ in the performance of good works, enabling them to run in the path of obedience, representing to the world the meekness and lowliness they have learned from the Saviour. RH IV, 349

Let us connect with Christ, and then *we shall have a power that the world cannot give, or take away.* RH II, 309

If by faith we will lay hold of the heavenly provision, *the greatest powers in the universe will* enable us to make complete our triumph over Satan and sin. RH V, 530

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Would that you could conceive of the rich supplies of grace and power awaiting your demand. Those who hunger and thirst for righteousness will be filled. 5 T 17

The *power of an ever-abiding Saviour is greater now than ever before, because the emergencies are greater;* and yet we are weak in spiritual life and experience. ST II, 519

We are to go on to perfection, reflecting the light of Christ more and more, and bringing all that it is possible of *the spirit and power of Heaven* into our lives. We are to seek the salvation of souls around us. ST II, 297

If we commit the keeping of our souls to God in the exercise of living faith, His promises will not fail us; for *they have no limit but our faith. ST* I, 415

. To us has been given the high privilege of living as Christ lived. Our life is to be hid with Christ in God. Then we shall have richest blessings of heaven to impart to those in need. From the indwelling Saviour we shall receive each day *a fresh supply of grace and power.* RH IV, 326

It is our privilege to believe that His blood is able to cleanse us from every spot and stain of sin. *We must not limit the power* of the Holy One of Israel. RH V, 469

God has power in reserve for us. Those who are reaching out for help, exercising faith in Jesus, will receive it.

Divine power will cooperate with human effort. Brethren, the gates are open, and the glory of God is shining for every soul who looks to Heaven in times of trial and perplexity. ST II, 307

All Power

As Christ, in His humanity, sought strength from His Father, that He might be enabled to endure trial and temptation, so are we to do. We are to follow the example of the sinless Son of God. Daily we need help and grace and *power from the Source of all power.* RH V, 243

While we look to Jesus as *the source of all power,* we shall not fail to receive help in every time of need, "for it is God which worketh in you both to will and to do of His good pleasure." RH II, 257

The soul must be emptied of self, that Christ may pour His Spirit into the vacuum. Christ must be chosen as the heavenly guest. The will must be placed on the side of God's will. Then there is a new heart, and new, holy resolves. It is Jesus enthroned in the soul that

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makes every action easy in His service. He is the fountain of all righteousness, the source of all happiness, *the reservoir of all power.* ST II, 458

We are to remember that human beings are fallible and erring, and that *He who has all power is their strong tower of defense.* In every emergency they are to feel that the battle is His. His resources are limitless, and apparent impossibilities will make the victory all the greater. RH VI, 392

Christ is our refuge, our source of strength. In Him *all power is provided for us* if His word abide in us, and it is for us to choose whether we will serve God or Baal. ST III, 269

Available Power

You need power, and *this power God is willing to give you without stint,* if you will go to Him, and take Him at His word. RH IV, 503

The Lord wants to give power to His people. He wants them to rejoice in the God of their salvation. He wants them to be conformed to His image, that when He comes, He may receive them to Himself. ST I, 494

His power awaits the demand of those who would overcome. The reprover (human agent) is to animate his hearers so that they shall strive for the mastery. He is to encourage them to struggle for deliverance from every sinful practice, to be free from every corrupt habit, even if his denial of self is like taking the right eye, or separating the right arm from the body. No concession or compromise is to be made to evil habits or sinful practices. SM I, 380

God stands ready to furnish His children with light and grace and power. ST IV, 131

The Redeemer of the world came from Heaven to help man in his weakness, that, in *the power which Jesus came to bring him,* he might become strong to overcome appetite and passion, and might be victor on every point. 3 T 488

The *power that came to Christ* as a representative of the human race will come to every member of the human family who will make God his strength. YI 438

To young men and young women, as well as to those who are older, *God will give power from above.* YI 532

The life of Christ is an example of what a Christian can do *with*

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the powers given him of God. Do not become discouraged because your gift is not so large as that of some one else. Cheerfully give what you have, and God will bless your efforts. As you press close to the bleeding side of Christ, you will be actuated by His Spirit, and your heart will respond to His call. You will work as He worked, revealing His loving, unselfish spirit. Your faith will be strong, working by love and purifying your soul. *Strengthened by power from above,* you will be enabled to meet the Lord's requirements, applying yourself resolutely to irksome tasks and self-sacrificing deeds for the Master's sake. RH III, 414

The Sabbath given to the world as a sign of God as the Creator is also the sign of Him as the Sanctifier. *The power that created all things is the power that recreates the soul in His own likeness. To* those who keep holy the Sabbath day it is the sign of sanctification. True sanctification is harmony with God, oneness with Him in character. It is received through obedience to those principles that are the transcript of His character. And the Sabbath is the sign of obedience. He who from the heart obeys the fourth commandment will obey the whole law. He is sanctified through obedience. 6 T 352

It is wonderful how strong a weak man may become through faith in the power of God, how decided his efforts, how prolific of great results. ST I, 36

To every one who surrenders fully to God is given *the privilege of living without sin,* in obedience to the law of heaven. RH V, 277

Christ came to this world to show that by receiving power from on high, man can live an unsullied life. MH 25

Our thoughts, if stayed upon God, will be guided by divine love and power. ST IV, 512

When we thus *grasp the power of Infinity,* and come to Christ saying, "In my hand no price I bring; simply to thy cross I cling," then divine agencies can cooperate with us to sanctify and purify the life. RH V 492

But if you confess your sins before God, and *take hold of His power,* sophistry will have no power over you. RH V, 151

By dying on the cross, Christ gave His life as an offering for sin, that *through His power man might turn from his sins,* be converted, and become a laborer together with God. ST III, 467

Let us lay hold of the power that has been provided to make it possible for us to gain eternal life. RH IV, 286

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Miscellaneous

(Christ) came to bring us the message and means of deliverance, an assurance of salvation, not through the abrogation of the law, but *through obedience made possible by His merits.* RH IV, 405

If you are sowing faith, rendering obedience to Christ, *you will reap faith and power for future obedience* .... It is our privilege and duty to walk even as Christ walked; for "he that saith he abideth in Him ought himself also so to walk, even as He walked.". . . Through faith in Christ, and obedience to the requirements of His law, we are offered a life that shall run parallel with the life of God. RH II, 485

Those who believe in Christ possess the character of Christ, have the love of Christ, are one with Him. They lean on Christ as their only staff and sufficiency. They are Christ's living witnesses. By their spirit, by their words, by their deportment, by their courtesy, by all their actions, *they testify to the power of Christ.* RH III, 343

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 God. RH V, 401

If we will but keep our eyes fixed on the Saviour, and trust in His power, we shall be filled with a sense of security; for the righteousness of Christ will become our righteousness ... Let us no longer talk of our inefficiency and lack of power. RH V, 456

It is the Christian's duty not to permit surroundings and circumstances to mold him; but to live above surroundings, *fashioning his character according to the divine Model.* RH II, 519

While we seek the salvation and benefit of others, we shall be workers together with God, learning His methods and *partaking of His power.* ST II, 171

... When Satan heard that the seed of the woman should bruise the serpent's head, he knew that though he had succeeded in depraving human nature, and assimilating it to his own, yet by some mysterious process, *God would restore to man his lost power,* and enable him to resist and overcome his conqueror ... The power which Christ imparts, enables man to resist the tyrant and usurper. Whenever a man is seen to abhor sin instead of loving it, when he resists and conquers those passions that have held sway within, there is seen the operation of a principle wholly from above. RH I, 329

(The beholder) is charmed with that *power from God which transforms selfish human beings into the divine image,* and God is honored, His name glorified. RH I, 520

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Christ lived a life of perfect obedience to God's law, and in this He set an example for every human being. The life that He lived in this world we are to live, *through His power and under His instruction.* MH 180

The infinite One — He who alone was able to bring order and beauty out of the chaos and confusion of nature's darkness — is *able to subdue the rebellious heart of man,* and bring his life into conformity to the divine will. RH V, 10

If the professor of religion would keep the saving efficacy of his faith, he must ever keep the righteousness of Christ before him, and have the glory of God for his rearward. Then *the power of Christ will be revealed in life and character.* ST II, 467

The purifying blood of Christ alone can *purge away everything of this character, -all* envy, all evil surmising, all thinking evil and practicing evil toward one another. ST II, 458

But while we stay our minds upon Him who is our sun and our shield, the evil that surrounds us will not bring one stain upon our garments. . . Our spirit may be so identified with His that *in thought and aim we shall be one with Him.* MH 511

He who is all-powerful is able to keep His people, although they may be exposed to temptations and perils. He has promised to do this, however, only on condition that they trust and obey Him. "*Kept by the power of God* through faith unto salvation." RH II, 61

The law is an expression of the thought of God; when received in Christ, it becomes our thought. *It lifts us above the power of natural desires and tendencies,* above temptations that lead to sin. DA 308

... The Lord Jesus by the agency of His Holy Spirit changes this order of things. He takes upon Himself the sin of man, and *by the power of His divine love draws men to Himself, sanctifies and makes them holy.* ST III, 62

Man is to make earnest efforts to overcome that which hinders him from attaining to perfection. But he is wholly dependent upon God for success. 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.* AA 482

The law requires righteousness, — a righteous life, a perfect character; and this man has not to give. He

cannot meet the claims of God's holy law. But Christ, coming to the earth as man, lived a

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holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. *More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ.* God can "be just, and the justifier of him which believeth in Jesus." Romans 3:26 DA 762

It is by a living, ever-increasing faith that the soul sees and appreciates the holiness of Christ. This is the glory that pure faith receives, and it awakens in the soul *the decided action which demonstrates the power of God.* ST IV, 178

To those who believe in Christ as their personal Saviour, *He imputes His merit and imparts His power.* YI 185

... through faith in Christ we must render obedience to all the requirements of God; *through His merits we may be elevated to keep God's commandments.* RH VI, 330.

Christ gave His life for sinful men and women. He desired to *rescue the race from a life of transgression* to a life of obedience and righteousness. SM I, 100

No one can keep God's commandments *except in Christ's power.* RH IV, 293

It is not possible for us to tell what a man may become, and what he may achieve *through the power and grace of Christ.* ST II, 333

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.* SM I, 312

Christ came to our world to be man's surety, to overcome in his behalf, to live for him a sinless life, that *in His power they might obtain the victory over sin.* ST IV, 302

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. 5 T 426

There are strong and subtle influences that bind them to the ways

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of the world; *but the power of the Lord can break these chains.* He will remove every obstacle from before the feet of His faithful ones, or give them strength and courage to conquer every difficulty, if they earnestly beseech His help. All hindrances will vanish before an earnest desire and persistent effort to do the will of God at any cost to self, even if life itself is sacrificed. Light from Heaven will illuminate the darkness of those who in trial and perplexity go forward, looking unto Jesus as the author and finisher of their faith. RH I, 529

0 that we might gather up our forces of faith, and plant our feet on the rock Christ Jesus! You should believe that *He will keep you from falling.* RH II, 375

(Jesus) rejoiced in the consciousness that He could and would do more for His followers than He had promised; that from Him would flow forth love and compassion, cleansing the soul temple, and making men like Him in character; that His truth, *armed with the power of the Spirit,* would go forth conquering and to conquer. AA 23

He desires us to be nerved and strengthened by the *power that He will give us* if we will only be true to Him. He desires every one of us to perfect a character after the divine similitude. RH V, 143

Christ proved that it is possible for man to *lay hold by faith on the power of God.* RH V, 491

God does not ask His followers to be precisely alike. Temptations come to each one in a different way, and *God reveals His power by upholding and delivering each one.* Deliverance in time of trial is prepared for all who are tempted, no matter how diverse their temptations may be. Strength to advance upward and forward is provided for each one ... As the tempted one draws nigh to God, God draws nigh to him, and lifts up for him a standard against the enemy. ST IV, 154

The princely dignity of the Christian character will shine forth as the sun, and the beams of light from the face of Christ will be reflected upon those who have *purified themselves even as He is pure.* 4 T 357

He Himself descended from heaven in the garb of humanity *that He might give power to man,* enabling him to be a partaker of the divine nature, having escaped the corruption that is in the world through lust. ST III, 439

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

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all the delusions and assaults of Satan. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." ST IV, 308-9

Satan cannot hold the dead in his grasp when the Son of God bids them live. He cannot hold in spiritual death one soul who *in faith receives Christ's word of power.* God is saying to all who are dead in sin, "Awake thou that sleepest, and arise from the dead." Eph. 5:14 DA 320

We must momentarily receive supplies from Heaven; and if we would be *kept by the power of God,* we must be obedient to all His requirements. 4 T 542

Christ uttered sayings that have *power to obtain a place in every heart* that is seeking to know the will of God. RH III, 517

The faith essential for salvation is not mere nominal faith, but an abiding principle, deriving *vital power* from Christ. It will lead the soul to feel the love of Christ to such a degree that the character will be refined, purified, ennobled. This faith in Christ is not merely an impulse, but a *power that works by love and purifies the soul.* It accomplishes something, bringing the soul under discipline, elevating it from defilement, and bringing it into connection with Christ, till it appropriates His virtue to the soul's need. This is a saving faith. RH II, 513

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Chapter 23

The Victorious Christ Sends Us Strength

Christ will give strength to all who seek it. GC 510

God is able and willing to bestow upon His servants *all the strength they need,* and to give them the wisdom that their varied necessities demand. AA 242

We have little idea of the strength that would be ours if we would connect with the source of all strength.

YI439

You can walk in the light, and daily receive *strength from God to overcome every imperfection,* and finally be among the faithful, true, and holy in the kingdom of God., 2 T 312

... in God there is *strength to overcome all temptations.* When you are tempted, let your heart go out to God in prayer for strength to resist the enemy. RH III, 381

He is the Redeemer and Restorer, and those who call upon Him in faith will receive *strength to overcome every wrong habit and practise. ST* IV, 143

(Christ) fought and conquered Satan, that He might give us vantageground, *bringing us divine strength to conquer appetite and every unholy passion.* 5 T 510

The science of overcoming as Christ overcame is the science of Salvation. If we will unite with Christ in the work of developing Christian character, if we will maintain unwavering faith in God and in the truths of His Word, we shall be given *strength to overcome every evil thing in the life.* RH V, 545

He will remove every obstacle from before the feet of His faithful ones, or *give them strength and courage to conquer every difficulty,* if they earnestly beseech His help. 4 T 147

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It is faith that connects us with heaven, and brings us *strength for coping with the powers of darkness.* In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. DA 429

Only the obedient will is accepted by God; and by constant reliance upon His power, we may gain *strength to do His commandments.* RH III, 461

Give yourself to Christ, trust in Him, and *He will give you strength to resist the enemy* ... Make the Bible the man of your counsel. Only thus can you gain strength to overcome. RH V, 130

That God's dear Son should have to come to our world to fight our battles for us that we might have *strength to conquer in His name,* should ever humble our proud hearts. SM I, 316

Old and young, we need to pray most earnestly and believe most trustingly, that the merits of Jesus Christ will suffice to bring *grace and strength and determination to enable us to overcome every defect.* YI 142

... *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. RH VI, 230

We cannot individually, or as a body, secure ourselves from his (Satan's) constant assaults; but *in the strength of Jesus every temptation, every opposing influence, whether open or secret, may be successfully resisted.* ST II, 154

Go to God, and often plead with Him for strength. *It will be given.* YI 37

Christ is the source of all true strength. He reveals His grace to all true believers. He imparts to them His own merits in grace and goodness, that they may bear fruit unto holiness. RH III, 513

If they will honor God by obeying His commandments, they will be exalted by Him. *He will give them strength and victory.* RH IV, 557

Mothers, remember that in your work the Creator of the universe will give you help. *In His strength, and through His name, you can lead your children to be overcomers.* Teach them to look to God for strength. RH IV, 317

The grace of God never stirs in vain the heart of the truly contrite. *He will go on from strength to strength.* RH IV, 102

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Looking unto Jesus, the author and finisher of our faith, *we may go on from strength to strength,* from victory to victory; for through Christ the grace of God has worked out our complete salvation. RH II, 408

Only believe the truth as it is in Jesus, and you will be *strengthened for the battle with the powers of darkness.* RH II, 404

Christ directs, strengthens, ennobles, and sanctifies the faculties of the soul. It is through personal acquaintance with Him that we become qualified to represent His character to the world. RH III, 289

With His long human arm (Jesus) encircled humanity, while with His divine arm He grasped the throne of the infinite God. And thus *man has strength given him that he may overcome Satan, and triumph in God.* Help is brought within the reach of perishing souls; the adversary is rebuked. RH III, 395

It is faith that will not be discouraged, that hears the voice of Christ saying, "Be of good cheer, I have overcome the world, and *my divine strength is yours."* RH II, 422

But Jesus pities our weakness, and *He is ready to give strength to bear up in trial,* and to resist the temptations of Satan, if we will cast our burden upon Him. 3 T 516

We are to exert every energy of the soul in the work of overcoming, and to look to Jesus for *strength to do what we cannot do of ourselves.* 5 T 472

We may open the door of the mind and invite Satan's suggestions, or by pressing close to the side of Jesus, *we may obtain strength to resist every evil influence.* RH I, 374

To those who appreciate the truth as it is in Jesus, and who desire to reveal the truth in its beauty, its power, and its sanctifying grace, *God will give strength to stand against temptation.* RH VI, 15

Through the strength of Jesus men may be made strong; through His love they may become lovely in character. ST I, 53

I beg of you, dear youth, to link up with Jesus Christ. He died on Calvary's cross, for you and for me, and *in His strength we may overcome.* YI 640

But we have reason to thank God that the Captain of our salvation was made perfect through suffering, and came off conqueror in our behalf. *Every son and daughter of Adam may have this divine strength.* YI 438

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Christ has power from His father to *give His divine grace and strength* to *man -making* it possible for him through His name, to overcome. RH I, 152

... our faith must center in Jesus Christ. Looking unto Him, *clinging* to His *strength as sufficient for every emergency,* our heart joins His heart, our life is knit by hidden links in His life, and because He lives, we shall live also. RH III, 27

Christ has met every temptation which Satan can bring against man. He is the Way, the Truth, and the Life. *In His strength man can keep the law of God.* YI 570

Every temptation may be conquered through the strength of Christ. God desires us to have pure characters; purity is power, but sin is weakness and ruin. RH VI, 329

Through, the strength that Christ can impart, we may keep the law of God. ST II, 414

He obtains for the fallen sons and daughters of Adam *that strength which it is impossible for them to gain for themselves,* so that in His name they may overcome the temptations of Satan. SM I, 279

God does not bid us overcome in our own strength. He asks us to come close to His side. Whatever difficulties we labor under, which weigh down soul and body, He waits to make us free. MH 249

The weaker and more helpless you know yourself to be, *the stronger will you become in His strength.* MH 72

The moment you grasp God's promises by faith, saying, I am the lost sheep Jesus came to save, a new life will take possession of you, and you *will receive strength to resist the tempter.* RH III, 394

There are foes to be resisted and overcome, but Jesus is by our side, ready to strengthen for every effort and brace for duty. ST II, 181

Heaven's strength will be given him, that he may resist the powers of darkness, and be more than conqueror through Him who hath loved him. RH II, 346

(Man) must take hold upon *the strength of Christ, which will subdue every unholy passion,* and enable him to conquer self. RH II, 372

It is our privilege to *be strong in the strength of God under all circumstances and to glory in the cross of Christ.* RH II, 44

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Let the eye of faith see Jesus standing before the Father's throne, presenting His wounded hands as He pleads for you. Believe that strength comes to you through your precious Saviour. RH I, 271

His faith may unite him in his weakness to Christ, *the source of divine strength....* RH VI, 295

In His strength all may be wholly obedient. Through His grace they can show to the world a character like His, holding up by precept and example the high and holy standard of the divine law. ST III, 470

As Christ lived the law in humanity, so we may do if we take hold of the Strong for strength. RH VI, 45

We are weak, but if we will but believe, *God will give us His enduring strength.* RH V, 41

We are to keep our minds staid upon God; and in our weakness, *He will be our strength;* in our ignorance, He will be our wisdom; in our frailty, He will be our enduring might. YI 180

If your daily study is to glorify God and subdue self, *He will make His strength perfect in your weakness,* and you may live so that your conscience will not condemn you. 4 T 38

... when God takes the members of His church to heaven, it will be because they have walked with Him here on this earth, receiving from above *strength and wisdom which enables them to serve Him aright.* ST IV, 186

His faith may unite him in his weakness to Christ, *the source of divine strength....* RH II, 469

Christ, our Mediator, *renews our strength by the power of His presence.* RH III, 268

It is your exalted privilege to be a victor over the appetites and passions of the flesh, *through the strength of Christ.* RH II, 287

Hanging our helpless souls upon Christ, we would supplement our ignorance with His wisdom, *our weakness with His strength,* our frailty with His enduring might. YI 389

Those who *depend wholly upon Jesus for help and strength, will* conduct themselves as becomes His representatives, and they will not labor in vain. RH I, 384

The Saviour left the courts of glory and came to our world to bear

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temptation and resist evil, that *men might have power to take hold of His strength.* RH V, 489

Satan will place temptation before us. He will try by stratagem to overcome us. But *in the strength of Christ we may stand firm as a rock to the principles of heaven.* RH V, 235

If we are meek and lowly of heart, *we may link ourselves with the forces of heaven,* and be strong because Christ is strong, be great because Christ is great. We may hang our helpless souls upon Jesus and be complete in Him. RH III, 261

He (Christ) will be to them *life and power, strength and efficiency, wisdom and holiness.* God calls upon us to live the Christ-life, to reveal this life to the world. RH V, 92

It is by seeing Him who is invisible that *strength and vigor of soul are gained,* and the power of earth over mind and character is broken. AA 363

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. GC 623

Temptation will come upon you every day, but you must lay hold of the strength of Christ ... *He will make His strength perfect in our weakness.* ST II, 299

Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." ST I, 440

By constant prayer the youth may obtain *principles so firm* that the most powerful temptations will not draw them from their allegiance to God. YI 445

If you walk in humility of mind before the Lord, then He can work with your efforts, and *His strength will be made perfect in your weakness.* 5 T 586

Christ is his (the sinner's) personal Saviour, able to save him from his sin, and to *keep him from falling.* ST II, 510

In God is our strength. Pray much. Prayer is the life of the soul. The prayer of faith is the weapon by which we may successfully resist every assault of the enemy. SM I, 88

The heart of Infinite Love yearns after those who feel powerless

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to free themselves from the snares of Satan; and *He graciously offers to strengthen them to live for Him.* RH VI, 477

Christ is the Captain of our salvation. He it is who *strengthens His followers for the moral conflict* which they are pledged to undertake. RH II, 578

For Further Study:
RH I, 214
RH I, 285
RH I, 367
RH I, 428
RH I, 449
RH I, 531
RH II, 11
RH II, 187
RH II, 220
RH II, 238
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GC 469-70
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Chapter 24
The Victorious Christ Makes Ample Provision for Us

Ample provision has been made that the people of God may attain perfection of character. The apostle says, “This is the will of God, even your sanctification.” RH III, 522

Christ has made every provision for us to be strong. RH V, 456

Abundant provision has been made that all who desire to live a godly life may have grace and strength through Jesus, our divine Redeemer. RH II, 485

Those who comply with' the conditions laid down in the Word will *find* full *provision for their spiritual needs, and for power to overcome.* RH VI, 178

God has made every provision whereby our thoughts may become purified, elevated, refined, and ennobled. YI 302

The gospel is dependent on the personal piety of its believers for its aggressive power, and *God has made provision through the death of His beloved son, that every soul may be thoroughly furnished unto every good work.* RH II, 474

Provision has been made that in every emergency and trial we may flee to the stronghold. ST IV, 143

God has made provision in Jesus Christ that we shall keep the commandments of God. ST III, 125

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. SM I, 394

At infinite cost provision has been made for men to reach perfection of Christian character. RH III, 355

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God has made every provision, in order that the lost one may become His child. The frailest human being may be elevated, ennobled, refined, and sanctified by the grace of God. RH III, 313

Abundant provision is in readiness to give spiritual power, and to set the grace of Christ flowing through channels that are cleansed, and ready to receive the heavenly gift. RH III, 553

God has made ample provision that we may stand perfect in His grace, wanting in nothing, waiting for the appearing of our Lord. 5 T 220

God has made provision for the men whom He has called to do His work, that they may come off *conquerors in every contest Those who follow His directions will never meet with defeat* 2 T 515

Jesus is our surety and Mediator, *and has placed at our command every resource,* that we may have a perfect character. YI 105

Every provision has been made *to meet the needs of our spiritual and our moral nature.* YI 153

When God gave His Son, *He made provision in Him for every emergency connected with man's salvation.* ST II, 325

The Lord has made every provision that no soul need in any way dishonor Him. RH IV, 180

You may attain unto the heights of character that Christ has made every provision for you to reach through His divine grace, growing up unto the full stature of men and women in Christ. ST II, 299

It is not necessary that any one should yield to the temptations of Satan, and thus violate his conscience and grieve the Holy Spirit. *Every provision has been made in the Word of God whereby all may have divine help in their endeavors to overcome.* If they keep Jesus before them, they will become changed into His image. 5 T 574

God has made ample provision that we may stand perfect in His grace, wanting in nothing, waiting for the appearing of our Lord. RH V, 556

At infinite cost, provision has been made that men shall reach the perfection of Christian character. RH III, 355

The Command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," would never have been given, *if every provision had not been made whereby we may become as perfect in our sphere as God is in His.* RH II, 559

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Provision has been made whereby every soul that is struggling under sinful practices, may be made free from sin. YI 173

We should present before the people the fact that *God has provided that we shall not be tempted above what we are able to bear,* but that with every temptation He will make a way of escape. RH III, 63

He knows that the strength of man in itself is wholly inefficient; *but He also knows that the provision made is ample and abundant,* able to strengthen him, and make him capable of responding to the call. RH III, 630

Ample provisions have been made for every son and daughter of Adam to obtain individually a knowledge of the divine will, to perfect Christian character, and to be purified through the truth. 2 T 644

Through the provision that God has made for the forgiveness and restoration of sinners, the same requirements may be fulfilled by men to-day that were given to Adam in Eden. RH IV, 331

Provision has been made that all may lay hold of the strength of Him who will save to the uttermost all who come unto God by Him. RH IV, 48

God has plainly stated that He expects us to be perfect, and because He expects this, *He has made provision for us to be partakers of the divine nature.* RH V, 13

Of the abundant provision made for every tempted soul, the apostle Paul bears eloquent testimony. To him was given the divine assurance, "My grace is sufficient for thee: for my strength is made perfect in weakness." RH VI, 505

Through the grace of Christ *every provision has been made for the salvation of the human family.* It is possible for every transaction entered into by those who claim to be Christians to be as pure as were the deeds of Christ. RH VI, 214

We must obtain a full supply of grace from the divine storehouse. *The Lord has made provision for every day's demand.* RH V, 243

The Lord made ample provision for you, that if you would seek Him, and follow the light He would give you, you should not fall by the way. 2 T 396

Though the Lord has made every provision that man shall be transformed in character and made like unto Himself, because iniquity abounds, the love of many waxes cold. YI 224

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Ample provision has been made that man shall be a partaker of the divine nature. ST IV, 47

Christ has made *every provision that men and women may obtain salvation.* ST IV, 125

He provided abundant means whereby all might be saved, if they would but comply with the conditions and lay hold upon eternal life. ST IV, 532

Abundant provision has been made that those who will seek God with the whole heart may find Him a

present help in every time of need; for help has been laid on One that is mighty. ST IV, 82

God has made provision for all to receive His Spirit; for He desires to see human nature released from the bondage of sin, and, by the power which God gives, renewed, restored, raised to a holy rivalry with the angels. ST IV, 193

God does not forgive sin to encourage us to continue in sin. It is to bring sin to a close, that the divine nature may take possession of the being, and the riches of heaven be poured into mind and heart. *God has made every provision that the divine resources may flow free*ly, and we are to deem no sacrifice too costly in order that the treasures of truth may be given to the world. ST IV, 25

He came to reveal to the heavenly universe, to the worlds unfallen, and to sinful men, that *every provision has been made by God in behalf of humanity,* and that through the imputed righteousness of Christ, all who receive Him by faith can show their loyalty by keeping the law. ST III, 465

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. ST* III, 176

Full provision has been made that man shall become one with Jesus Christ. ST III, 374

... Christ has made ample provision to impart new vigor and divine strength at every advance step in the divine life. 3 T 193

Christ came in human form to show the inhabitants of the unfallen worlds and of the fallen world that ample provision has been made to enable human beings to live in loyalty to their Creator. SM I, 227

The Lord has made *every provision* so that we may have a rich, abundant, joyful experience. YI 129

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Every provision has been made that the piety, purity, and love of the Christian shall ever increase, that his talents may double, and his ability increase in the service of his divine Master. YI 131

The provision made for the salvation of men through the imputed righteousness of Christ, does not do away with the law, or lessen in the least its holy claims.... ST II, 510

Provision is made so ample and powerful that souls ruined by the fall may be uplifted to glory, honor, and immortality.... ST II, 510

Ample provisions have been made for all who sincerely, earnestly, and thoughtfully set about the work of perfecting holiness in the fear of God. 2 T 453

The Lord *has made ample provision* that the heart and life of all His followers may be controlled by divine grace, that they may be as burning and shining lights in the world. RH I, 258

Ample provision has been made that those who will seek God with the whole heart may find Him a present help in every time of need; for help has been laid on One that is mighty. ST IV, 82

... our Heavenly Father has made *every provision for man, that he may be fully tested and proved, and through the merits of Christ perfect a righteous character.* RH I, 197

God has made *ample provision that we may stand perfect in His grace,* wanting in nothing, waiting for the appearing of our Lord. RH II, 175

God has made every provision for our justification and sanctification. RH V, 17

Every provision has been made that we may be so conformed to the divine character that Christ can take us to live with Him in heaven. ST IV, 366

God has made abundant provision that the soul may make continual progression in the divine life. RH II, 219

In Christ, God has *provided means for subduing every evil trait, and resisting every temptation, however strong.* MH 65-66

For Further Study:
RH II, 177
RH II, 306
RH II, 363
RH IV, 29
RH IV, 271
RH IV, 310
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RH V, 247
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Chapter 25
The Victorious Christ Sends Us Help

The help of the three great powers is placed at your disposal. When in the name of Christ you ask for grace to overcome, it will be given you.... RH V, 143

Heaven has a never-failing supply of help for all who are in need. ST IV, 149

God Himself comes to the help of His tried and tempted but faithful followers. ST IV, 154

I tell you that you can resist. Tho you are weak and degraded, you may be a child of God. Tho self-indulgence has marked your path, it need not always be thus. You can resist temptation. *Jesus is your Helper.* ST IV, 166

Through all our trials *we have a never-failing Helper.* He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burden and sorrow. DA 483

God is omnipotent, and man may be strong to accomplish His purpose while he has the promise of *divine help in every emergency.* ST I,53

The help of God is held in reserve for all who demand it. Divine help is to be combined with human effort,

aspiration, and energy. ST I, 454

... none need be overcome. Man is not left alone to conquer the power of evil by his own feeble efforts. *Help is at hand and will be given to every soul who really desires it.* PP 568

Help has been laid upon One that is mighty; and through Him you can conquer. RH I, 98

He will give all needed help to those who call upon Him for strength for the development of Christlike character. RH V, 386

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Only believe that God is your helper. He wants to restore His moral image in man. ST IV, 239

When we trust God fully, when we rely upon the merits of Jesus as a sin-pardoning Saviour, *we shall receive all the help that we can desire.* RH I, 413

For every class of temptations there is a remedy. We are not left to ourselves to fight the battle against self and our sinful natures in our own finite strength. *Jesus is a mighty helper, a never failing support.* RH I, 411

The Lord will help all who feel their need of help, who seek Him earnestly for strength and divine guidance. Those who will purify their hearts by obeying the truth, will be used of God in accomplishing great good. RH II, 496

All the help Christ received, every man may receive in the great trial. The cross stands as a pledge that not one need be lost, that *abundant help is provided for every soul.* We can conquer the satanic agencies.... SM I, 96

The human family have all the help that Christ had in their conflicts with Satan. They need not be overcome. They may be more than conquerors through Him who has loved them and given His life for them. SM I, 95

You will find help in Christ to form a strong, symmetrical, beautiful character. Satan cannot make of none effect the light shining forth from such a character. RH II, 383

You can show to the world that there is a power in the religion of Christ. *Jesus will help those who seek Him with all their hearts,* to overcome the world, the flesh, and the Devil. RH II, 425

As God compels no man to be righteous, so none are compelled to be impenitent and vicious. Human passions may be strong and wayward, but *help has been laid upon One who is mighty.* RH II, 11

Then it is that the Stronger than the strong man armed, is *the helper of the soul,* and the poor captive is strengthened by the Holy Spirit to obtain His freedom. YI 168

His word is pledged that there shall no temptation come upon us, but that *help shall be provided* to sustain us. RH II, 385

God will hearken to your petitions, and *will be your helper,* your strength -when temptation comes upon you. YI 102

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Then let us talk of the power of Jesus; for *help has been laid upon One that is mighty.* RH II, 548

Help has been laid upon One who is mighty. The great burdenbearer, who took our nature that He might understand how to sympathize with our frailty, and with our temptations, knows how to succor those that are tempted. RH I, 95

The Lord is gracious, of tender pity, and plenteous in mercy. He knows our needs and weaknesses, and *He will help our infirmities* if we only trust in Him, and believe that He will bless us and do great things for us. 4 T 67

God gives you intelligence and a reasoning mind, whereby you may grasp His promises, and *Jesus is ready to help you* in forming a strong, symmetrical character. 5 T 579

Help has been laid upon One who is mighty. Jesus left the royal courts of Heaven, and suffered and died in a world degraded by sin, that He might teach man how to pass through the trials of life and overcome its temptations. 5 T 312

The Lord marks the conflicts of every weak, doubting, strugging one, and *He will help all who call upon Him.* 6 T 93

If we will rise to the emergency, and arm ourselves like men who wait for their Lord; if we will work to overcome every defect in our characters, *God will give us increased light and strength and help.* YI 440

Help has been laid on One that is mighty. He encircles man with His long human arm, while with His divine arm He lays hold of Omnipotence. YI 394

Jesus knows our weakness; He is acquainted with our besetments and our infirmities; and *He loves to help us.* YI 101

Help has been laid upon One that is mighty. Jesus has given His life, that every soul might have abundant help in Him. YI 173

If you will *ask God to help you* to overcome what is un-Christlike in your dispositions, He will prepare you for entrance into heaven, where no sin can enter. YI 639

Whatever the mistakes or failures of the past, *we may with the help of God, rise above them.* MH 516

Our God is gracious, of tender pity, and plenteous in mercy. He

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knows our weaknesses and needs, and *He will help our infirmities* if we will only trust in Him. ST II, 94

One honored of all heaven came to this world to stand in human nature at the head of humanity, testifying to the fallen angels and to the inhabitants of the unfallen worlds that through *the divine help which has been provided,* every one may walk in the path of obedience to God's commands. SM I, 309

He is not left to battle with temptations and trials in his own strength. *Help has been laid upon One who is mighty.* Jesus left the royal courts of heaven, and suffered and died in a world degraded by sin, that He might teach man how to pass through the trials of life and overcome its temptations. Here is a pattern for us. RH I, 515

He has died that we might have "remission of sins that are past," *and obtain grace and help* so that we may keep the commandments of the Lord our God. RH VI, 150

God sees the defects in your character, and He desires that you should see them, and feel your great need of *the help which He alone can give.* RH II, 273

If *you seek help from God,* His power working in you will bring to naught all opposing powers, and you will become sanctified through the truth. RH II, 495

When the enemy comes in with his temptations, the Christian can point to his experience, and *boldly*

declare that the Lord has been his helper, and he will still triumph through the grace of Christ. RH II, 494

For Further Study:

RH I, 159	ST I, 438	ST IV, 317
RH I, 428	ST I, 455	YI 632
RH I, 440	ST I, 499	SM I, 279
ST I, 55	ST IV, 208	

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Chapter 26
The Victorious Christ Gives Us Moral Power

God has imparted to us moral powers, and made us susceptible to the influences of His Spirit. ST II, 421

... Jesus came to our world to bring to men *moral power to resist the devices of Satan,* and to become loyal subjects to the God of Heaven. ST II, 226

Jesus came to this earth, marred and seared by the curse, *for the purpose of bringing moral power to men.* ST II, 325

Christ came to our world for the purpose of bringing to man *moral power to combine with his human efforts,* and that He might place divine strength within the reach of weak humanity. RH II, 270

Jesus came to bring moral power to combine with human effort, and in no case are His followers to allow themselves to lose sight of Christ, Who is their example in all things. RH II, 540

Jesus clothed His divinity with humanity in order that humanity might touch humanity, *that moral power might combine with human effort,* and that man might become a laborer together with God. By looking to Jesus, by beholding His character, he is changed into Christ's image, works along the same lines as those in which Christ worked, and becomes better and better acquainted with God, and with Jesus Christ whom He hath sent. YI 155

Through faith in Christ as our personal Saviour, *we must receive moral power* by which we may surrender every faculty to the service of God. With a full sense of our obligation to God, we may devote every intrusted ability to the service of Christ, and bring every power under the control of the will of God. In doing the will of God we are assured of developing characters after the divine similitude. ST III, 150

God's dear Son died that He might impute unto man His own righteousness, and not that he might be at liberty to break God's holy

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law, as Satan tries to make men believe. Through faith in Christ, *man may be in possession of moral power* to resist evil. SM I, 317

Through faith in Him you may obtain strength to resist every temptation of Satan, and thus *increase in moral power with every test from God.* 4 I 561

His (Satan's) power over many who had been under his control was broken; and some, by repentance of their sins, found the favor of God, and *gained moral power* to resist temptations of the great adversary. ST II, 137

The religion of Jesus elevates, ennobles, and refines the character. If we are learners in His school, He will put His mold upon us, and enable us to *stand with moral power* against the temptations of the evil one. ST II, 303

They would thus gain a moral power that would enable them to remain unmoved when assailed by temptation. It is a continual struggle to be always on the alert to resist evil; but it pays to obtain one victory after another over self and the powers of darkness. RH I,455

Christ remembered our nature in the requirements He made. He took our nature upon Himself, *and brought* to man moral power to combine with human effort. YI 420

We must open our understanding to realize that Christ laid aside His royal robe, His kingly crown, His high command, and clothed His divinity with humanity, that He might meet man where he was, and bring to the human family *moral power to become the sons and daughters of God.* YI 371

In every command and in every promise of the word of God is *the power, the very life of God*, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God. COL 38

Does Christ tell us to do that which it is not possible for us to do? *No, never. The path of obedience is possible*, and it leads to the tree of life. This is the path that leads to the paradise of God. The requirement of God to obey and live was given to Adam. The only way to life is found through obedience to the commandments. RH III, 32

All the suffering and humiliation of the Son of God was endured that we might understand how God loved the world, how *He purposed to bring moral power within our reach* that we might be ennobled,

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elevated, and become partakers of the divine nature. By His grace, Christ enlarges and multiplies the faculties of men as they cooperate with heavenly intelligences, and transformation of character is the result. RH III, 478

Those who in harmony with God, and through faith in Him, receive strength to resist wrong, and stand in defense of the right, will always have severe conflicts, and will frequently have to stand almost alone. But precious victories will be theirs while they make God their dependence. His grace will be their strength. Their moral sense will be keen, clear, and sensitive. *Their moral powers will be equal to withstand wrong influences. Their* integrity, like that of Moses, (is) of the purest character. RH I, 131

Thus, as man's substitute and surety, did He make it possible for every son and daughter of Adam to be an overcomer, to return to allegiance to God, and render perfect obedience to the law of Jehovah. All this man is required to do, notwithstanding his weakness, his degradation and sinfulness; *for moral power has been provided for him in Christ.* ST III, 104

Jesus was one with the Father, and revealed the perfection of God, and yet He came to the world in the likeness of sinful flesh and for sin, and condemned sin in the flesh by His own life of perfect obedience to the law of God, showing that men may become partakers of the divine nature, and may through faith in Christ *lay hold on moral power* that has been brought within their reach through the love so abundantly expressed in their behalf. Human agents may form characters after the divine similitude, because of the great love wherewith Christ has loved us. ST III, 188

Through the moral power Christ has brught to man, we may give thanks unto God, who has made us meet for the inheritance of the saints in light. Through Jesus Christ every man may overcome in his own behalf, standing in his own individuality of character. The word comes to him, "Behold the Lamb of God, that taketh away the sin of the world."

... Christ would have us yoke up with Him. "Learn of me," He says, "for I am meek, and lowly in heart; and ye shall find rest unto your souls." Then we shall be overcomers. We "shall see His face," and His name shall be in our foreheads. We shall be His chosen ones on earth, to enjoy the kingdom of His glory. We shall be heirs of God, and joint heirs with Christ; for He is our portion and our inheritance. We shall be partakers of

His divine nature, and one with Him in His perfection. We shall have the same life as Jesus; for we are sons and daughters of God. ST III, 422-3

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The Bible is our guide in the safe paths that lead to eternal life. God has inspired men to write that which will present the truth to us, which will attract, and which, if practised, will enable the receiver to obtain *moral power to rank among the most highly educated minds.* The minds of all who make the Word of God their study will enlarge. Far more than any other study, this is of a nature to increase the powers of comprehension, and endow every faculty with new vigor. It brings the mind in contact with broad, ennobling principles of truth. It brings us into close connection with all heaven, imparting wisdom, and knowledge, and understanding. YI 371

Every one of you may have moral power; every one of you may have grace and strength to become victors on your own account, in the name of One who has conquered for you, and has ascended up on high to represent your case to the Father. ST I, 59

Through faith in Christ, *man may be in possession of moral power to resist evil.... The light that shines from the Son of God on Calvary can lead every wanderer home. There is power in Him to purify the heart and transform the character.* RH II, 404

He will look upon no trembling suppliant without raising him up. He who through His own atonement provided for man *an infinite fund of moral power,* will not fail to employ this power in our behalf. We may take our sins and sorrows to His feet; for He loves us. His every look and word invites our confidence. He will shape and mold our characters according to His own will. COL 157

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.* 5 T 230

Do not continue to talk of your weakness; *for Jesus came to bring moral power* to combine with human effort, that we might advance step by step in the heavenward way. ST II, 477

Though men have fallen through transgression, *they may receive moral power from Christ,* and return to their allegiance. ST III, 242

If youth who have been properly educated, make God their trust, *their moral powers will stand the most powerful test.* 3 T 144

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Chapter 27
The Victorious Christ Enables Us

(Christ's followers) are to have power to resist evil, power that neither earth, nor death, nor hell can master, *power that will enable them to overcome as Christ overcame.* DA 679-80

His experience in man's behalf was *to enable men to resist Satan's power.* RH VI, 305

(Christ) asked and received power to enable Him to overcome in the conflict. *And those who walk in God's way may have the same power.* The same angels that minister to Christ minister to those who shall be heirs of salvation. *As* He overcame, so we may overcome. ST IV, 216

It is His will to cleanse us from sin, to make us His children, *and to enable us to live a holy* life. MH 70

(Christ) has provided power to *enable us* to *be overcomers.* RH IV, 487

God has ordained that we shall have His saving power with us, *to enable us to do all His will.* RH V, 484

To be one with Christ, to build a character like His, this is the high ideal set before us. Let us look earnestly at this ideal, and then strive to reach it. In the councils of love, *provision was made to enable us to do this.* We may be more than conquerors through Him who has loved us. YI 515

Only by accepting the virtue and grace of Christ can we keep the law. Belief in the propitiation for sin *enables fallen man* to love God with his whole heart and his neighbor as himself. COL 378

Man needs a power outside of and beyond himself, to restore him to the likeness of God, *and enable him to do the work of God;* but this does not make the human agency unessential. Humanity lays hold

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upon divine power, Christ dwells in the heart by faith; and through cooperation with the divine, the power of man becomes efficient for good. DA 296-7

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

Divine power will combine with human effort, *and enable you to successfully meet the enemy of your souls* ... If you trust in Christ, as surely as He died on Calvary's cross, you will obtain the victory. ST II, 324

It is His grace that gives man power to obey the laws of God. *It is this that enables him to break the bondage of evil habit.* This is the only power that can make him and keep him steadfast in the right path. MH 115

(Man) needs the grace of God, and divine aid awaits his demand. *Divine power united with human effort will enable him to do good and glorify his Creator.* ST I, 422

Only by faith in Christ can the sinner be cleansed from guilt, and be *enabled to render obedience* to the law of his Maker. RH VI, 182; AA 425

He suffers you to be tempted, but He measures the temptation by the power which He imparts *to enable you to resist and overcome.* YI 551

The only-begotten Son of God came to this world to redeem the fallen race. He has given us evidence of His great power. *He will enable those who* receive Him *to build up characters free from all the tendencies that Satan reveals.* We can resist the enemy and all his forces. The battle will be won, the victory gained, by him who chooses Christ as his leader, determined to do right because it is right. ST IV, 409

When we take Christ for our Saviour, *we are enabled to become obedient children,* keeping all the commandments of God. ST II, 309

Through the grace of Christ they (the whole human race) *may be enabled to render obedience to the Father's law.* PP 338

Through the imparted grace of Christ, *he may be enabled to overcome.* SM I, 380-1

We are not asked to sit in sackcloth and ashes; but we are bidden

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to recognize God as our helper, and to cooperate with Him in doing His will, so that He may bless us, and *enable us to live Christ-like lives.* ST IV, 487

Those who will not rely upon themselves, but who will put their trust in a power out of and above them-

selves, *will be enabled to become doers of the words of Christ.* ST III, 244

(Christ) stands at the head of humanity, *enabling men through His sacrifice to become partakers of the divine nature,* to lay hold upon an infinite power that will transform them into the likeness of the Divine. RH V, 44

Connected with the Lord God of Israel, we shall have power from above *which will enable us to be overcomers;* and by the impartation of divine love, we shall find access to the hearts of men. RH III, 99

To those who receive Him He gives *power that enables them* to separate from that which, unless they return to their loyalty, will place them where they must be condemned and punished. RH V, 222

If the word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, *that would enable them to resist temptation.* MH 459

Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. 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 ... The Holy Spirit *brings power that enables man to overcome* ... Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. RH V, 42

If you do love Him with all your heart, you will desire to give Him the best service of your life, and you will be constantly seeking to bring every power of your being into harmony with the laws that will promote your ability to do His will. You will not feel satisfied to present to your merciful heavenly Father an offering enfeebled by indulgence of appetite and passion. You will plead for divine help and healing. *And the grace of Christ will enable you to overcome.* ST II, 188

Weakened through sin, we can not of ourselves keep the law of God. But Christ came to our world to restore the moral image of God in men, and to bring them back from the path of disobedience to a path of obedience. His mission to the world was to reveal the character

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of God by living the law, which is the foundation of His government; and those who will accept Him as their personal Saviour will grow in grace, *and in His strength will be enabled to obey the law of God.* ST III, 359

Paul knew that the higher Christian attainments can be reached only through much prayer and constant watchfulness, and this he tried to instill into their minds. But he knew also that in Christ crucified they were offered power sufficient to convert the soul, *and divinely adapted to enable them to resist all temptations to evil.* With faith in God as their armor, and with His word as their weapon of warfare, they would be supplied with an inner power that would enable them to turn aside the attacks of the enemy. AA 307

God justly condemns all who do not make Christ their personal Saviour; but He pardons every soul that comes to Him in faith, *and enables him to work the works of God,* and through faith to be one with Christ. Jesus says of these, "I in them, and thou in me, that they may be made perfect in one (this unity brings perfection of character); and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:23) SM I, 375

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

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Chapter 28
The Victorious Christ Empowers Our Will

As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings. COL 333

The all-powerful grace of God, *uniting with the efforts and will of man,* works the transformation in the life and character of man, and brings him into a position where he can prove what is that good, and acceptable, and perfect will of God. ST I, 71

It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained. SM I, 397

The love that God puts into the heart is a love dictated by holy impulses, sustained by a sense of duty, *and cherished by a resolute* will. In the soul where this love is cherished, virtue will grow like a tree in a well-cultivated garden. YI 499

There is nothing that can keep you away from God but a rebellious will. Place your will on the side of God's will. YI 122

Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. *The impossibility lies in your own will. If you will not, then you can not overcome.* The real difficulty arises from the corruption of an unsanctified heart, and an unwillingness to submit to the control of God. COL 331

We may place our will on the side of God's will, and in His strength and grace resist the temptations of the enemy. ST III, 62

Gird up the loins of your mind, and go to work *with all the strong powers of your will.* RH I, 455

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The passions are to be controlled by the will, which is itself to be under the control of God. PK 489

Every struggle of the human mind against sin, every effort to conform to the law of God, is Christ working through His appointed agencies upon the human will; *and if the will is submitted to God, we shall not transgress the holy principles of His law.* ST II, 451

When we allow God to work His will in us, we shall harbor no sin. In the refining furnace all dross will be consumed. RH IV, 422

If the soul is not drawn to Christ, it is because the will is not on the side of God's will, but on the side of the enemy. If man will but cooperate with God, God will work in him to will and to do of His good pleasure, and man will work out his own salvation with fear and trembling. ST II, 492

We are left free to act as we choose. If we turn from disloyalty, and place ourselves under the banner of Christ, *it is because that of our own free will we choose to do this.* YI 477

All heaven is waiting the sinner's co-operation, and *the only barrier that stands in his way is one which he alone can remove, — his own* will. RH III, 344

His followers give evidence that they are *controlled by a will-power that is higher than any human will.* RH II, 455

... only by the grace of God, united with your own persistent efforts, can you become conqueror over your

will. 4 T 92

You need the transforming grace of Christ; you need His fashioning hand laid upon you, *that your wills, and even your thoughts, may be brought into subjection to the will of God.* ST I, 435

... the true ground to take is that *the human will must be in subjection to the divine will.* The will of man is not to be forced into cooperation with divine agencies, but must be voluntarily submitted. ST III, 98

Our lives will be a power for good, because the Holy Spirit will fill our minds with the things of God. The religion of Christ will be practised by us; *for our wills are in perfect conformity to the will of God.* RH III, 461

Man's will and inclination are to be wholly yielded to God. RH III, 525

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After the precious message of truth is heard and received, the heart is touched and convicted; and when it turns to Jesus, *the will is brought into subjection to Christ.* The soul temple is cleansed from moral defilement and made ready for Christ's indwelling. ST IV, 69

Without employing any compulsion, any violence, *He conforms the will of the human subject to the will of God,* making the life complete, bringing perfection to the character. ST IV, 282

So the sinner must freely surrender his own will to God, and accept Christ as his substitute and surety. He must rely upon Him as the only one who can change a sinner to a saint. ST IV, 140

Our will should be in harmony with the will of Christ as His will is in harmony with the will of His Father. RH II, 313

... through the agency of the Holy Spirit, the character is transformed, and *the mind and will of the human agent are brought into perfect conformity to the divine will, and this is conformity to the divine standard of righteousness.* YI 332

If men are willing to be molded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul. AA 53

The Holy Spirit takes possession of every one who has a willing mind. YI 217

Those who have a sanctified will, that is in unison with the will of Christ, *will day by day have their wills bound to the will of Christ,* which will act in blessing others, and react upon themselves with divine power. ST III, 160

Our will must be wholly yielded to the divine will, our feelings, desires, interests, and honor, identified with the prosperity of Christ's kingdom and the honor of His cause, we constantly receiving grace from Him, and Christ accepting gratitude from us. 5 T 229

Subjection to the will of Christ means restoration to perfect manhood. YI 477

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

Let no one say, "I cannot overcome my defects of character;" for if this is your decision, then you cannot have eternal life. *The*

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impossibility is all in your will. If you will not, that constitutes the cannot. YI 145

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.* MH 176

Nothing but his own choice can prevent any man from becoming a partaker of the promise in Christ by the gospel. DA 403

Our finite will must be brought into submission to the will of the Infinite; the human will must be blended with the divine. This will bring the Holy Spirit to our aid; and every conquest will tend to the recovery of God's purchased possession, to the restoration of His image in the soul. RH III, 387

Our finite will must be brought into submission to the will of the Infinite; *the human will must be blended with the divine.* This will bring the Holy Spirit to our aid; and every conquest will tend to the recovery of God's purchased possession, to the restoration of His image in the soul. RH IV, 492

... Satan will always rule the will that is not under the control of the Spirit of God, When we place our will in unison with the will of God, the obedience that was exemplified in the life of Christ will be seen in our lives. God requires us to keep His commandments, that we may cultivate the attributes which made the Saviour's life pure, holy, and undefiled. ST IV, 82

Will to serve Him, and in acting upon His Word you will receive strength. Whatever may be the evil practise, the master-passion, which through long indulgence binds you soul and body, Christ is able and longs to deliver. He will impart life to the soul that is "dead in trespasses;" He will set free the captive that is held by weakness and misfortune and the chains of sin. ST IV, 323

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

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, relined and sanctified, will find its highest delight in doing His service.* DA 668

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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 practise, 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." He will set free the captive that is held by weakness and misfortune and the chains of sin. MH 85

... by resisting or enduring temptation, *circumstances are controlled by the might of the will in the name of Jesus.* This is overcoming as Christ overcame. "This is the victory that overcometh the world, even our faith." 4 T 346

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SECTION V

The Vehicles of Power

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Chapter 29
Christ Empowers Us Through His Grace

We are now ready to consider the question, How is this all-pervading power of God made available to us? By what means do we receive it, exercise it, apply it, retain it? What are the vehicles of power whereby it is transmitted to us?

Beginning with some rather general statements about God's grace as a vehicle of His power, Ellen White then directs our attention to God's transmission of power to us by His Holy Spirit, by the combined force of all the heavenly angels, by the scriptures, and by the sanctifying influence of truth. Reduced to its simplest terms, the power needed to obey a command of God is present in the very command itself, since all His biddings are enablings.

In total disagreement with many modern theologians, she affirms that in every generation that has lived upon this earth there have been some who have understood God's power, have laid hold of it, and by it have been transformed into His likeness. Even so, she says, it may be with us. His biddings are still enablings.

> The grace of God will beautify, ennoble, and sanctify the character. RH III, 265
>
> A living faith means an increase of vigor, a confiding trust, by which, *through the grace of Christ*, the soul becomes a conquering power. MH 62
>
> In the character and teaching of Christ, the disciples had both precept and example, and *the grace of Christ was a transforming power*, working marvelous changes in the life of the disciples. ST II, 432
>
> God stands ready to furnish His children with *light and grace and power.* ST IV, 131

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> At the cross (the sinner) leaves his sins, and *through the grace of Christ his character is transformed.* SM I, 349
>
> There is everything to encourage any soul who by faith claims the promises that God has given us, *for through His grace we may be overcomers.* RH II, 416
>
> We may believe on Him, knowing that *He will give us grace and power to do just as He bids us.* ST IV, 487
>
> The perfection of Christian character depends wholly upon the *grace and strength found alone in God.* 3 T 188
>
> Without Christ you can do nothing, but with Him you can do all things, tor His *grace will be sufficient for you.* ST II, 436
>
> The gospel is *the good news of grace*, or favor, by which man may be released from the condemnation of sin, and *enabled to render acceptable obedience to the law.* ST I, 458
>
> He promised to give those who believed in Him *grace to resist temptation*, and power to build up a righteous character, through keeping the commandments of God. Our Saviour purchased this privilege for us at an infinite cost. RH II, 186
>
> We are to copy His pure, spotless, and holy life; and *through His grace* we may become partakers of the divine nature, having escaped the corruption that is in the world through lust. RH I, 499
>
> *The grace of Christ* is needed to refine and purify the mind; this will enable us to see and correct our deficiencies, and to improve that which is excellent in our characters. RH I, 463
>
> Paul never doubted the ability of God or His willingness to give him *the grace he needed to live the life of a Christian.* RH I, 545
>
> Every temptation resisted, every trial borne, gives us a new experience, and advances us in the work of character building. We have a better knowledge of the working of Satan, *and of our own power to defeat him through divine grace.* RH I, 567

Through the imparted grace of Christ, he (man) may be enabled to overcome. SM I, 381

Those who follow Christ will be continually looking into the perfect law of liberty, *and through the grace given them by Christ, will fashion the character according to the divine requirements.* YI 196

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But through the grace of Christ man may render acceptable obedience, and gain a home in the beautiful Eden restored. ST II, 54

Divine grace has been abundantly provided for every soul, so that each one may engage in the conflict and come off victorious. YI 227

The grace of Christ alone could change the heart of stone to a heart of flesh, make it alive to God, and transform the character, so that a degraded child of sin might become a child of God and heir of heaven. ST IV, 528

Jesus came to our world to bring divine power to man, *that through His grace, we might be transformed* into His likeness. ST II, 395

(Christ) makes an end of the controlling power of sin in the heart, and the life and character of the believer *testify to the genuine character of the grace of Christ.* SM I, 395

For it is only by the grace of Christ, which we receive through faith, that the character can be transformed. ST II, 409

By repentance and faith (wrongdoers) might be freed from the condemnation of sin, and *through the grace of Christ* be enabled henceforth to render obedience to the law of God. AA 393

Before the believer is held out the wonderful possibility of being like Christ, obedient to all the principles of the law. But of himself man is utterly unable to reach this condition. *The holiness that God's word declares he must have before he can be saved, is the result of the working of divine grace,* as he bows in submission to the discipline and restraining influences of the Spirit of truth. AA 532

The crown and the throne are the tokens of a condition attained — tokens of *self-conquest through the grace of our Lord Jesus Christ.* AA 543

0 let us be witnesses for Christ, testifying to *the power of His grace* by representing Him in character! RH II, 221

He who calls upon the Lord in humble, fervent prayer *will receive the strength and grace which he needs* to battle with temptation and to endure trials. YI 97

Moral and spiritual perfection, *through the grace and power of Christ,* is promised to all. AA 478

Look to Him for grace to overcome your special faults, to put away every darling sin. ST I, 440

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Christ has demonstrated that *through His grace humanity can keep the law of God.* RH IV, 461

His grace is sufficient to subdue sin. RH V, 456

In the work of overcoming sinful habits, *special grace will be given to all that sincerely desire it.* ST II, 225

Children, if you overcome your besetments you must pray, and watch yourselves with jealous care. *The*

grace of God is sufficient for you. It is sufficient for the weakest, and the strongest must depend upon the same grace, or perish. YI 33

By His grace He is able to keep every man from transgression. ST IV, 94

Divine grace is needed at the beginning, *divine grace* at every step of advance, and *divine grace* alone can complete the work. RH III, 443

Christ's fullness is to be presented to the world *by those who have become partakers of His grace.* They are to do that for Christ which Christ did for the Father, — represent His character. RH II, 453

Those who have Christ abiding in the heart will work the works of Christ. Such are entitled to all the promises of His word. Becoming one with Christ, they do the will of God, *and exhibit the riches of His grace.* RH II, 510

It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple. RH II, 436

But forgiveness of sins would be of no avail unless the course of transgression was abandoned, and the grace of Christ imparted to the sinner to renovate, purify, and ennoble him who had fallen by iniquity. RH III, 445

The grace of God ruling in the heart, and bringing the mind and thoughts into subjection to Jesus, will - make us strong to work for Him. RH III, 407

... through His grace men may possess Christlikeness of character, and may rejoice in the assurance of His great love. MH 99

The grace of Christ is to work a wonderful transformation in the life and character of its receiver.... RH II, 315

The claims of His law are just and reasonable, and *through the grace of Christ He expects us to fulfill His requirements.* RH II, 371

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Full to overflowing will be the heart that is transformed by grace. Divine love will be revealed in the manner, in the speech, in the life. ST I, 475

The great Teacher, in His lessons, presents the life-diffusing power of His grace, declaring that *through His grace men and women may live the new life of holiness and purity.* ST IV, 391

No temptation comes to us that Christ has not withstood, no trial that He has not borne. He knows each one of us by name. When a burden is placed on us He stands by to lift the heaviest weight. *He assures us that His grace is sufficient.* To-day we have His help. ST IV, 358

If they will heed His instruction, He will cleanse away their perverse tendencies, saving them with an everlasting salvation, *and making them eternal monuments of the power of His grace.* ST IV, 208

In His strength all may be wholly obedient. *Through His grace they can show to the world a character like His,* holding up by precept and example the high and holy standard of the divine law. ST III, 470

The administraton of His grace is in His hands, and *He ever liveth to dispense blessings in abundant measure of grace.* He will give power to His children, according as their circumstances demand. RH III, 359

The disciple of Christ will be *fitted by His grace for every trial and test* as he strives for perfection of character. RH III, 357

Through His own transforming grace, Christ is multiplied in the lives of those who are restored to His image. RH III, 308

The Lord Jesus condescended to clothe His divinity with humanity, and to stand as a representative of God upon earth, an example of *what God would have humanity become through the grace of Christ.* RH III, 307

We are to form characters free from sin — characters *made righteous in and by the grace of Christ.* RH V, 243

He who repents of his sin and accepts the gift of the life of the Son of God, can not 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 sin, he must believe in the power of Christ and accept that power to save and to keep him from sin. RH V, 491

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Chapter 30
Christ Empowers Us Through His Holy Spirit

When the people of God yield themselves to be controlled entirely by the Holy Spirit, *in them will appear that Christlikeness which is in accordance with the richness and grandeur of the truth.* ST III, 40

Those who are open to the influence of the Spirit of God *will receive strength to withstand the evils of this degenerate age.* ST II, 175

All the powers and the passions of the converted man are brought under the control of Christ. His spirit is a renewing power, transforming to the divine image all who will receive it. ST II, 130

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 the church. RH V, 42

The Holy Spirit, Christ's representative, *arms the weakest with might to press forward to victory.* RH VI, 23

Not by eloquence or logic men's hearts are reached, but by the sweet influences of the Holy Spirit, which operate quietly yet surely in transforming and developing character. It is the still, small voice of the Spirit of God that has power to change the heart. RH VI, 371

It is the Holy Spirit that convinces of sin, and *expels it from the soul by the consent of the human agent.* RH III, 41

The Holy Spirit will take the things of God and show them unto you, conveying them *as a living power* into the obedient heart. COL 149

... (Christ) makes it plain to (His followers) that *they shall have the help of the Holy Spirit* in the battle. ST II, 457

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The Holy Spirit never leaves unassisted a soul who is looking to Jesus. It takes of the things of Christ, and shows them to the seeker. And if the eye is kept fixed upon Jesus, *the work of the Spirit ceases not until the soul is conformed to His image.* Through the gracious influence of the Spirit the sinner is changed in spirit and purpose, till he becomes one with Christ. ST IV, 64

The Holy Spirit will supply with grace those who feel their inefficiency. Those who trust in the Lord will be *surrounded with a wall of light and holiness. ST* IV, 157

The omnipotent power of the Holy Spirit is the defense of every contrite soul. No one who in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. MH 94

Through the influence of the Spirit of God, the believer is transformed in character; his taste is refined, his judgment is sanctified, and *he becomes complete in Christ.* YI 203

The stronger the conflict, however, the more strength will the Holy Spirit impart to us. We are not left to struggle alone against the mighty opposing forces of evil. RH V, 345

Jesus gives the Holy Spirit in large measure for great emergencies, to help our infirmities, to give us strong consolation, to illuminate our minds, and purify and ennoble our hearts. RH III, 162

Through the inspiration of the Holy Spirit, satanic agencies will be overcome. RH III, 499

God does not ask us to do in our own strength the work before us. *He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait,* to strengthen our hope and assurance, to illuminate our minds and purify our hearts. 8 T 19

When he asks for the aid of the Holy Spirit, he will not seek in vain. YI 253

The Spirit of Christ, flowing into the hearts of all who are indeed united with Him, makes them partakers of the divine nature. They become pure, even as He is pure. RH I, 285

He can and will, if we submit to Him, fill the chambers of the mind and recesses of the soul with His Spirit. Then our will is in perfect harmony with the divine will. Our spirit may be so identified with His Spirit that in thought and aim we shall be one with Him. YI 420

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... through the agency of the Holy Spirit, the character is transformed, and the mind and will of the human agent are brought into perfect conformity to the divine will, and this is conformity to the divine standard of righteousness. YI 322

The Holy Spirit works with those who will be worked, molds those who will be molded, fashions those who will be fashioned. MH 503

The Holy Spirit is with them, quickening their minds, showing that Bible truth has life-giving power, power to convict hearts and transform lives. ST IV, 396

If we submit to the working of the Holy Spirit, God will make us partakers of the divine nature. Only by walking according to the commandments of God can we be clean. ST IV, 84

Molded and fashioned by the Holy Spirit, they gain depth and breadth and stability of Christian character. ST IV, 249

... those who receive the Spirit of God, though they were dead in trespasses and sins, *will experience the active working of that power which raised Jesus Christ from the dead.* ST III, 162

Christ not only offers pardon to the believing, repenting soul, but He promises him *the constant aid of the Holy Spirit.* ST III, 54

Those who on earth have formed characters that through the grace of Christ bear the heavenly mold, will be *ripened through the gracious influence of the Holy Spirit* for the eternal reward. ST III, 54

The Holy Spirit recreates, refines, *and sanctifies the human agents,* that they may become members of the royal family, children of the Heavenly King. ST III, 32

The Holy Spirit will bring the God-entrusted capabilities into Christ's service, and will *mold and fashion* the human agent according to the divine pattern, *in proportion as the human agent shall earnestly desire the transformation.* YI 178

If Christ dwells in the heart, the precious fruits of His Spirit will *as a natural result* be manifested in the life. RH I, 281

The name and presence of the Holy Spirit are almost ignored, yet *the divine influence is essential* in the work of perfecting the Christian character. ST III, 56

The Spirit of God works in the believer's soul, *enabling him to advance from one line of obedience to another,* reaching on from

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strength to greater strength, from grace to grace in Christ Jesus. RH II, 607

The present message — justification by faith — is a message from God; it bears the divine credentials, for *its fruit is unto holiness.* RH II, 329

As soon as the penitent one looks to the Saviour for help to turn from sin, *the Holy Spirit begins His tranforming work upon the heart.* RH IV, 551

The weakest and feeblest, if they exercise faith in God, and improve their entrusted powers, will be elevated, refined and perfected in character under the Holy Spirit's working. RH VI, 517

The Holy Spirit, working upon human hearts and characters, will *expel all tendency to covetousness,* to deceptive dealing. RH III, 49

Through the agency *of* the Holy Spirit, *the soul is enlightened, and the character is renewed, sanctified, and uplifted.* RH III, 117

It is the Spirit *of* God that works to mold and fashion the human agent *through acts oft repeated,* to the model *of* Christ's character. RH III, 297

When the understanding is worked upon by the Holy Spirit, then *all the affections act harmoniously* in compliance with the divine will. 6 T 481

Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience. This is *the work of the Holy Spirit.* 6 T 92

At every step they may renounce evil habits and associations, believing that the Lord, *by the power of His Spirit, will* give them strength to overcome. YI 610

Through the agency of the Holy Spirit, the soul is enlightened, *and the character is renewed, sanctified, and uplifted.* SM I, 134

... He has promised to give us His Holy Spirit, that we may be assimilated to His nature, *changed into His image.* ST II, 460

Christ supplies the lifeblood of the heart, and *the Holy Spirit gives nerve power.* Begotten again unto a lively hope, imbued with the quickening power of a new nature, *the soul is enabled to rise higher and still higher. ST IV, 150*

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The only security against falling into sin is to keep ourselves constantly under *the molding influence of the Holy Spirit....* ST IV, 131

The Holy Spirit works in the children of obedience. He who is a partaker of the divine nature will think the thoughts of God. His perceptions will be sanctified by the grace of Christ. ST IV, 366

He receives the truth into the heart, and it accomplishes its transforming work upon the character. He is not able to change his own heart, *but the Holy Spirit, through his obedience to the truth, sanctifies the soul.* RH II, 578

The work of overcoming is in our hands, but we are not to overcome in our own name or strength; for of ourselves we cannot keep the commandments of God. *The Spirit of God must help our infirmities.* RH II, 581

Day by day, hour by hour, we must weave heavenly principles into our life, praying God that He will bestow His Holy Spirit upon us; for *it is the Holy Spirit alone that can purify the affections,* and uproot the tares that naturally grow in the heart. RH II, 587

He who looks to Christ in simple, childlike faith, is made a partaker of the divine nature *through the*

agency of the Holy Spirit. RH II, 617

All the righteous demands of God will be met through sanctification *of the Holy Spirit.* SM I, 166

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5 T 648
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Chapter 31
Christ Empowers Us Through His Angels

Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the merits of the Saviour. *God would send every angel in heaven to the aid of such a one, rather than allow him to be overcome.* RH IV, 484; 7 T 17

When we surrender all we have and are to God, and are placed in trying and dangerous positions, coming in contact with Satan, we should remember that we shall have victory in meeting the enemy in the name and power of the Conqueror. *Every angel would be commissioned to come to our rescue, when we thus depend upon Christ,* rather than that we should be permitted to be overcome. RH III, 227

Although by our disobedience we have merited God's displeasure and condemnation, yet He has not forsaken us, leaving us to grapple with the power of the enemy. *Heavenly angels fight our battles for* us, and, cooperating with them, we may be victorious over the powers of evil. RH V, 459

Around every tempted soul there are angels of God, ready to lift up the standard of righteousness, if the tempted one will only show a resistance to evil. Each one may be an overcomer. RH V, 348

Were our eyes opened, *we should see heavenly angels about us,* to protect us from the influence of the hosts of evil. RH V, 345

He who steadfastly adheres to the principles of truth has the assurance that his weakest points of character may become his strongest points. *Heavenly angels are close to him* who strives to bring his life into harmony with God and his holy law. RH V, 17

God would have us advance always, trusting in His power. *Angels of God minister to every believing child.* Only believe the promises of God; and when temptation comes, set your face as a flint Zionward, and move forward. RH IV, 45

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... *There are angels who excel in strength, who will be with us in all our conflicts,* if we will only be faithful. 3 T 526

The *guardian angels whom Jacob saw in vision ascending and descending that ladder of shining brightness, are with* us, recording our work, and bringing us divine strength and power to be combined with human effort. RH I, 442

He would sooner send every angel out of heaven to protect His people, than leave one soul that trusts in Him to be overcome by Satan. GC 560

Constantly He is sending His angels to those who, while surrounded by circumstances the most discouraging, pray in faith for some power higher than themselves to take possession of them, and bring deliverance and peace. PK 378

Remember that God and Christ and the heavenly angels are fighting with you. John says, "I write unto you, young men, because ye are strong ... and ye have overcome the wicked one." Had not God given His children power to overcome, these words would not have been written. YI 557

The holy intelligences of heaven watch the conflict going on between the tempter and the tempted. If *the tempted turn from temptation, and in the strength of Jesus conquer, angels rejoice;* for Satan has lost in the conflict. YI 613

When we engage in this work, the angels of God will draw near to communicate divine power, and com-

bine heavenly strength with human weakness. Then we shall grow into the image of our Lord. RH II, 365

The battle is before you, but you are not called upon to fight alone. *Christ and the angels are with you.* ST IV, 197

The angels of God will be around the tempted soul who is striving for the victory. His determination, his importunity, will bring to him the necessary strength and grace. ST III, 223.

Angels of God will help every one who endeavors to conform his life to the life of Christ. Just as surely as the students grasp the hand of infinite power, that hand will lift them up. RH V, 148

God is on the side of those who obey Him. God is a majority. Christ is on their side, *the angels of heaven are on their side, and all the good are on their side.* The doers of the law of God are in the majority. They have access to the power that the world cannot give or take away. ST II, 325

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Amid the contagion of evil example, which by its deceitful appearance would lure the soul from duty, *angels will be sent to our rescue.* ST III, 411

It is our privilege, our duty, to receive light from heaven, that we may perceive the wiles of Satan, and obtain strength to resist his power. Provision has been made for us to come into close connection with Christ, and *to enjoy the constant protection of the angels of God.* RH I, 256

Let us draw near to God, *that His angels may protect and bless us.* Thus may we gain the victory over the powers of darkness, and finally receive the crown of glory, honor, and immortal life in the kingdom of God. ST II, 112

... *Angels are round about those who are willing to be taught in divine things;* and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." GC 600

Those who realize the importance of studying Christ's life, who seek to develop a character like His, *will be attended by holy angels,* who at every step will help them to exalt the Saviour. ST IV, 138

The heavenly universe is burdened with the magnitude of the divine gifts which it has to impart. *Angels are longing for the great joy of imparting the grace of God to men who will impart it to their fellowmen.* ST IV, 194

These (those fighting battles with Satan) He encouraged to persevere, assuring them that they would win; *for angels of God were on their side, and would give them the victory.* ST IV, 444

(Christ) is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise. *They rejoice to think that sinful, erring human beings can be so transformed.* 7 T 16

Let us draw near to God, that *His angels may protect and bless us.* Thus may we gain the victory over the powers of darkness, and finally receive the crown of glory, honor, and immortal life in the kingdom of God. ST II, 112

Man is not left alone to conquer the powers of evil by his own feeble efforts. Help is at hand, and will be given every soul who really desires *it. Angels of God, that ascend and descend the ladder that Jacob saw in vision, will help every soul who will to climb even to the highest*

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heaven. They are guarding the people of God, and watching how every step is taken. RH I, 454

Put your hand in the hand of Christ. There are difficulties to be overcome, but *angels that excel in strength will cooperate with the people of God.* ST III, 205

The angels never leave the tempted ones a prey to the enemy, who would destroy the souls of men if permitted to do so. As long as there is hope, until they resist the Holy Spirit to their eternal ruin, *men are guarded by heavenly intelligences.* ST III, 212

As we seek to become acquainted with our heavenly Father through His Word, *holy angels will come near,* our minds will be strengthened, our character will be elevated and refined, and we shall become more like our Saviour. ST IV, 100

Angels of heaven are taking notice of all our work, and are *watching to see how they can so minister to each one that he will reflect the likeness of Christ in character,* and become conformed to the divine image. 6 T 175

... if those who have erred continue to plead, and in deep humility confess their wrongs, *angels that excel in strength will prevail,* and wrench them from the powers of darkness. ST I, 469

God reminds His army that *they are to fight in unison with the angels of heaven,* and that more than angels are engaged in the warfare. The Holy Spirit, Christ's representative, is in their ranks, arming the weakest with all his might to press forward unto victory. RH III, 400

To those who are *in connection with the work of the heavenly angels* to embody in human nature the perfection of heavenly grace in Christ, — those who are one with Christ and with God, — He will give impulse to energize their every spiritual power. RH III, 579

When the Lord sees the youth studying the life and lessons of Christ, *He gives His angels charge over them,* to keep them in all their ways, as He gave His angels charge of Jesus, His beloved Son. YI 186

God has recorded many narratives in His inspired Word to teach us that *the human family is the object of the special care of heavenly angels*... heavenly beings are appointed to do their work of ministry, -to guide, guard, and control those who shall be heirs of salvation. YI 502

Angels of God are actively engaged in ministering to the children

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of God. Precious promises are upon record on condition of our obedience to God's requirements. RH I, 159

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.* Heaven is near to him, and he has the support and help of angels of mercy in every time of trial and need. AA 299

If evil angels have such power over the children of men in their disobedience, *how much greater power the good angels have over those who are striving to be obedient.* When we put our trust in Jesus Christ, working obedience unto righteousness, angels of God work in our hearts unto righteousness. SM I, 94

I saw evil angels contending for souls, and *angels of God resisting them.* The conflict was severe. Evil angels were crowding about them, corrupting the atmosphere with their poisonous influence, and stupefying their sensibilities. Holy angels were anxiously watching these souls, and were waiting to drive back Satan's host. *But it is not the work of good angels to control minds against the will of the individuals.* If they yield to the enemy, and make no effort to resist him, then the angels of God can do but little more than hold in check the host of Satan, that they should not destroy, until further light be given to those in peril, to move them to arouse and look to heaven for help. Jesus will not commission holy angels to extricate those who make no effort to help themselves. RH I, 54

Angels of God, that excel in strength, are sent to minister to those who shall be heirs of salvation. These angels, when they see that we are doing the very utmost on our part to be overcomers, will do their part, and their light will shine around about us, and sway back the influence of the evil angels that are around us, and will make a fortification around us as a wall of fire. Ample provisions have been made for us when we are burdened, and weary and cast down, and in distress. RH I, 94-95

If we undertake this warfare in our own wisdom, our human ability, we shall certainly be overcome; but if we exercise living faith in Jesus, and practice godliness, we shall understand what it means to be sanctified through the truth, and we shall not be overcome in the conflict, *for heavenly angels encamp around about* us. RH II, 578

Angels that excel in strength were on the battleground, guarding the interest of the tempted soul, and ready to resist the foe. This is always the case in the trial and temptation of any one of the human race; when man is assailed by the tempter, and the powers of darkness press upon the soul, the angels of heaven are on the ground to fly to the

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aid of Him who would resist evil and follow after righteousness. The promise of God is, that there shall no temptation overcome those who by living faith lay hold of the word that proceedeth out of the mouth of God. RH III, 141

Although by our disobedience we have merited God's displeasure and condemnation, He has not forsaken us; He has not left us to grapple with the power of the enemy in our own finite strength. *Heavenly angels fight our battles for us; and co-operating with them, we may be victorious over the powers of evil.* Trusting in Christ as our personal Saviour, we may be "more than conquerors through Him that loved us." RH III, 393

In the work of redemption, all heaven is constantly employed. *Angels are actively engaged in executing God's plans,* to bring men back from their rebellion to reconciliation with Him. With intense earnestness they are cooperating with God to bring to man moral efficiency, that, in and through Christ, he may be more than conqueror! RH III, 600

The Lord gives to every angel his work for this fallen world. Divine help is provided for men and women. They have the opportunity of cooperating with the heavenly intelligences, of being laborers together with God. There is a fitness for the presence of God, of being enabled to see His face. Heavenly angels are working to bring the human family into a close brotherhood, a oneness described by Christ as like that existing between the Father and the Son. RH IV, 62

Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. 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. RH VI, 448

Angels that excel in strength minister to those who shall be heirs of salvation and impart to them divine power; for they become partakers of the divine nature, escaping the corruption that is in the world through lust. Heavenly agencies are ever at the side of Him who is wrestling for the victory, in order that while lawfully striving for the mastery, he may not be worsted in the conflict. ST III, 48

... if in His distress and helplessness the sinner looks to Jesus, pleading the merits of His blood, our compassionate Redeemer listens to the earnest, persevering prayer of faith, and *sends to his deliverance a re-enforcement of angels that excel in strength.* And when these angels, all-powerful, clothed with the armory of Heaven, come to the help of the fainting, pursued soul, the angels of darkness fall back,

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well knowing that their battle is lost, and that one more soul is escaping from the power of their influence. ST II, 73

As you strive to overcome everything that is displeasing to God, *angels of heaven will help* you to exert a right influence upon those who are younger. You will not be left to stumble along in uncertainty, not knowing what you are doing. Power from above will be given you, to enable you to show to others that we have a living Saviour, a Redeemer who can forgive our transgressions. YI 639

Through the grace of God, they are enabled to keep their purity of principle unsullied. Holy *angels are close beside them,* and Christ is revealed in their steadfast aherence to the truth. They are Christ's minutemen, bearing, as true witnesses, a decided testimony in favor of the truth. They show that there is a spiritual power that can enable men and women not to swerve an inch from truth and justice, for all the gifts that men can bestow. 9 T 24

... Angel messengers are observing all our course of action. *They are ready to help all in their weakness,* guarding all from moral and physical danger according to the providence of God. And whenever souls yield to the softening, subduing influence of the Spirit of God under these angel ministrations, there is joy in heaven; the Lord Himself rejoices with singing. SM I, 96

Those who make God's word their counselor realize the weakness of the human heart, and the power of the grace of God to subdue every unsanctified, unholy impulse. Their hearts are ever prayerful, and *they have the guardianship of holy angels.* When the enemy comes in like a flood, the Spirit of God lifts up for them a standard against him. There is harmony in the heart; for the precious, powerful influences of truth bear sway. There is a revelation of the faith that works by love and purifies the soul. 6 T 161

Often (Jesus) met those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood. Others He met who were fighting a hand-to-hand battle with the adversary of souls. These He encouraged to persevere, assuring them that they would win; *for angels of God were on their side,* and would give them the victory. MH 26

Angels of heaven are taking notice of all our work, and are watching to see how they can so minister to each one that he will reflect the likeness of Christ in character, and become conformed to the divine image. 6 T 175

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Chapter 32
Christ Empowers Us Through the Scriptures

If they are doers of the Word, which is plain and powerful in its simplicity, *they will not* fail *to perfect Christian character.* 2 T 694

His words, received into the soul, will give vital power to work the works of Christ; and every effort put forth in love will bind you more firmly to your source of strength. RH I, 366

"The words that I speak unto you, they are spirit, and they are life." It is through the ministry of the Word that *the saints are to be perfected.* RH II, 568

Christians should receive with meekness the engrafted Word, which is able to save the soul. *The Word of God is a tower of strength, into which they may run and be saved.* ST IV, 146

Upon those who search the Scriptures, the truth found therein has an elevating, ennobling influence, *enabling them to reach the standard of perfection.* ST IV, 10

The Word of God is the great *medium of sanctification. By* studying and practicing this Word *we receive power* to glorify God. RH IV, 315

The Word of God is able to make you wise, to guide and make you perfect in Christ. RH III, 19

If the Word of God is enshrined in their hearts, they will manifest the power and purity of the gospel. RH III, 417

He who through the Scriptures holds communion with God will be ennobled and sanctified. ST IV, 415

In the Word of God is contained everything essential to the perfecting of the man of God. ST III, 17

If studied and obeyed, the Word of God works in the heart, *subduing every unholy attribute.* COL 100

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If the Word of God dwelt in the heart, it would control the life. Faith, purity, and conformity to the will of God, would testify to its sanctifying power. 5 T 15

The beauty and riches of the Word of God *have a transforming influence upon mind and character;* the sparks of heavenly love will fall upon the hearts of the children as an inspiration. RH V, 426

Satan can never gain advantage of the child of God who relies on the Word of God as his defense. RH V, 439

The Word of God is to be the daily meat and drink of all who love and serve Him. That Word, received into the heart, *will cleanse the life and sanctify the entire being.* RH V, 526

In character and life we are to make manifest the requirements of God in humanity; and in order to do this, we must *gather up the rays of divine light from the Bible,* and let them shine forth to those who are in darkness. RH VI, 297

We need spiritual strength. If we eat the Word of God, if we practise the teachings of Christ, we shall have life in ourselves. *We shall be strong in the strength of God.* RH V, 87

This Word is a revelation of the divine will, given to us that by a daily study of it, our characters, showing daily improvement, *may become transformed to the likeness of the character of the great Medical Missionary.* RH V, 105

God has given life to man, in order that through a knowledge of the Word and by practising its principles, the human agent may become one with God, obedient to the divine will. RH V, 281

The Word, the living Word, received and obeyed, will be a savor of life unto life. The reception of the truth will *regenerate and cleanse the sinful soul.* RHV, 289

He has promised to pour out His Spirit upon us. He has given us His Word, *that through obedience to its teachings we may be made holy.* It is our privilege, our duty, to grow in grace. RH VI, 76

We must have the faith of the Bible, — the faith that works by love, and purifies the soul. RH II, 493

Your soul's sanctification and righteousness will result from faith in the Word of God, *which leads to obedience of its commands.* ST III, 236

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The education to be secured by searching the Scriptures is an experimental knowledge of the plan of salvation. Such an education *will restore the image of God in the soul.* ST IV, 421

Beholding Him in the study of His Word, we learn to love and practise His virtues and living the Word of God before a world fallen through sin, we are changed into the same divine image. ST IV, 471

The contemplation of the Word of God will make us wise unto salvation; the knowledge of this Word will insure our happiness, *and our success in the Perfection of Christian character.* YI 387

His Word, if practised, *is sufficient to develop harmonious characters in all who believe,* and who fashion their lives in accordance with it. YI 410

If you would know how to imitate the spotless life and character of Christ, obtain a knowledge of Him *as presented in the Word of God.* ST I, 91

... if men will believe in the Word of God, they will be *transformed in mind and character,* and fitted for eternal life. SM I, *346*

By a study of the Word, *we are able to see Him as He is,* and, charmed with the view of His divine perfection, *we are to grow into the same image.* ST IV, 478

The love of Jesus in the heart will be expressed in the life. Bible truth is of heavenly origin, *and sanctifies the* receiver. It refines the taste, improves the judgment, and ennobles the character. RH I, 466

The three great powers of heaven pledge themselves to furnish the Christian with all the assistance he requires. The Spirit changes the heart of stone to the heart of flesh. *And by partaking of* the *Word of God,* Christians obtain an experience that is after the divine similitude. ST IV, 399

Having learned the excellent way, we are to be sanctified, body, soul, and spirit. We *are to be purified and cleansed through the washing of the Word.* ST IV, 198

By obtaining a knowledge of God's Word, and giving heed thereto, *men may rise from the lowest depths of ignorance and degradation,* to become the sons of God, the associates of sinless angels. 5 T 24

The truths brought from the storehouse of God's Word will find a lodgement in hearts prepared to receive them, *and will purify the mind and* elevate the *character.* RH I, 471

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He must study the Word of God, learning its meaning and obeying its precepts. Thus *he may reach the standard of Christian excellence.* Day by day God works with him, perfecting the character that is to stand in the time of final test. AA 483

The Word of God — the truth — is the channel through which the Lord manifests His Spirit and power. AA 520

The means by which we can overcome the wicked one is that by which Christ overcame, — the power of the Word. DA 258

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.* SM I, 115

The Word of God, believed and obeyed, exerts *a transforming power upon the life and character.* Its sublime truths, its pure and holy principles, strengthen the intellect, ennoble the affections, enlighten the understanding. ST II, 26

The Word of God obeyed is *the great sanctifier of hearts.* Through its influence we may become pure, "even as He is pure." ST II, 132

Let the youth make the Word of God the food of mind and soul ... Every thought will be brought into captivity to the obedience of Christ. MH 460

From the study of the Word of life, students may come forth with minds expanded, elevated, ennobled. MH 466

The Bible clearly teaches what sanctification is, and how it is to be attained. GC 469

Upon those who search the Scriptures, the truth found therein has an elevating, ennobling influence, *enabling them to reach the standard of perfection.* ST IV, 420

The soul dwelling in the atmosphere of holy thought *is transformed* by intercourse with God through the study of His Word. ST IV, 432

A life of sanctification and joy in believing is held out to every soul who in faith will claim the promises of the Word of God, *and draw upon divine strength for the work of overcoming.* ST IV, 468

If studied and obeyed, the Word of God works in the heart, subduing every unholy attribute. ST IV, 471

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(Satan) urged (Jesus) to command the stones to become bread; but Jesus met him with the Word of God, the only weapon that could defeat him, the weapon that each one of His followers must use if they would obtain the victory. ST II, 399

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Chapter 33
Christ Empowers Us Through His Truth

If we discern the truth, and obey it, our whole course of action will be in accordance with the truth; *for the truth sanctifies the receiver... Error never sanctifies.* RH III, 601

The principles of divine truth, received and cherished in the heart, *will carry us to a height of moral excellence that we had not deemed it possible for us to reach.* Belief in Christ makes it possible for each one to be an overcomer. ST IV, 35

Received into the heart, *the leaven of truth will regulate the desires, purify the thoughts, and sweeten the disposition.* It quickens the faculties of the mind, and the energies of the soul. ST IV, 471

When the truth controls the life, there is purity, freedom from sin.

YI 426

To the sincere, contrite heart, truth is truth; and if it is allowed, *it will sanctify the soul and transform the character into the divine image.* ST III, 57

The religion of Christ never degrades the receiver. *When the truth of God takes possession of the mind and soul, it purifies, refines, and ennobles the character.* ST II, 400

Such ones (those who fail to exercise faith) do not correctly represent the sanctification that comes through the obedience to the truth. . . *Through faith, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed.* AA 564

They are sanctified by the truth; for truth acted as well as preached has a purifying influence upon the character. ST IV, 195

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God desires His people to be living examples of *the purifying influence of the truth.* He desires them to reveal in their lives its power to elevate and ennoble. ST IV, 195

His truth will sanctify us, body, soul, and spirit, and we shall be enabled to rise above temptation.

“The prince of this world cometh,” said Jesus, “and hath nothing in Me.” 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 may it be with us. ST IV, 400

When the truth is presented to the understanding, and exerts its sanctifying power upon the heart, *the sins which once reigned in the heart will be put away,* that Jesus may occupy the soul-temple. ST II, 19

The truth for this time will not fail to sanctify the soul that receives the love of it and obeys it from the heart. It will enable us to overcome every besetting sin, and to surmount every difficulty in our onward march. ST II, 176

The truth has power to sanctify the receiver, and this work of sanctification will be accomplished for us as we have an individual knowledge of Christ, and learn to link up with Him, and to walk by faith and prayer. RH V, 400

When the purifying, refining influence of the truth is felt in our own lives as it should be, we shall reveal in our works the fruits of righteousness. RH V, 407

The truth is efficient, and through obedience its power changes the mind into the image of Jesus. RH II, 617

It is through the truth, by the power of the Holy Spirit, that we are to be sanctified, -transformed into the likeness of Christ. RH II, 559

When the truth is received into the heart, the habits and customs are conformed to Christ. ST IV, 25

Obedience to the truth will sanctify the soul, making men and women Christlike in thought, word, and deed. RH V, 231

It is through the power and prevalence of truth that we must be sanctified, and elevated to the true dignity of the standard set forth in the Word. RH V, 258

The truth not only converts, but works the purification of its receiver. RH III, 81

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If the truth we profess to believe, does not change the heart and transform the character, it is of no value to us. RH III, 93

The truth brought into the soul temple cleanses it of moral defilement.... RH III, 251

When the truth is received, the rough character changes, the worldliness, selfishness, and pride are worked out of the heart. RH III, 287

The truth is to be enthroned in the heart, that it may sanctify the soul. The power and grace of God in the heart will manifest itself as the power and wisdom of God in the outward life. RH III, 343

The truth for this time is a testing truth, which should stimulate the mind, purify the soul, and sanctify the desires. RH III, 219

Through the mediumship of truth the character is transformed, and fashioned after the divine similitude. RH III, 229

The truth of God must be brought into the soul temple, to cleanse and purify it from all defilement. RH II, 338

A soul that is molded by the truth of God will reveal a well-balanced character, ennobled by the grace of God; and such a character is a spectacle for men and angels. RH II, 299

While we behold it, *the truth is revealed in all its bearings in the life and character,* and becomes more clear, and certain, and beauteous. The mind that grasps it in its preciousness becomes elevated, ennobled, sanctified. RH III, 589

The greatness of the truth which they contemplate will expand the mind and elevate the character. They will not be novices in the understanding of God's Word, nor dwarfs in religious experience. RH II, 383

Jesus presents the truth before His children that they may look upon it, and by beholding it, may become changed, *being transformed by His grace from transgression to obedience, from impurity to purity, from sin to heart-holiness, and righteousness of life.* SM I, 262

As you cast your helpless soul on Christ, you will receive pardon for your past transgression; and the truth, brought into the sanctuary of the soul, will transform the whole character. YI 416

When we profess the truth, it is our privilege and duty to show to the world that *it has had a transforming power upon the life and character.* ST I, 493

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Those who are loyal to the truth will, through the merits of Christ, *overcome all weakness of character* which has led them to be molded by every varying circumstance of life. ST II, 383

The truth is holy and powerful, *and will effect a thorough reformation* in the hearts and lives of those who are sanctified by it. 2 T 639

If your whole interest is in the truth and the preparatory work for this time, you will *be sanctified through the truth,* and receive a fitness for immortality. 2 T 111

The Spirit of truth has a refining, elevating, heavenly influence upon mind and character. RH II, 359

The truth is the sanctifier, the refiner. Received into the heart, it works with hidden power, *transforming the character.* ST II, 71

Truth will be received into the heart, the character will be transformed into the likeness of Christ, the Son of God will be revealed to the world by His followers, as the Father was revealed to the world by the Son. And all who reveal Christ are revealing the Father also. ST II, 449

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Chapter 34
Christ Empowers Us Through His Commands

Our heavenly Father presents before His finite creatures *no impossibilities;* He requires not at their hands that which they cannot perform. He has not set before His church a standard to which they cannot attain; yet He designs that they shall labor earnestly to reach the high standard set before them in the text. ST II, 77

We must stand before God with a conscience void of offense. There are wonderful privileges for every one of us. *God never places before us a requirement without giving us the power to perform it.* RH V, 143

Our heavenly Father requires no more nor less than He has given us ability to do. COL 362

God requires of man nothing that is impossible for him to do... Possessing our nature, though unstained by sin, and tempted in all points like as we are, Christ kept the law, *proving beyond controversy that man also can keep it.* RH IV, 293

We can reach this standard; for *He would not enjoin upon us an impossible task.* ST I, 435

Thus we may understand that *God makes no requirement without making ample provision for the fulfilment of that requirement.* Through the redeeming grace of Christ, man may accomplish everything that God requires of him. ST IV, 50

Paul writes to his Thessalonian brethren, "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." *Paul did not exhort his brethren to aim at a standard which it was impossible for them to reach.* He did not pray that they might have blessings which it was not the will of God to give. He knew that all who would be fitted to meet Christ in peace must possess a pure and holy character. RH I, 254

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The promises of God are ample. *The gospel was not given to awaken desires it could not satisfy.* RH I, 382

God never issues a command without furnishing the grace sufficient for its fulfillment. ST IV, 47

The Lord requires of us nothing that He does not give us power to perform. ST IV, 230

God makes no requirement without making provision for its fulfillment. Through the grace of Christ we may accomplish everything that God requires. COL 301

The Lord presents before His finite creatures *no impossibilities.* Our Heavenly Father claims not at our hands that which we can not perform. RH V, 239

No one can keep God's commandments *except in Christ's power.* RH IV, 293

Our Heavenly Father presents before us *no impossibilities. He requires at our hands nothing which we cannot perform.* He has not set before His Church a standard to which they cannot attain. We give the lie to the truth, and glorify Satan, when we walk in sadness and gloom because we think more is required of us in the Christian life than we can perform. Your Redeemer loves you, and He presents to you eternal joys in a life of obedience. There is no one who has ever tasted the joy of full and willing submission to God, who has not felt peace, happiness, and assurance in His love. RH II, 457

Christ in the Old Testament is the same as Christ in the New Testament. His *commands and promises are identical...* God knows our wants, and has provided for them. The Lord has a treasurehouse of supplies for His children, and can give them what they need under all circumstances. Then why do we not trust Him? He has made precious promises to His children on condition of faithful obedience to His precepts. There is not a burden but He can remove, no darkness but He can dispel, *no weakness but He can change to power,* no fears but He can calm, no worthy aspiration but He can guide and justify. RH II, 357

In every command and in every promise of the Word of God is the power, the very life of God, by which

the command may be fulfilled and the promise realized. He who by faith receives the Word is receiving the very life and character of God. COL 38

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Chapter 35
Christ Provides Us With Many Examples

Just to the degree in which the word of God is received and obeyed, will it impress with its potency and touch with its life every spring of action, every phase of character. It will purify every thought, regulate every desire. Those who make God's word their trust will quit themselves like men and be strong. They will rise above all baser things into an atmosphere free from defilement.

When man is in fellowship with God, *that unswerving purpose which preserved Joseph and Daniel amidst the corruption of heathen courts, will make his a life of unsullied purity. His robes of character will be spotless.* In his life the light of Christ will be undimmed. The Bright and Morning Star will appear shining steadfastly above him in changeless glory. MH 136

Although the patriarchs and apostles were subject to human frailties, yet through faith they obtained a good report, *fought their battles in the strength of the Lord, and conquered gloriously. Thus* may we trust in the virtue of the atoning sacrifice, and be overcomers in the name of Jesus. 4 T 15

As you openly renounced sin and Satan, the three great powers of heaven pledged themselves to help you to overcome.... The character of the Christian is to be a reproduction of the character of Christ. The same love, the same grace, the same unselfish benevolence, that characterized the life of the Redeemer, are to characterize the lives of His followers... In His great mercy, God gives men and women power for service, strengthening them as He strengthened Joseph, Samuel, Daniel, Timothy, and many others who availed themselves of His promises. ST IV, 222

It is our privilege to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life than it is for us at the present time. The world in his time was no more favorable to growth in grace and holiness than it is now. It was by prayer and communion with God that Enoch was

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enabled to escape the corruption that is in the world through lust. We are living in the perils of the last days, and we must receive our strength from the same source. We must walk with God. RH IV, 140

Many regard Enoch as a man to whom God gave special power to live a life more holy than we can live. But the character of the man who was so holy that he was translated to heaven without seeing death is a representation of the character to be attained by those who will be translated when Christ comes in the clouds of heaven. *Enoch's life was no more exemplary than may be the life of every one who maintains a close connection with God.* ST IV, 363

Enoch was a marked character. *Many look upon his life as something above what the generality of mortals can ever reach.* But Enoch's life and character, which were so holy that he was translated to heaven without seeing death, represent what the lives and characters of all must be, if, like Enoch, they are to be translated when Christ shall come. His *life was what the life of every individual may be if he closely connects with God.* RH I, 543

It was through constant conflict and simple faith that Enoch walked with God. *We may do the same.* ST II, 124

Enoch represents those who shall remain upon the earth and be translated to Heaven without seeing death. He represents that company that are to live amid the perils of the last days, and withstand all the corruption,

vileness, sin, and iniquity, and yet be unsullied by it all. *We can stand as did Enoch.* There has been provision made for us. Help has been laid upon One who is mighty; and we can all take hold upon His mighty strength. RH I, 94

Were Enoch upon the earth to-day, his heart would be in harmony with all God's requirements; he would walk with God, although surrounded with influences which are the most wicked and debasing. *So may we remain pure and uncorrupted.* RH V, 515

The godly character of (Enoch) is to represent *the state of holiness to which the people of God must attain,* who expect to be translated to heaven. RH II, 233

Enoch had temptations as well as we. He was surrounded with society no more friendly to righteousness than is that which surrounds us. The atmosphere he breathed was tainted with sin and corruption, the same as ours; yet he lived a life of holiness. He was unsullied with the prevailing sins of the age in which he lived. *So may we remain pure and uncorrupted.* He was a representative of the saints who live amid the perils of corruptions of the last days. 2 T, 122

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Those who are unwilling to forsake every sin and to seek earnestly for God's blessing, will not obtain it. *But all who will lay hold of God's promises as did Jacob, and be as earnest and persevering as he was, will succeed as he succeeded.* PP 203

The Spirit that possessed Daniel, the youth of to-day may have; they may draw from the same source of strength, possess the same power of self-control, and reveal the same grace in their lives, even under circumstances as unfavorable. PK 489-90

Such transformation of character as is seen in the life of John is ever the result of communion with Christ. There may be marked defects in the character of an individual, yet when he becomes a true disciple of Christ, the power of divine grace transforms and sanctifies him. Beholding as in a glass the glory of the Lord, he is changed from glory to glory, until he is like Him whom he adores. AA 559

Although Daniel was a man of like passions with ourselves, the pen of inspiration presents him as a faultless character. *His life is given us as a bright example of what man may become, even in this life,* if he will make God his strength, and wisely improve the privileges and opportunities within his reach. ST II, 69; 4 T 569

The youth who desire to stand as Daniel stood must exert their spiritual powers to the very utmost, cooperating with God, *and trusting wholly in the strength that He has promised* to all who come to Him in humble obedience. YI 577

The God of Daniel works mightily in behalf of every one who seeks to know and to do His will. By the impartation of His Spirit He strengthens every true purpose, every noble resolution. YI 579

The Spirit which Enoch, Joseph, and Daniel possessed, we may have; we may draw from the same source of strength, possess the same power of self-control, and the same graces may shine out in our lives. ST II, 71

Enoch lived in a corrupt age, when moral power was very weak. Pollution was teeming all around him; yet he walked with God. He educated his mind to devotion, — to think on things that were pure and holy; and his conversation was upon holy and divine things. He was made a companion of God. He walked with Him, and received His counsel. He had to contend with the same temptations that we do. The society surrounding him was no more friendly to righteousness than is the society surrounding us at the present time. The atmosphere he breathed was tainted with sin and corruption the same as ours; yet he was unsullied with the prevailing sins of the age in which he lived. *And so may we remain as pure and*

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uncorrupted as did the faithful Enoch. He was a representative of the saints living amid the perils and corruptions of the last days. For his faithful obedience to God, he was translated. So, also, those who are alive and remain faithful, will be -translated to Heaven. They will be removed from a sinful and corrupt world to the pure joys of Heaven. RH I, 277

Enoch walked with God for three hundred years. He was in harmony with the will of heaven. *Enoch is a representative of the people who are to be translated from the earth.* RH II, 287

God desires us in our lives to give the people of the world an example of what they should be, *and of what they can be* through obedience to the gospel of Christ. RH V, 10

God's people will separate themselves from the unrighteous practices of those around them, and will seek for purity of thought, and holy conformity to His will, until His divine image will be reflected in them. *Like Enoch, they will be fitting for translation to Heaven.* ST I, 88

Enoch walked with God three hundred years previous to his translation, *and the state of the world was not more favorable for the perfection of Christian character then than it is today.* How did Enoch walk with God? He educated his mind and heart to ever feel the presence of God, and when in perplexity his prayers would ascend to God to keep him, to teach him His will ... Enoch was a representative of those who shall be on the earth when Christ shall come. ST II, 175

This (John's change) is the sure result of association with Jesus. As we meditate upon His character our hearts are drawn out in love, desire awakens to become like Him whom we love, and, by beholding, we become changed. When Christ abides in the heart, the whole nature is transformed. Everything that defileth is banished from the soul's temple. Lust, base passions, impure thoughts, pride, inordinate affections, revenge, retaliation, covetousness, envy, all these are prohibited; and what we once loved, now we hate; for we become new creatures in Christ Jesus. Christ's Spirit, Christ's love, softens the heart, subdues the soul, and raises the thoughts and desires toward God and Heaven. ST II, 179

(Man) has the privilege of becoming a partaker of the divine nature. This will give him power to conquer evil, and love and choose that which is good. He has a conscience, which, under the control of God, will approve the right and condemn the wrong. And he may, if he will, have fellowship with God. *He may walk and talk with God as did Enoch.* This holy companionship is denied to none who will believe

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on Christ as their personal Saviour.

By thus centering his affections upon the contemplation of God, man may develop a noble character. ST III, 409

That time was no more favorable to the development of Christian character than is the present time, yet we read that Enoch walked with God. Christ was as verily Enoch's Saviour as He is our Saviour, and in His power, notwithstanding the corruption of that degenerate age, Enoch perfected a Christian character. ST IV, 65

Before we can enter the heavenly courts, we must be refined, purified, elevated, and ennobled. In order to preserve the purity which God requires, the truth must be brought into constant contact with mind and heart. *God calls upon His people to walk with Him, as did Enoch.* ST IV, 199

The strong power of Satan upon the human race keeps them upon a low level; *but this need not be so, else Enoch could not have become so elevated and ennobled as to walk with God.* 4 T 547

To such communion God is calling us. *As was Enoch's must be their holiness of character who shall be redeemed from among men at the Lord's second coming.* 8 T 331

The godly character of this prophet (Enoch) represents the state of holiness which must be attained by those who shall be "redeemed from the earth" (Rev. 14:3) at the time of Christ's second advent... *like Enoch,*

God's people will seek for purity of heart and conformity to His will, until they shall reflect the likeness of Christ. PP 889

The beauty of holiness which had transformed (John) shone with a Christlike radiance from his countenance. In adoration and love he beheld the Saviour until likeness to Christ and fellowship with Him became his one desire, and in his character was reflected the characer of his Master. AA 545

Be ambitious, for the Master's glory, to cultivate every grace of character. In every phase of your character building you are to please God. *This you may do;* for Enoch pleased Him though living in a degenerate age. *And there are Enochs in this our day.* COL 332

Souls that have borne the likeness of Satan have become transformed into the image of God. AA 476

Those who have rendered obedience to God in all ages have been transformed in character, and in these last days when iniquity abounds on every hand, our wisdom and understanding before all

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people will consist in our obedience to the standard of righteousness. ST II, 177

Some few in every generation from Adam resisted his (Satan's) artifice and stood forth as noble representatives of what it was in the power of man to do and to be -Christ working with human efforts, helping man in overcoming the power of Satan. *Enoch and Elijah are the correct representatives of what the race might be through faith in Jesus Christ if they chose to be.* Satan was greatly disturbed because these noble, holy men stood untainted amid the moral pollution surrounding them, perfected righteous characters, and were accounted worthy for translation to Heaven. As they stood forth in moral power in noble uprightness, overcoming Satan's temptations, he could not bring them under the dominion of death. He triumphed that he had power to overcome Moses with his temptations, and that he could mar his illustrious character and lead him to the sin of taking glory to himself before the people which belonged to God. RH I, 142

Thousands have drawn water from these wells of life, yet there is no diminishing of the supply. Thousands have set the Lord before them, and by beholding have been *changed into the same image.* COL 133-4

The Christian may not be conscious of the great change; for the more closely he resembles Christ in character, the more humble will be his opinion of himself, but it will be seen and felt by all around him. Those who have had the deepest experience in the things of God, are the farthest removed from pride or self-exaltation. 5 T 223

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SECTION VI

Our Nature and Christ's Nature

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Chapter 36
What About Our Fallen Human Natures?

Did Ellen White forget about the fall of Adam? Did she take into no account the effects of thousands of years of decline upon our human natures?

By no means. She was well aware of the fall. In fact, she writes that there have been "a succession of falls," (see I SDA BC 1082) but measured against the freely and fully provided power of God that is available to Christians, neither the first fall nor any of the succeeding falls of man have any significance. In this chapter we will find her boldly declaring that the fallen human nature of man may, by the power of God, be changed, subdued, overcome, transformed, dignified, purified, softened,

elevated, consecrated, restored, rebeautified, ennobled, reconstructed from its ruins, brought under the control of Christ, assimilated with Christ's nature, united with divine nature, and brought to the perfection of the character of Christ.

The sacrifice of the Son of God was made that human nature might be elevated, and restored to its original purity. RH V, 527

The Christian's life is not a modification or improvement of the old life, but *a transformation of the nature.* There is a death to sin and self, and a new life altogether. ST IV, 503

Transformation of character is wrought through the operation of the Holy Spirit, which works upon the human agent, *implanting in him, according to his desire and consent to have it done, a new nature.* The image of God is restored and renewed by grace, and is enabled more and more perfectly to reflect the character of Christ in righteousness and true holiness. RH III, 292

The greatest manifestation of (the gospel's) power is seen in *human nature brought to the perfection of the character of Christ.* MH 36

The forgiveness of sins is not the sole result of the death of Jesus.

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He made the infinite sacrifice, not only that sin might be removed, but that human *nature might be restored, rebeautified, reconstructed from its ruins,* and made fit for the presence of God. 5 T 537

Good works are spontaneous with (the children of God); for God has *transformed their natures by His grace.* ST II, 72

In living out the truth of God, man is continually assured that supernatural help will be granted to him, and *while he retains his human nature, yet through an unseen agency he receives the impress of the divine nature* through the truth as it is in Jesus. RH III, 196

Through the help provided, man, in his fallen nature, can do the very things God expects him to do. RH V, 515

The moral image of God may be restored in our fallen natures, through faith in Christ, and obedience to the commandments of Jehovah. RH II, 185

... there is a power in the truth of God to *transform* human nature. 3 T 550

If man by faith takes hold of the divine love of God, he becomes a new creature through Christ Jesus. The world is overcome, *human nature is subdued,* and Satan is vanquished. ST I, 39

By walking in the light and working out the will of God, you *may overcome your selfish nature.* 4 T 214

Our fallen nature must be purified, ennobled, consecrated by obedience to the truth. ST I, 328

There is no difficulty within or without that can not be surmounted in His strength. Some have stormy tempers. But He who calmed the stormy sea of Galilee will say to the troubled heart, "Peace, be still." ST IV, 409

There is no nature so rebellious that Christ can not subdue it, no temper so stormy that He can not quell it, if the heart is surrendered to His keeping. ST IV, 409

Christ came to this world and lived the law of God, that man might have *perfect mastery over the natural inclinations which corrupt the* soul. MH 130

The law is an expression of the thought of God; when received in Christ, it becomes our thought. *It lifts us*

above the power of natural desires and tendencies, above temptations that lead to sin. DA 308

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Those who come into sacred relation with the God of Heaven *are not left to the natural weakness and infirmity of their natures.* ST II, 192

A living faith in Christ will bring every action of the life and *every emotion of the soul* into harmony with God's truth and righteousness. 4 T 527

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.* RH IV, 175

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

Mind and character may, with care, be molded after the Divine Pattern. 4 T 438

From a study of His life and labors and His struggles with temptation, *we are to learn how to become partakers of the divine nature,* and overcome the corruption that is in the world through lust. RH VI, 7

(Christ) has given to men a pattern of what they may be in their humanity, through becoming partakers of the divine nature. YI 296

Man may conquer perverted appetite. Though the moral image of God was almost obliterated by the sin of Adam, *through the merits and power of Jesus it may be renewed.* Man may stand with the moral image of God in his character; for Jesus will give it to him. Unless the moral image of God is seen in man, he can never enter the city of God as a conqueror. RH II, 401

Our fallen nature must be *purified, ennobled, consecrated* by obedience to the truth. 5 T 235

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 lifegiving properties through the soul dead in trespasses and sins. SM I, 341

Since the divine law is as changeless as the character of God, there could be no hope for man unless some way could be devised whereby

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his transgression might be pardoned, *his nature renewed,* and his spirit restored to reflect the image of God. Divine law had conceived such a plan. ST III, 22

To bring man back to harmony with God, to so *elevate and ennoble his moral nature* that he may again reflect the image of the Creator, is the great purpose of all the education and discipline of life. RH I, 327

We want the love of God formed within to subdue and soften our human nature and to bring us into conformity to His holy character. SM I, 174

Christ, our Mediator, is the one who gives the Holy Spirit; and by the office work of the Holy Spirit, the atonement made on Calvary is brought in contact with the soul of man to transform his character, and *change his nature....* YI 178

Human nature becomes united with the divine nature, Christ lives in the human soul, *and acts through all the powers of body, soul, and spirit.* RH III, 308

Those who consent to enter into covenant with God are not left to the power of Satan *or to the infirmity of their own nature.* MH 93

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. 8 T 289

When man was lost, the Son of God said, I will redeem him, I will become his surety and substitute. He laid aside His royal robes, clothed His divinity with humanity, stepped down from the royal throne, that He might reach the very depth of human woe and temptation, lift up *our fallen natures, and make it possible for us to be overcomers, — the* sons of God, the heirs of the eternal kingdom. RH II, 230

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 122-3

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... He has opened the way by which young men and young women may become partakers of the divine nature. The good they may accomplish by uniting themselves to Christ they will never know until, *as overcomers, they enter the kingdom of Christ.* YI 415

... man might become a partaker of the divine nature, *be an overcomer,* and have a place with Christ upon His throne in glory. ST II, 438

Through faith man is to be a partaker of the divine nature, *and to overcome every temptation* wherewith he is beset. ST III, 30

“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 *may it 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

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. YI 343-4

Christ is the finished standard of the character *to which every one may attain* by becoming a partaker of the divine nature. “Ye are complete in Him.” YI 196

The noble life *which Christ has made it possible for us to live,,*one of obedience and service, — will make us partakers of the divine nature. ST III, 459

All that was possible for man to endure in the conflict with Satan, Christ endured in His human and divine nature combined. Obedient, sinless to the last, He died for man, his substitute and surety, enduring all that men may endure from the deceiving tempter, *that man may overcome* by being a partaker of the divine nature. SM

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Chapter 37
Humanity and Divinity in Christ and in Us

We have now come to the pinnacle of Ellen White's teachings regarding the power factor in the relationship between God and man. God is God and man is man, but between them stands Jesus Christ, who is both God and man, and the full significance of this in Ellen White's thinking will be set forth in the awesome conclusions placed before us in this chapter.

Some of her statements are breathtaking, even startling, and so we may need to reassure ourselves by remembering that even the boldest of her statements are simply the result of taking the words of Jesus at their literal face value.

Christ's own description of the full meaning to us of His position between God and man is reported quite fully in the gospel of John. (Please refer back to chapter four.) There we read of His *total dependency* upon His heavenly Father, His *unbroken intimacy* with the Father, and the *incredible privilege* that He places before us in that He assures us we may have the same relationship with the Father that He had.

This immediately triggers a question in our minds. How can we have the same relationship with the Father that Jesus had when we are not physically the children of God, conceived by the Holy Spirit, as He was?

Actually, Jesus *never* explained any of His mighty works upon earth by a reference to the circumstances of His birth. Why then should we? Why should we say that He could work miracles because of His birth when He never said that? Why should we say that He could overcome temptation because of His birth when He never said that? Would it not be better to accept His explanation instead of constructing explanations of our own?

Jesus uniformly and consistently sets forth His ongoing spiritual relationship with the Father as the reason for and explanation of His mighty works, and then stretches our minds to the limit of their capacity by calmly assuring us that we can have the *same* relationship with the Father that He had!

We catch our breath. Does He mean that we can walk on water?

Yes, if God tells us to. (But He hasn't.)

Does He mean that we can call a dead man out of his grave?

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Yes, if God tells us to. (But He hasn't.)

Does He mean that we can successfully reject and overcome every temptation of the devil?

Yes, if God tells us to. (AND HE HAS!)

This is the staggering, mindboggling, and absolutely unavoidable conclusion that anyone must reach who takes the words of Jesus at their literal face value.

Ellen White did this. She dismissed as unworthy of consideration the concept that some of the sayings of Jesus were only rhetorical devices, intended to produce a certain sensation in the mind but not meant to be taken seriously, comparable, perhaps, to the rhetoric of some politicians. She did not see Jesus as a politician. She saw Him as the God-man, not in any sense deficient or limited in either part of His being, but fully God and fully man. She took at their literal face value such words as these:

> At that day ye shall know that I am in My Father, and ye in Me, and I in you. John 14:20
>
> If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make our abode with him. John 14:23
>
> If ye keep my commandments ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love. John 15:10
>
> ... that they may be one, as we are. John 17:11
>
> ... as thou, Father, art in Me, and I in Thee, that they also may be one in us.... John 17:21
>
> ... that they may be one, even as we are one. John 17:22
>
> I in them, and Thou in Me.... John 17:23
>
> ... that the love wherewith Thou hast loved Me may be in them, and I in them. John 17:26

These are the words of Jesus, and they are not empty rhetorical devices. They are literal statements of fact. Ellen White so accepted them and so taught them. We will now observe her own statements of the conclusions that inevitably follow if one takes these words of Jesus seriously — conclusions from which some theologians have drawn back and which others have denied. Observe the boldness with which she applies a variety of words, first to Jesus, and then to us.

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Partakers of the Divine Nature
Jesus and Us

> *"Partakers of the divine nature. " Is this possible?* Of ourselves we can do no good thing. How, then can we be partakers of the divine nature? — By coming to Christ just as we are, needy, helpless, dependent. *He died to make it possible for us to be partakers of the divine nature.* He took upon Himself humanity, that He might uplift humanity. With the golden chains of His matchless love He has bound us to the throne of God. *We are to have power to overcome as He overcame.* RH VI, 32
>
> *There is such a thing as being partakers of the divine nature.* We shall all be tempted in a variety of ways; but when we are tempted, we need to remember that provision has been made whereby we may overcome ... *He who truly believes in Christ is made a partaker of the divine nature,* and has power that he can appropriate under every temptation. He will not fall under temptation, and be left to defeat. In time of trial he will claim the promises, and by these escape the corruptions that are in the world through lust. RH V, 487
>
> How precious is the thought that *we may indeed become partakers of the divine nature,* whereby we may overcome as Christ overcame. RH II, 422

His life and character were the unfolding or representation of the perfection of the character that man may attain *by becoming a partaker of the divine nature* and overcoming the world through daily conflicts. YI 126

(Christ) has given to men a pattern of what they may be in their humanity, *through becoming partakers of the divine nature.* YI 296

Man has the assurance that *he can become a partaker of the divine nature, even as Christ became apartaker of human nature.* RH IV, 213

God has made it possible for men to obey His requirements, *by making it possible for them to be partakers of the divine nature. Thus* our characters may be molded in accordance with the law of God. And by willing obedience to this law our characters are conformed to the character of God. RH III, 565

The principles of the law of God were wrought out in the character of Jesus Christ, and he who cooperates with Christ, *becoming a partaker of the divine nature, will* develop the divine character, and become an illustration of the divine law. Christ in the heart will bring

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the whole man, soul, body, and spirit into captivity to the obedience of righteousness. Christ's true followers will be in conformity to the mind and will and character of God, and the far-reaching principles of the law will be demonstrated in humanity. RH III, 445

The virtues of a true Christian character, the excellences that are revealed in the character of Christ, will be seen in the life born of the Spirit. *Man, with his human nature, will become a partaker of divinity.* The power of Christ will work to sanctify every part of the being, diffusing life, activity, and soundness through the whole, and developing spiritual efficiency. YI 305

He who partakes of Christ's flesh and blood is a partaker of the divine nature ... By *receiving Christ we are made partakers of His nature.* YI 413

To all He offers power to form a true, noble character. The converted man rejoices that he has a Saviour who is so mighty. He is a partaker of the divine nature. RH V, 7

Through the exercise of the spirit that characterized His lifework, *we are to become partakers of His nature.* RH VI, 172

Personal religion means perfect conforming to the life of Christ. When we possess this religion, we shall show sound, spiritual growth, *because we are partakers of the divine nature,* having escaped the corruption that is in the world through lust. RH VI, 520

Christ, the spotless Son of God, honored humanity *by taking upon Himself fallen human nature. A suffering, tempted man, beset by Satan's devices, His divinity clothed with humanity, He so lived on this earth as to show' by His perfect obedience to His Father's will, what humanity could become by partaking of the divine nature.* RH III,397

(Christ) came as the divine Restorer, bringing to oppressed and downtrodden humanity the rich and abundant grace of Heaven, that by the power of His righteousness, man, fallen and degraded though he was, *might be a partaker of divinity.* RH II, 385

He will grasp the righteousness of Christ by faith, and becoming a *partaker of the divine nature, will* thus become a doer of the divine law. RH III, 191

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*

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fullness, and is it not thus, and thus only, that we can overcome as He overcame? SDA BC VII, 907

Through His humiliation and poverty *Christ would identify Himself with the weaknesses of the fallen race,* and by firm obedience show man how to redeem Adam's disgraceful failure, that man by humble obedience might regain lost Eden.

The great work of redemption could be carried out *only by the Redeemer taking the place of fallen Adam.* With the sins of the world laid upon Him, He would go over the ground where Adam stumbled. He would bear the test which Adam failed to endure, and which would be almost infinitely more severe than that brought to bear upon Adam. He would overcome on man's account, and conquer the tempter, that through His obedience, His purity of character and steadfast integrity, His righteousness might be imputed to man, that through His name man might overcome the foe on his own account. What love! What amazing condescension! *The King of glory proposed to humble Himself to fallen humanity!* He would place His feet in Adam's steps. *He would take man's fallen nature* and engage to cope with the strong foe who triumphed over Adam. He would overcome Satan, and in thus doing He would open the way for the redemption of those who would believe on Him from the disgrace of Adam's failure and fall. RH I, 140

Humanity and Divinity Combined in Jesus and Us

All that was possible for man to endure in the conflict with Satan, Christ endured *in His human and divine nature combined.* Obedient, sinless to the last, He died for man, his substitute and surety, enduring all that men ever endure from the deceivng tempter, that man may overcome by being a partaker of the divine nature. SM I, 342

Christ overcame every temptation of the enemy, because *in Him divinity and humanity were combined.*. The important thing is to become united to Christ, to believe in Christ as a personal Saviour, to live by faith in the Son of God. ST II, 514

When Jesus came to our world, *in Him were combined divinity and humanity.* In His humanity He could lay hold of humanity; by virtue of His divinity He could bring power and health and grace to mankind. Thus He would make men and women partakers of the divine nature and able to escape the corruption that is in the world through lust ... Only as we become partakers of the divine nature can we overcome our hereditary and cultivated tendencies to evil. RH VI, 15

It is by combining divine power with his human strength that man becomes an overcomer. YI 438

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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.* SM I, 364

(Christ) withstood the temptation, *through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God.* Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the source of His power, that man might never rely on his unaided human capabilities....

Men may have a power to resist evil — a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them. SM I, 409

Humanity and Divinity United in Jesus and in Us

Christ's humanity was united with divinity; lie was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. DA 123

In Christ were united the human and the divine. His mission was to reconcile God to man, and man to God. His work was to unite the finite with the Infinite. This was the only way in which fallen men could be exalted, through the merits of the blood of Christ, to be partakers of the divine nature. RH I, 119

Jesus encircled the race with His humanity, and *united divinity with humanity;* thus moral power is brought to man through the merits of Jesus. RH II, 548

(Jesus) presented to the world what humanity might become *when united by faith with divinity.* SM I, 349

Christ came to give to the world an example of what perfect humanity might be *when united with divinity.* RH II, 539

... *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 accept by faith the righteous attributes of His character... He showed that the sinner, by repentance and the exercise of faith in the righteousness of Christ, can be reconciled to God, and become a

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partaker of the divine nature, overcoming the corruption that is in the world through lust. RH V, 491

Divinity had united with humanity for the purpose of uniting humanity with divinity, that through Christ man might become a partaker of the divine nature. RH III, 374

Christ assumed human nature, to demonstrate to the fallen world, to Satan and his synagogue, to the universe of heaven, and to the worlds unfallen, *that human nature, united to His divine nature,* could become entirely obedient to the law of God, that His followers by their love and unity would give evidence that the power of redemption is sufficient to enable man to overcome. ST III, 336

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. RH IV, 201

Christian education means the acceptance, in sentiment and principle, of the teachings of the Saviour. It includes a daily conscientious walking in the footsteps of Christ, who consented to lay off His royal robe and crown and to come to our world in the form of humanity, that He might give to the human race a power that they could gain by no other means. What was that power? — It *was the power resulting from the human nature uniting with the divine, the power to take the teachings of Christ and follow them to the letter.* In His resistance of evil and His labor for others Christ was giving to men an example of the highest education that it is possible for any one to attain. RH V, 553

When man is created anew in Christ Jesus, he becomes a partaker of the divine nature. *God unites him with divinity.* He clothes him with the robe of Christ's righteousness. Man is enabled to discern the Saviour, and by beholding Him, he is changed into the likeness of His character. YI 361

When man is created anew in Christ Jesus, he becomes partaker of the divine nature. God has, through His own power, *united in man the human and the divine.* He clothes humanity with the robe of Christ's righteousness. Man is enabled to discern the Saviour; and by beholding, he is changed into the likeness of His character. He recognizes the words of Christ, "All power is given unto me in heaven and in earth." He who discerns Christ is a partaker of His Spirit and His righteousness. He has the inward assurance that Christ is abiding in the soul-temple. RH III, 584

The Holy Spirit, which proceeds from the only-begotten Son of God,

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binds the human agent, body, soul, and spirit, to the perfect, divinehuman nature of Christ. This union is represented by the union of the vine and the branches. *Finite man is united to the manhood of Christ Through faith human nature is assimilated with Christ's nature.* We are made one with God in Christ. SM I, 251

Humanity and Divinity Blended in Jesus and in Us

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. This wonderful exhibition of God's love was made on the cross of Calvary. Divinity took the nature of humanity, and for what purpose? — That through the righteousness of Christ humanity might partake of the divine nature. This union of divinity and humanity, which was possible with Christ, is incomprehensible to human minds. The wonderful things to take place in our world — the greatest events of all ages are incomprehensible to worldly minds; they cannot be explained by human sciences. The powers of heaven shall be shaken. Christ is coming in power and great glory, but His coming is not such a mystery as the things to take place before that event. Man must be a partaker of the divine nature in order to stand in this evil time, when the mysteries of satanic agencies are at work. Only by the divine power united with the human can souls endure through these times of trial. Says Christ, "Without me ye can do nothing." Then there must be far less of self and more of Jesus. EGW 1888 Materials, Vol. 1, 332

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.* YI 96

Humanity and Divinity Connected in Jesus and in Us

The Son of God, having humanity upon Him, lived in our world as a human agent. He passed over the ground which man must travel. He supplicated for suffering humanity till His *humanity was charged with a heavenly current that should connect humanity with divinity.* ST III, 255

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Every man may keep the law of God, for Christ in His human nature kept the law; and He says to every soul, "If ye love Me, keep my Commandments.". . . The first chapter of Colossians will wonderfully enlighten the mind as to the truth as it is in Jesus. If we will study it, we shall understand how Christ has made it possible for man, fallen through disobedience and transgression, to keep all the commandments of God ... (Christ) desired to demonstrate to man that *humanity connected with divinity, by faith in Christ, might partake of the divine nature.* ST IV, 76

We are habitually to adhere to Him, and daily to derive from Him the nourishment that will give us spiritual strength. This is our privilege and our source of success... So *the soul, dead in trespasses and sins, receives life through connection with Christ.* By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ's strength, his emptiness to Christ's fulness, his frailty to Christ's enduring might. Then he has the mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched Divinity. ST IV, *362*

In the divine economy God has made provision that man may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Reformative influences destroy the desire to do evil; the holy agencies of heaven sanctify the soul and choose the human agent to do service for God. *It is the work of God to expel evil from the soul by connecting humanity with divinity.* RH IV, 187

Christ came to bear the conflict in which man was conquered. The earth was the battle-field. Just before the temptation He bowed on Jordan's bank and offered up a prayer that cleared its way to the throne of His Father ... This is of wonderful significance to us. It tells us of the power of prayer — how the human voice may reach the ear of God, and man's petitions find access to the courts of Heaven. Though earth was struck off from the continent of Heaven and alienated from its communion, *Jesus has connected it again with the sphere of glory.* ST II, 164

Humanity and Divinity Linked in Jesus and in Us

Christ took upon Himself human nature, *but daily He linked it with the divine nature.* ST III, 255

The religion of Christ lifts man above every debasing, groveling vice. *Linked to the Infinite One, partakers of the Divine nature, we are clothed with a perfect panoply against the shafts of evil.* RH I, 327

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Humanity and Divinity must be linked together in the experience of every overcomer. In our weakness we are to accept Christ's power. ST IV, 194

Immeasurably inferior is the part which the human agent sustains; but if he is *linked up with the divinity of Christ,* he can do all things through the strength that Christ imparts. RH III, 628

The merits of Christ elevate and ennoble humanity, and through the name and grace of Christ, it is possible for man to overcome the degradation caused by the fall, and through the exalted, divine nature of Christ, *to be linked to the Infinite.* RH III, 227

God has given His holy law to man as His measure of character. By this law you may see and overcome every defect in your character. You may sever yourself from every idol, and *link yourself to the throne of God* by the golden chain of grace and truth. SM II, 318

Link up with One who is perfect, and who has power to sanctify you and give you a fitness to receive the life that measures with the life of God. RH V, 148

There is too little confidence in the power which God stands ready to give. "We are laborers together with God." 1 Cor. 3:9. Immeasurably inferior is the part which the human agent sustains; but if *he is linked with the divinity of Christ,* he can do all things through the strength that Christ imparts. COL 82

(Jesus) forgives our transgressions, and by imputing unto us His righteousness, *He links us to the Infinite.* ST I, 15

Humanity and Divinity Made One in Jesus and in Us

It is our privilege so fully to partake of the divine nature *that we may be one with Christ as He is one with the Father.* RH IV, 177

It is possible for us to be *one with Christ, even as He is one with the Father.* ST II, 458

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. SM I, 251

The perfect oneness of Christ with His obedient believing children *is the same as that which exists between the Father and the Son.* ST II, 451

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Christ became one with humanity, *that humanity might become one in spirit and life with Him.* By virtue of this union in obedience to the Word of God, His life becomes their life. YI 600

When Christ takes possession of the citadel of the *soul, the human agent becomes one with Him.* And he who is one with Christ, maintaining His unity, enthroning Him in the heart, and obeying His commands, is safe from the snares of the wicked one. RH IV, 127

Christ and the child of humanity become one, so that the Spirit and character of Christ are represented in His followers day by day and hour by hour. By faith Christ becomes unto the believer righteousness, sanctification, and redemption. ST II, 498

By obedience (Christ's true followers) are made partakers of the divine nature. The doing of the living principles of God's law *makes them one with Christ;* and because He lives, they will live also. At the last day *He will raise them as a part of Himself* He declares, "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." "This is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at that last day." *Christ became one with us in order that we might become with Him in divinity.* RH IV, 311

The Union of Humanity and Divinity in Jesus and in Us

By Christ's wonderful *union* of divinity with humanity, we are assured that even in this world *we* may be partakers of the divine nature, overcoming the corruption that is in the world through lust. RH V, 524

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 and the human nature Christ could, enlighten the understanding and infuse His lifegiving properties through the soul dead in trespasses and sins. SM I, 341

How important it is that the work shall go forward harmoniously, so that, as a result, the perfection of Christian character may be obtained through *the union* of the human and the divine. YI 212

The sinner may unite his ignorance to Christ's wisdom, his weakness to Christ's strength, his frailty to Christ's enduring might; and in *this union* there is confidence, love, and dependence. When *this union* is formed, the principle of the law of association takes effect,

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the will is surrendered to Christ's will, and the sinner has the mind of Christ. The humanity in Christ has touched our humanity, and our humanity has touched divinity. Thus, through the agency of the Holy Spirit, man becomes a new creature in Christ Jesus. He then abides in Christ, living by every word that proceedeth out of the mouth of God. New and heavenly principles are received through mental, moral, and spiritual association with Christ. ST II, 456

The grace of God is the chief theme of the Gospel. God's grace is the manifestation of His love — a love that makes it possible, thru Christ, for fallen man to be saved, makes possible *the union* and cooperation of humanity with divinity. ST IV, 460

Humanity Laying Hold of Divinity in Jesus and in Us

Christ was sent to represent God in humanity. When He came to our world, His divinity was clothed with humanity, that humanity might touch humanity, and divinity *lay hold* of the throne of divinity. Thus moral power was brought to man. ST III, 397

In His humanity, He *laid hold* of the divinity of God; and this every member of the human family has the

privilege of doing. Christ did nothing that human nature may not do if it partakes of the divine nature. ST III, 390

(Christ) withstood the temptation, through the power that man may command. He *laid hold* on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the source of His power, that man might never rely on his unaided human capabilities. SM I, 409; RH II, 367

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. ST IV, 400

Every promise that is in God's Book holds out to us the encouragement that we may be partakers of the divine nature. This is the possibility — to rely upon God, to believe His Word, to work His works; and this we can do when we *lay hold* of the divinity of Christ. This possibility is worth more to us than all the riches in the world. There is nothing on earth that can compare with it. RH V, 487

I invite each one of you to *take hold* by living faith of the divinity

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of Christ. This the gift that Christ came to the world to bestow. In Him humanity may *take hold* of divinity and share in the joy of the Lord. RH V, 490

By beholding, we shall be come changed into the likeness of the divine.

Our Saviour laid aside His royal robe and kingly crown, and left the glories of heaven to come to this world. He clothed His divinity with humanity. He designed that the fallen humanity might touch His humanity, and receive from Him power to be partakers of the divine nature, and to overcome the corruption that is in the world through lust. He is our pattern, and I beseech of you, my brethren, to *lay hold* of the power that is ours through the union of the divine and the human in Christ. He overcame *for us*, and we may claim His merits. We may plead His power, His virtue. And as we co-operate with Him, and live in harmony with His law, He will cleanse our natures from sin, and impart to us His righteousness. RH V, 433

Then let us daily keep our eyes fixed on Christ, the perfection of human character, and *laying hold of His divine nature, we shall have the strength of divinity to overcome every evil tendency and desire.* RH VI, 10.

The Glorious Conclusion
We Can Be Like Him

... 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 we are to be perfect, even as our "Father which is in heaven is perfect." DA 311-12

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. 8 T 289

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SECTION VII

Counsels of Caution

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Chapter 38
Counsels of Caution
Boasting

In the next eight chapters are a variety of warnings found in Ellen White's writings which tend to be warnings against self-deception in various forms. The reader should give attention especially to the first chapter of this section regarding *boasting.* These statements make abundantly clear the distinction between the *goal* and the *self-view* in Ellen White's thinking.

An astonishing number of writers seem to be unaware of this distinction. They pose the question, "Can man stop sinning even through the power of Christ?"

They then assert, "Ellen White says NO!" and set forth as their evidence one of her warnings against *boasting,* such as

> Those who are really seeking to perfect Christian character will never indulge in the thought that they are sinless. RH I, 251

This is done in spite of her literally thousands of assurances that man can, through the power of Christ, stop sinning, and in spite of the places where she combines the two concepts into a single sentence or paragraph, such as:

> Those whom Heaven recognizes as holy ones are the last to parade their own goodness. YI 539

> No one who claims holiness is really holy. ST I, 490

> True sanctification will not lead any human being to pronounce himself holy, sinless, and perfect. ST III, 207

We can only marvel at such a strange misreading of Ellen White's writings, and hope that the evidence presented in this book will help the reader to avoid such errors.

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> Those who are really seeking to perfect Christian character will *never indulge in the thought that they are sinless.* Their lives may be irreproachable, they may be living representatives of the truth which they have accepted; but the more they discipline their minds to dwell upon the character of Christ, and the nearer they approach to His divine image, the more clearly will they discern Its spotless perfection, and the more deeply will they feel their own defects. RH I, 251

> You will feel your unworthiness. You will *have no disposition to claim perfection of character,* but only to exalt the perfection of your Redeemer. The more thorough and rich your experience in the knowledge of Jesus, the more humble will be your views of self. RH II, 253

> *We may always be startled and indignant when we hear a poor, fallen mortal exclaiming, "I am holy, I am sinless!"* Not one soul to whom God has granted the wonderful view of His greatness and majesty, has ever uttered one word like this. RH II, 254

> He who has a vital connection with Christ will not be influenced by unholy ambitions to desire the places of honor among his brethren. *He will not make the proud boast, "I am holy; I am sanctified."* In making this assertion, his claim is proved false; *for the spirit manifested is a contradiction of the statement.* RH II, 254

> If we are not cleansed by the blood of Christ, we are altogether wanting. *We know that there is no one, however earnestly he may be striving to do his best, who can say, "I have no sin."* He who would say this would be under a dangerous deception. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." RH V, 220

God does not look with favor upon those self-confident ones who loudly exclaim, "I am sanctified, I am holy. I am sinless." These are Pharisees, who have no foundation for their assertion. RH V, 315

Those who are indeed purifying their souls by obeying the truth *will have a most humble opinion of themselves.* The more closely they view the spotless character of Christ, the stronger will be their desire to be conformed to His image, and the less will they see of purity or holiness in themselves .... Yet we should never be content with a sinful life. It is a thought that should arouse Christians to greater zeal and earnestness in overcoming evil, that every defect in character, every point in which they fail to meet the divine standard, is an open door by which Satan can enter to tempt and destroy them; and, furthermore, that every failure and defect on their part gives occasion to the tempter and his agents to reproach Christ. We are to exert every energy of the soul in the work of overcoming, and to look to Jesus for strength to do what we can not do of ourselves. No

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sin can be tolerated in those who shall walk with Christ in white. The filthy garments are to be removed, and Christ's robe of righteousness is to be placed upon us. By repentance and faith we are enabled to render obedience to all the commandments of God, and are found without blame before Him. RH V, 384

The more closely one views Christ, the less *disposed will he be to make high claims to holiness.* He will have a humble opinion of himself and of his own goodness, but Christ will be revealed in his character. RH VI, 296

It is the Holy Spirit, the Comforter, which Jesus said He would send into the world, that changes our character into the image of Christ; and when this is accomplished, we reflect as in a mirror, the glory of the Lord. That is, the character of the one who thus beholds Christ is so like His that one looking at him sees Christ's own character shining out as from a mirror. *Imperceptibly to ourselves, we are changed day by day from our own ways and will into the ways and will of Christ, into the loveliness* of His character. Thus we grow up into Christ, and *unconsciously* reflect His image. RH VI, 303

It is never safe for us to feel that we are possessed of virtues, and that we may congratulate ourselves on our excellences of character, and our present state of purity and piety. YI 178

No proud boasting of superior attainments will be heard from the lips of those who are being sanctified through the truth. YI 199

Those who follow Christ in His humiliation and suffering are partakers of the divine nature. They make no claims to goodness, they accept *self-denial and the cross as their portion from the Lord.* YI 313

The nearer we come to Jesus, the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves. *Those whom Heaven recognizes as holy ones are the last to parade their own goodness.* Men who have lived near to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their own nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ. So will it be with all who behold the Saviour. YI 539

The clearer their view of the Saviour's loveliness, *the more humble will be their opinion of themselves.* YI 559

No one who claims holiness is really holy. Those who are registered

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as holy in the books of Heaven are not aware of the fact and are the last ones to boast of their own goodness. ST I, 490

When you come to Christ you will not boast, "I am holy." Let God, alone, say that of you, for you know

not your own heart. This boast is a sure evidence that you know not the Scriptures nor the power of God. Let God write in His books, if He will, that you are an obedient child, keeping His statutes with a cheerful heart, and the records will reveal it before angels and men at the day of reward. ST II, 173

Those who receive the law and the testimony, and assimilate the truth of God, are partaking of the divine nature, growing up unto the full stature of men and women in Christ Jesus, and the word of truth is working their sanctification. *Though they make no boasting profession of holiness,* but manifest a meek and quiet spirit, working the works of Christ, they will stand before the throne of God, without spot or wrinkle or any such thing. They will be sanctified and glorified through obedience to the commandments of God, wrought by divine power, through the faith of the Son of God. ST II, 205

We should walk humbly with God, *make no proud boasts of perfection of character*, but in simple faith claim every promise in the Word of God; for they are for the obedient, not for the transgressors of God's law. ST II, 372

When the conflict of life is ended, when the armor is laid off at the feet of Jesus, when the saints of God are glorified, then and then only will it be safe to claim that we are saved and sinless. *True sanctification will not lead any human being to pronounce himself holy, sinless, and perfect.* Let the Lord proclaim the truth of your character. ST III, 207

... if there was any one who could hope to be justified in claiming perfection of character, it was Paul; *but we hear from his lips no presumptuous boasting.* ST III, 209

Those who have felt the sanctifying and transforming power of God, *must not fall into the dangerous error of thinking that they are sinless,* that they have reached the highest state of perfection, and are beyond the reach of temptation. The standard the Christian is to keep before him is the purity and loveliness of Christ's character. Day by day he may be putting on new beauties, and reflecting to the world more and still more of the divine image. ST III, 356

God's children never claim to be perfect, because they are often weakened by temptation, but they honestly strive for the victory. ST III, 457

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As we strive to meet the perfection that God requires, *insensibly to us* the human will become molded to the divine. Christ's nature will be revealed in human nature; the words will become gentle and courteous, and ways kind and helpful. Tho *we may be largely unconscious of the change, yet the transformation is being surely wrought.* Beholding day by day the glory of the Lord, we are molded into conformity to His Spirit and will. ST IV, 478

A few moment's reflection should reveal the unassailable logic of Ellen White's distinction between the goal and the self-view. Consider, for example, the virtue of humility. How might we estimate our own humility? How could we testify of it to others? Would not such a testimony actually reveal spiritual pride, the opposite of humility?

Consider our confusion if we heard a minister say, "I am an outstanding example of true humility. I am probably the most humble minister in this conference. If you want to see a man who is *really humble,* just take a look at me." What a strange contradiction in terms and in human experience!

On this topic, as on others, Ellen White demonstrates her fidelity to the scriptures. In the book of Job, the oldest book in the Bible, we read

If I justify myself, mine own mouth shall condemn me; if I say, I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul.... Job 9: 20,21

The apostle Paul writes...

I judge not mine own self 1 Corinthians 4:3

... he that judgeth me is the Lord. 1 Corinthians 4:4

I count not myself to have apprehended ... (but) I press toward the mark for the prize of the high calling in Christ Jesus. Philippians 3:13,14

Likewise, Ellen White writes that the truly righteous man is

"unconscious of his own goodness and piety ... All who come within the sphere of his influence perceive the beauty and fragrance of his Christian life, while he himself is unconscious of it ... His life is hid with Christ in God; yet he does not boast of this, nor seem conscious of it." *The Sanctified Life, pp.* 12,13

... elevated almost to an angel's sphere, but he will be unconscious of his goodness. My *Life Today, p.* 279

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... imperceptibly to themselves, they become one with the Father and the Son. *Sons and Daughters of God, p. 296*

In chapter eighteen we read a series of Ellen White's encouraging statements that we may, through His enabling power, grow into the full *stature* of our Lord Jesus Christ. For example:

Those who will permit God to work in them will grow up into the full stature of men and women in Christ Jesus. YI 305

Everyone who professes the name of Christ is required to grow up to the full stature of Christ, the Christian's living head. 5 T *264*

But now notice the unfailing distinction between the *self-view* and the *goal:*

The Lord does not design that we shall ever *feel that we have reached* to the full measure of the stature of Christ. ST II, 488

Let us keep our eyes on Christ and leave judging to the Lord. Nothing less than total Christlikeness as our goal; nothing other than an unworthy sinner as our self-view. This is the attitude recommended to Christians by the Bible writers and Ellen White.

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Chapter 39
Counsels of Caution
From Sin, Not In Sin

The teaching given in regard to what is termed "holy flesh" is an error. All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh. SM II, 32

The condescension and agony of God's dear Son were not endured to purchase for man liberty to transgress the Father's law and yet sit down with Christ in His throne. It was that through His merits, and the exercise of repentance and faith, the most guilty sinner might receive pardon, and obtain strength to live a life of obedience. The sinner is not saved in his sins, but from his sins. RH I, 267

Jesus died, not to save man in his sins, but from his sins. 4 T 251

The Son of God did not die that man might always remain a transgressor; for *Christ is not a minister of sin.* He died that by that act man might no longer remain a rebel against God's law. He died to point men to the way of faith and obedience, that they might see to the end of that which is abolished. ST II, 397

Bible sanctification is implicit obedience to the requirements of God. *Christ did not die to save anyone in the pollution of sin.* He came to "save His people from their sins," that "the righteousness of the law might be fulfilled" in His followers. ST II, 186

The whole purpose of God in giving His Son for the sins of the world, is that man may be saved, *not in transgression and unrighteousness, but in forsaking sin,* washing his robes of character, and making them white in the blood of the Lamb. 5 T 631-2

(Christ) saves men, *not in sin, but from sin;* and those who love Him will show their love by obedience. RH VI, 45

Are there any who know what the love of Christ is, who believe

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they may continue in transgression, and yet be saved in His everlasting kingdom? He gave His life that He might save His people, — *not in their sins, but from their sins. If* we would be partakers with Him of His glory, we must be partakers with Him of His sufferings. RH II, 252

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 and 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 I, 287

Jesus did not endure all this that we might continue in sin, *but that He might save us from our sins.* He came to bring moral power to men, to unite humanity with divinity, so that through His grace man might be an overcomer. ST II, 425

Jesus came not to save people in their sins, but *from their sins.* RH III, 182

Christ came not to save man in his sins, but *from his sins.* RH III, 577

Christ came to earth to be the sin-bearer, to suffer for man's transgression; *not to save men in their sins,* but as the Lamb of God, to take away the sins of the world. YI 307

"All unrighteousness is sin," and "sin is the transgression of the law;" therefore, those who are breaking the law of God and teaching others to break it, will not be covered with the garments of Christ's righteousness. *He came not to save men in their sins; but from their sins.* RH II, 232

He came not to save men in sin, but from sin. And all who feel their need of a Saviour, and come to Him believing in His power, will gain the victory over sin. "As many as received Him, to them gave He power to become the sons of God." ST III, 457

Christ invites all to come to Him; but when they come, *they are to lay aside their sins.* All their vices and follies, all their pride and worldliness, are to be laid at His cross. This He requires because *He loves them, and desires to save them, not in their sins but from their sins.* ST IV, 198

An infinite price was paid for man's redemption, *not that he might be saved in his sins,* not to make void the law of God. ST III, 125

He who abides in Christ, and has Christ abiding in his heart by

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faith, cannot retain the same unlovely traits of character as were made manifest in his life before he had a connection with Christ. *Christ came to save men from their sins, not in their sins.* ST III, 58

The love of God is expressed to man in the priceless gift of His Son; But Christ was given to a lost world,

that we might be saved, *not in our sins, but from our sins.* RH II, 464

Jesus died ... *not to save you in your sins, but from your sins.* YI 285

While we point the sinner to Jesus as the One who can take away sin, we must explain to him what sin is, and show him that *he can be saved from his sins, but not in them.* He must be made to realize that "sin is the transgression of the law." ST I, 458

The Lord Jesus came to earth that He might recreate the image of God in man. He says to the repenting sinner, "A new heart will I give you ... .. If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." He who abides in Christ, and has Christ abiding in his heart by faith, cannot retain the same unlovely traits of character as were made manifest in his life before he had a connection with Christ. *Christ came to save men from their sins, not in their sins.* ST III, 58

Christ did not die to encourage man in rebellion against God, but to provide a way whereby he might keep the whole law. ST IV, 192

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. ST II, 198

"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

Jesus died, *not to save man in his sins, but from his sins.* We must leave the error of our ways, take up our cross and follow Christ, denying self, and obeying God at any cost. ST II, 117

Jesus came to this world to save His people from their sins. *He will not save us in our sins, for He is not the minister of sin.* ST II, 464

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Chapter 40
Counsels of Caution
Hereditary and Cultivated Tendencies

Those who put their trust in Christ *are not to be enslaved by any hereditary or cultivated habit or tendency.* MH 175

The religion of Christ changes hereditary and cultivated tendencies to wrong. It banishes self-confidence and egotism, leading man to see himself as he is, weak and sinful, unable of himself to do any good thing. It leads him to behold Jesus, and beholding, he is changed into His likeness. ST IV, 216

None need despair because of inherited tendencies to evil. When the Holy Spirit convicts of sin, the wrongdoer must repent, and confess, and forsake the evil. Faithful sentinels are on guard, to direct souls in right paths. YI 502

God has given His Holy Spirit as *a power sufficient to subdue all your hereditary and cultivated tendencies to wrong-doing.* By yielding the mind to the control of the Spirit, you will grow into the likeness of God's perfect character, and will become an instrumentality through which He can reveal His mercy, His goodness, and His love. YI 551

He has given His Holy Spirit as a *power sufficient to overcome all man's hereditary and cultivated tendencies to wrong.* By yielding his capabilities to the control of this Spirit, man will be impressed with God's perfect character, and will become an instrument through which He can reveal His mercy, His goodness, and

His love. ST III, 336

The converting power of God *can transform inherited and cultivated tendencies;* for the religion of Jesus is uplifting. “Born again” means a transformation, a new birth in Christ Jesus. RH III, 455

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Genuine conversion is needed, not once in years, but daily. This conversion brings man into a new relation with God. *Old things, his natural passions and hereditary and cultivated tendencies to wrong, pass away,* and he is renewed and sanctified. RH III, 499

As we partake of the divine nature, *hereditary and cultivated tendencies to wrong are cut away from the character,* and we are made a living power for good. RH IV, 175

All who receive Christ in truth will believe in Him. They will see the necessity of having Christ abiding in the heart by faith. *They will escape from the control of their hereditary and cultivated tendencies to evil, — their* pride, vanity, self-esteem, worldliness, and every sin, — and will reveal Christ in their lives. RH IV, 101

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 on His church. RH V, 471

Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. 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. DA 671

Hereditary and cultivated tendencies to evil must be overcome. MH 453

We all have hereditary and cultivated weaknesses, but we may obtain precious victories every day. ST II, 274

Every defect in character condemned by the law of God, must, through the grace of Christ, which is freely given to every soul who desires it, be overcome. *Every hereditary and cultivated tendency to evil must be seen, subdued, and cleansed,* that the soul temple may become fit for the indwelling of the Spirit of God. ST III, 223

... the battle of overcoming is one that is presented to every soul who would enter into the kingdom of God. “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels.” The followers of Christ are *to war against every evil tendency which they have inherited or cultivated;* for the evil practices defile the soul. ST III, 226

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Those who enter there must be loyal and faithful servants of God, yoking up with Christ, working His works, overcoming as He overcame, wrestling day after day with *hereditary and cultivated tendencies to wrong, which must be oft crucified.* ST III, 372

We desire to be Christians, then let us sit at the feet of Jesus and learn of Him. He will give us strength to overcome every defect in our character, and *to oppose to these hereditary or cultivated defects the virtues of Jesus Christ.* We must push our way through the deceptive darkness to the divine light. ST III, 290

The call comes to us, “Be not conformed to this world; but be ye transformed by the renewing of your mind.” As we obey this command, the power of the Holy Spirit will come upon mind and body, bringing us into conformity to the will of Christ, and renewing us in His likeness. *The hereditary and cultivated tendencies*

to wrong will die, and Christ will be formed within, the hope of glory. ST IV, 389

If we would work wisely and intelligently for God, our human passions, *our hereditary and cultivated tendencies to wrong, must be brought under the control of a higher and more commanding generalship than human ability.* ST IV, 146

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Chapter 41
Counsels of Caution
Master Or Be Mastered

We must conquer in the name of Jesus, *or be conquered.* Armed with the mind of Christ, we shall be more than overcomers. ST IV, 293

"The wages of sin is death." Sin, however small it may be esteemed, can be persisted in only at the cost of eternal life. *What is not overcome will overcome us*, and work out our destruction. RH II, 197

We should never be slow in breaking up a sinful habit. Unless evil habits are conquered, *they will conquer* us, and destroy our happiness. 4 T 654

Unless heed is given to these warnings, and defects of character are overcome, *these defects will overcome those who posssess them,* and they will fall into error, apostasy, and open sin. 5 T 537

Those who do not advance *will retrograde,* even on the very borders of the heavenly Canaan. 5 T 534

If we do not go forward from victory to victory, *the soul will draw back* to perdition. RH II, 403

We shall either overcome our evil traits of character and become like Christ, *or we shall cherish our defects*, and fail of the divine standard. RH II, 471

God will prove us again and again, until we overcome our besetments *or are wholly given over to our rebellion* and stubbornness. RH II, 311

We must be sanctified through the truth; every defect of character must be overcome, *or it will overcome* us, and become a controlling power for evil. RH I, 431

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It is only through divine grace that we can overcome the defects in our character; but unless we make continued efforts to subdue them, *they will become stronger,* as in the case of Judas. Every indulgence in sin prepares the way for renewed and excessive indulgence, until at last the tempter has full control of the mind. ST I,437

The Lord brings His erring children over the same ground again and again; but if they continually fail to heed the admonitions of His Spirit, if they fail to reform on every point where they have erred, *He will finally leave them to their own weakness.* 9 T 182

We shall find ourselves beset with countless temptations; and we must find strength in Christ to overcome them, *or be overcome by them and lose our souls.* 3 T 453

Every defect in the character, unless it is overcome by the help of God's Spirit, will *become a sure means of destruction.* 5 T 573

Either God or Satan controls the mind; and the life shows so clearly that none need mistake to which

power you yield allegiance. RH I, 455

If permitted, the lower passions will obtain the mastery over the whole being. Christ would have these passions subject to the higher powers of the mind. ST IV, 24

The natural faults of character, if not determinedly overcome for Christ's sake, will *completely master the human soul.* ST III, 494

Every sinful desire must be repressed, every wrong trait overcome, or *they will prove our ruin. ST* I, 209

You are to overcome the faults which wrestle for the victory, *and which, unless overcome, will separate you from God.* RH V, 143-4

On every side we are beset by invisible foes, and we either conquer through the grace given us by God *or we are conquered.* RH VI, 435

Men will have great opportunities and privileges, and great light, and they will either go forward unto perfection of Christ's character, *or they will follow their own peculiar traits of character.* RH III, 572

He gives ear to our inward groanings, and reveals to us the plague spots in our characters, that we may overcome defects, *instead of being overcome by them.* RH II, 225

We must conquer in the name of Jesus *or be conquered.* Armed with the mind of Christ we shall be more than overcomers. ST I, 123

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Chapter 42
Counsels of Caution
Our Own Standards?

Suppose that you go to a clothing store to buy a suit. You find one that is acceptable and say to the sales clerk, "What is the price on this one?"

The clerk answers, "The price is three hundred dollars, but you do not have to pay the full price."

What would be your next question? Obviously, "How much discount do I get?"

Or, suppose that you go to a used car lot to buy a car. You find one that seems to meet your needs, and you ask the salesperson, "What is the price on this one?"

The salesperson answers, "The price is five thousand dollars, but you don't have to pay the full price."

Again, what would your next question be? Obviously, "How much discount do I get?"

Now, suppose that you go to your pastor and ask, "Pastor, what about God's Holy Law, the Ten Commandments?"

He answers, "Of course the law of God is still in force, but you don't have to obey it perfectly."

What would your next question be? Obviously, "How much discount do I get?'

How much discount on the Ten Commandments do we get? If we pursue this question we will make an interesting discovery. *Nobody knows!*

Put the question to your pastor, your conference president, your union president, or even the General Conference Committee. Not one or all of them would be able to answer the question. The idea seems to be that we must decide it for ourselves. But before we undertake this awesome task, let us pause to consider the counsels on this subject that the Lord has sent to us through His special messenger.

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In substituting their own ideas, in erecting their own standard, they will come to misrepresent the Father and Jesus Christ, whom He has sent, coming far short of Christlikeness of character. *In erecting a standard for themselves, they will cling to their own deficiencies, practice their former habits, and fall far below the perfection of Christ's character. But* through the grace of Christ, we should ever strive to reach the perfect

standard. ST III, 247

We are never to prescribe for our own case. ST I, 328

God's Word presents the standard to which we are to conform our life and character. *We may choose to follow some other standard, which is more in harmony with our own hearts, but we can never thus gain the divine approval.* RH I, 320

Those who are truly sanctified *will not set up their own opinion as a standard of right and wrong.* RH I, 251

We are to pattern our lives after the divine Model. We cannot afford to imitate others. We cannot afford to measure ourselves by human standards. *The standards of men are as various as the men who make them.* RH II, 545

We have full faith in the scripture that says, "God is love;" and yet many have shamefully perverted this word, and have fallen into dangerous error because of a false interpretation of its meaning. *God's holy law is the only standard by which we can estimate divine affection. If we do not accept the law of God as our standard, we set up a standard of our own.* God has given us precious promises of His love, but we are not to ascribe to Jehovah a tenderness that will lead Him to pass over guilt and wink at iniquity. RH II, 403

The world has set up a standard to suit the inclinations of unsanctified hearts, but this is not the standard for those who love Christ. The Redeemer has chosen them out of the world, and has left them His sinless life as a standard. ST IV, 189

Your standard is to be *the character of Him who was pure, holy, and undefiled.* YI 345

Only those have genuine sanctification who keep the commandments of God. *They do not erect a standard of character for themselves;* for they know that such a standard would fall short of God's requirement. They take the standard the Lord has given them, and through the imputed righteousness of Jesus Christ, obey the law of God. YI 308

All heaven is at the command of those who keep the commandments of God and have the faith of Jesus. *We need to come up to a higher*

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standard, to go forward and claim our exalted privileges. We should walk humbly with God, make no proud boasts of perfection of character, but in simple faith claim every promise in the Word of God; for they are for the obedient, not for the transgressors of God's law. ST II, 372

Jesus is our only safe pattern.... ST II, 102

We should raise *no human standard* whereby to measure character. SM I, 315

But in the day of judgment those who reason thus (that Daniel was too particular, etc.) will find that they turned from God's express requirements, and *set up their own opinion as a standard of right and wrong.* YI 574

There is no real standard of righteousness apart from God's law. YI 582

Men may cast aside God's great moral standard of character, and *erect a standard to suit their own convenience,* and by this imperfect standard they may claim holiness; but God will enforce His own laws on nations, families, and individuals. ST II, 131

Men have taken upon themselves the responsibility of *erecting a standard in harmony with their own ideas,* and the law of Jehovah has been dishonored. RH III, 43

The character of Christ is *the standard which the Christian is to keep before him.* YI 347

The law of God is the standard by which character is to be tested; *if we erect a standard to suit ourselves, and attempt to follow a criterion of our own devising,* we shall utterly fail to secure heaven at last. RH I, 567

The Word of God gives men no liberty to set up a standard of righteousness of their own, as many do who claim to be without sin. ST I, 446

Men may erect a standard of righteousness of their own aside from that presented in the Word of God; but *their hope, like the house built upon the sand, will surely fall.* ST I, 493

True sanctification is found in yielding the will to the will of God, in rendering obedience to His commandments, and *in making His standard of righteousness the aim of our life. ST* III, 254

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What, then, of "relationship" theology? Just don't push it to extremes. Don't let it become a man-made standard that we put in the place of the standard that God has given. The Law of God is a transcript of His character, expressed in words in the Ten Commandments and in actual life in our Lord Jesus Christ. It simply cannot be improved.

As others have pointed out, the word "relationship" standing by itself has little real meaning. A snake and a mouse have a relationship, as do a student and a teacher, or a man and woman in love. In each case the word "relationship" is given its content, its specific meaning, by the other words used with it.

God and man have a relationship — the relation of a Creator with His created being, man. In this case the terms of the relationship are obviously spelled out by the Creator, not by the created being. These basic terms are to be found in God's Holy Law, written with His own finger. We had best accept them and not try to arrange a better plan to suit ourselves. To do so creates the danger that we will imagine that we can have an acceptable relationship with God while cherishing sin, the violation of His Law. Regardless of the charming manner in which this idea may be presented to us, it just isn't true.

The sinner is privileged to recognize Christ as his divine and adorable brother, but this relationship cannot be claimed while he continues to cherish sin. RH III, 434

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Chapter 43
Counsels of Caution
Now or Never

When Jesus rises up in the most holy place, and lays off His mediatorial garments, and clothes Himself with the garments of vengeance in place of the priestly attire, *the work for sinners will be done.* The period of time will then have come when the mandate will go forth, "He that is unjust, let him be unjust still; ... and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." 2 T 691

During these hours of probation they are to seek for perfection of character. 5 T 557

All our preparation for heaven must be completed here. When Christ comes, our characters will not be changed. These vile bodies will be changed, and fashioned after the likeness of His glorious body; *but there will not be a moral change wrought in us then.* RH II, 236

Those who have not been self-denying, who have not manifested sympathy for the woes of others, who have not cultivated the precious attributes of love, who have not manifested forbearance and meekness *in this life, will not be changed when Christ comes.* RH III, 241

Now is our time and opportunity; we are now in the midst of our God-given probation, in which we are to

develop characters after Christ's order. RH III, 219

We are not to settle down, *expecting that a change of character will come to us by some miraculous work, when Jesus shall appear* in the clouds of heaven with power and great glory. YI 142

It is now that we must wash our robes of character and make them white in the blood of the Lamb. *It is now* that we must overcome pride, passion, and spiritual slothfulness. *It is now* that we must awake, and make determined effort for symmetry of character. 5 T 216

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The characters formed in this life will determine the future destiny. *When Christ shall come, He will not change the character of any individual.* Precious, probationary time is given to be improved in washing our robes of character and making them white in the blood of the Lamb. 4 T 429

It is now that our hearts should be pure and holy. *We have no promise that we shall be transformed in character when Christ appears.* YI 235

The pure and holy garments are not prepared to be put on by any one *after he has entered the gate of the city. All* who enter will have on the robe of Christ's righteousness and the name of God will be seen in their foreheads. YI 79

In these precious hours of probation, God desires that we shall form such characters as we shall wish we had perfected, when Christ shall appear the second time without sin unto salvation. YI 260

It will be too late to seek for the righteousness of Christ when the guests are called in and examined. Now *is the time to put on the righteousness of Christ, — the* wedding garment that, will fit you to enter into the marriage supper of the Lamb. YI 236

... by engaging in this work (purifying our hearts), and by exercising living faith in God,. . . we are to perfect a Christian character. The work of cleansing the soul-temple and preparing for Christ's appearing *must be done while we are in this world of temptation. Just as Christ finds us in character when He comes, so we shall remain.* ST II, 153

When Christ shall come, our vile bodies are to be changed and made like His glorious body; *but the vile character will not be made holy then. The transformation of character must take place before His coming.* Our natures must be pure and holy; we must have the mind of Christ, that He may behold with pleasure His image reflected upon our souls. ST II, 71

Through His merits, men stand before God as candidates for eternal life. We are to be overcomers. We are to gain the victory here and now; we are to obtain a precious experience in the things of God now. *If we do not get that experience and victory in this life, we shall never obtain it.* ST II, 267

Through the grace of Christ we are to perfect a Christian character. *We must not think that we can wait until Christ comes,* and that He will then give us the necessary virtue and grace. It is in this life that we are to represent Christ. ST II, 330

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Many are deceiving themselves by thinking that the character will be transformed at the coming of Christ-, but there will be no conversion of heart at His appearing. Our defects of character must here be repented of, and through the grace of Christ we must overcome them while probation shall last. *This is the place for fitting up for the family above.* ST II, 524

Now is our day of probation, and we are *now* to perfect characters that will stand the test of the judgment. *When Christ comes, there is to be no change of character;* this mortal shall put on immortality, and this corruption shall put on incorruption; and those who are alive and remain upon the earth will be caught up to

meet the Lord in the air, if their characters are blameless and pure. *Transformation of character must take place during the precious hours of probation.* ST II, 508

You are not to look to the future, thinking that at some distant day you are to be made holy; it is now that you are to be sanctified through the truth. ST II, 477

The change from earth to heaven will not change men's character; the happiness of the redeemed in heaven results from the character formed in this life after the image of Christ. *The saints in heaven will first have been saints on earth.* RH II, *622*

If we do not yield to its requirements in this life, learning to love God with all our hearts and our neighbors as ourselves, *we shall meet with no change in character at the appearing of Jesus.* Rebellion will not give place to peace and love when He comes in the clouds of heaven. Now is the time to separate the thorns from the precious seeds of truth, that the heart may be wholly occupied with the truth from heaven. RH II, *577*

All who are to be saints in heaven will first be saints upon the earth. RH II, *509*

Happiness is the result of holiness, and conformity to the will of God. *Those who would be saints in heaven, must first be saints upon the earth;* for when we leave this earth, we shall take our character with us, and this will be simply taking with us some of the elements of heaven imparted to us through the righteousness of Christ. RH II, 419-20

... when Christ comes, He will not change the character... Now we are to learn obedience, submission to the divine will, that God may work in us to will and to do of His good pleasure.... ST II, 425

The preparation for heaven must be made in probationary time. YI 203

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It is now or never that you must perfect Christian character. ST I, 59

If we would be saints above, we must first be saints below. RH II, 276

Opportunity is now given you to improve and become perfect *this side of Judgment.* RH I, 92

... there is no change of character when Christ comes. The character building is to go on during the hours of probation. RH I, *541*

When Christ shall come, our vile bodies are to be changed, and made like His glorious body; but *the vile character will not be made holy then. The transformation of character must take place before His coming.* Our natures must be pure and holy; we must have the mind of Christ, that He may behold with pleasure His image reflected upon our souls. RH I, 543

We must not think that we can wait till we get to Heaven before we perfect pure, chaste, lovely characters. *The Christian will be Christ-like here.* ST I, 504

The short space of time allotted to men here is exceedingly valuable. *Now, while probation lingers,* God proposes to unite His strength with the weakness of finite man. ST I, 422

In this day of Christ's coming, many will cry, "Too late, too late." Others plead for mercy, but mercy will have folded her wings and taken her departure. ST IV, 175-6

God would have us learn the solemn lesson that we are working out our own destiny. The characters we form *in this life* decide whether or not we are fitted to live through the eternal ages. RH V, 212

It is only those who on earth have learned to glorify God that will be given a place in the courts of glory. If *we are translated, we shall be translated just as we are. We are to be made perfect in this life; in this life our*

tongues are to be sanctified, our thoughts purified. Then let us do those things that we shall wish we had done when the time comes that our work is finished. RH V, 507

... when Christ comes, He will not change the character ... Now we are to learn obedience, submission to the divine will, that God may work in us to will and to do of His good-pleasure.... ST II, 425

Let all awake; for the time is at hand when it will be said, "He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." *Just now is the time to seek purity and holiness of character,* and obtain white

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robes, that we may be prepared for a seat at the marriage supper of the Lamb. RH I, 193

Now is the time to become acquainted with the Scriptures to learn how to perfect a Christian character, to be preparing for Heaven by having a close connection with God, that at last we may be crowned with everlasting salvation in the kingdom of God. RH I, 203

It is in this time of probation that we are to prepare either for eternal life in glory, or for perdition. It is here that we are engaged in the work of character-building; and if we succeed, we shall merit from the Master the welcome, "Well done, thou good and faithful servant." RH I, 539

The time of probation is given us that we may perfect a character fit for eternity. RH II, 404

When the wicked dead are raised from the grave, they come up with the tastes, habits, and characters that they formed in the time of probation. A *sinner is not raised a saint, neither is a saint raised a sinner.* RH II, 466

The Lord has graciously given man a *time of probation in which to perfect a character for eternal life.* RH II, 588

We cannot wait until the Judgment before we consent to deny self and to lift the cross. *It will be too late then to form characters for Heaven.* It is here and now that we must take sides with the humble, self-denying Redeemer. It is here we must overcome envy, strife, selfishness, love of money, and love of the world. It is here that we must enter the school of Christ and learn the precious lesson of meekness and lowliness of mind; and here it must be our aim and our earnest effort to be loyal to the God of Heaven, by obeying all His commandments. ST II, 175

Today you are to give yourselves to God, that He may make of you vessels unto honor, and meet for His service. *Today you* are to give yourself to God, that you may be emptied of self, emptied of envy, jealousy, evil surmising, and strife, everything that shall be dishonoring to God. *Today you* are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work *today* to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord -fitted for the baptism of the Holy Spirit. SM I, 191

When the voice of God awakes the dead, he will come from the grave

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with the same appetites and passions, the same likes and dislikes, that he cherished when living. God works no miracle to re-create a man who would not be re-created when he was granted every opportunity and provided with every facility. COL 270

There will be no future probation in which to prepare for eternity. *It is in this life* that we are to put on the robe of Christ's righteousness. *This is our only opportunity* to form characters for the home which Christ has made ready for those who obey His commandments. The days of our probation are fast closing. COL 319

Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation.... This is the condition in which those must be found who shall stand in the time of trouble. GC 623

When He comes, He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If *wrought for us at all, this work will all be accomplished before that time.* When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. But those who are unjust, unsanctified, and filthy, will remain so forever. No *work will then be done for them* to remove their defects, and give them holy characters. The Refiner does not then sit to pursue His refining process, and remove their sins and their corruption. This is all to be done in these hours of probation. It is now that this work is to be accomplished for us. 2 T 355

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Chapter 44
Counsels of Caution
The Devils are Weak

The people of God must be prepared to withstand the wily foe. It is this resistance that Satan dreads. *He knows better than we do the limit of his power,* and how easily he can be overcome if we resist and face him. Through divine strength, the weakest saint is more than a match for him and all his angels, and if brought to the test, he would be able to prove his superior power. 5 T 293

Satan knows better than God's people the power that they can have over him, when their strength is in Christ. When they humbly entreat the mighty Conqueror for help, the weakest believer in the truth, relying firmly upon Christ, can successfully repulse Satan and all his host. RH I, 54

Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted. GC 530

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.* 5 T 426

One word in vindication of (Eve's) Creator would have caused the accuser to flee, and her integrity would have been untarnished. If she had resisted the first temptation, she would have stood on higher, holier ground than ever before; but she yielded to the flatteries of her enemy, and became a captive to his will. ST II, 382

It is not in the power of Satan to force anyone to sin. Sin is the sinner's individual act. Before sin exists in the heart, the consent of the will

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must be given, and as soon as it is given, sin is triumphant, and hell rejoices. ST III, 85

No man without his own consent can be overcome by Satan. The tempter has no power to control the will or to force the soul to sin. He may distress, but he cannot contaminate. He can cause agony, but not defilement. GC510

It is true that Satan is a powerful being, but, thank God, *we have a mighty Saviour, who cast out the evil one from heaven.* MH 94

We may be assailed by strong temptations, for we have a powerful, cunning foe; but *these temptations are*

never irresistible. He who struggles against them in the strength of Christ, will overcome; but God will never deliver those who will not strive to free themselves. ST I, 499

In the whole Satanic force there is not power to overcome one soul who in simple trust casts himself on Christ. "He giveth power to the faint; and to them that have no might He increaseth strength." Isa. 40:29 COL 157

Neither wicked men nor devils can hinder the work of God, or shut out His presence from His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. *Every temptation, every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by My Spirit, saith the Lord of hosts."* GC 529

Man is not left to become the sport of Satan's temptations. YI 502

When we resist the devil, he will flee from us, and we will rise above the human weakness in a way that will be a mystery even to ourselves. ST III, 160

As Satan tempts you, so he tempted the Majesty of heaven. Jesus, as your representative and substitute, did not yield on the field of conflict; and *in his strength you may resist and conquer.* Every fallen son and daughter of Adam may rejoice that they are prisoners of hope, and that *Satan can be vanquished.* RH I, 505

The soul that loves God, *loves to draw strength from Him by constant communion with Him.* When it becomes the habit of the soul to converse with God, the power of the evil one is broken; for *Satan cannot abide near the soul that draws nigh unto God.* RH II, 345

Satan cannot control minds *unless they are yielded to him.* ST I, 469

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It is true that Satan is the great originator of sin; yet this does not excuse any man for sinning; for *he cannot force men to do evil.* He tempts them to it, and makes sin look enticing and pleasant; but he has to leave it to their own will whether they will do it or not. 2 T 294

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 temptations.* RH IV, 42

Satan cannot hold the dead in his grasp when the Son of God bids them live. *He cannot hold in spiritual death one soul who in faith* receives Christ's *Word of power.* God is saying to all who are dead in sin, "Awake thou that sleepest, and arise from the dead." Eph. 5:14 DA 320

... upon him who looks to Jesus as the author and finisher of his faith, *Satan's temptations have no power.* He cannot cause to sin the one who will accept by faith the virtues of Him who was tempted in all points as we are, yet without sin. SM I, 224

On this atom of a world the great controversy between Christ and Satan is waged, but *Christ is conqueror. In His name and through His strength, His followers obtain the victory.* RH II, 582

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 characters after the pattern of His divine character, and to make it beautiful with His own glory. DA 38

The enemy can not overcome the humble learner of Christ, the one who walks prayerfully before the Lord. Christ interposes Himself as a shelter, a retreat, from the assaults of the wicked one... *There is no power in the whole satanic force* that can disable the soul that trusts, in simple confidence, in the wisdom that comes from God. YI 389

Christ is our tower of strength, and *Satan can have no power over the soul who walks with God in humility of mind.* The

promise is, “Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.” In Christ there is perfect and complete help for every tempted soul. YI 392

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Chapter 45
Counsels of Caution
Excuses

When men fail, *it is because they do not avail themselves of the provisions which God has made;* they do not trust in the Lord. RH II,389

All who apostatize are destitute of any real excuse. ST III, 64

It is not because He is unwilling to forgive, that He turns from the transgressor; it is because *the sinner refuses to make use of the abundant provision of grace,* that God is unable to deliver from sin. RH VI, 480

God can never be charged as unjust because He does not send assistance to men; but on the part of the one assailed by temptation there is a negligence to appropriate the freely offered aid. If they had trusted Christ, He would have proved an all-sufficient Saviour, and it is through conflict that the spiritual life is strengthened. We are not left alone, but we are to seek help where it will surely be found. RH II, 578

Away with your quibbling and caviling! Say not with a smile, “It is not expected that any man can be perfect;” that you do not claim to be inspired. *This is a pitiable mask.* RH II, 449

God could not do more than He has done for us. *He has left us without excuse.* RH IV, 338

In the day of judgment the course of the man who has retained the frailty and imperfection of humanity will not be vindicated. For him there will be no place in heaven; he could not enjoy the perfection of the saints in light. *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.* RH V, 24

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He who can not resist temptation, when every facility for overcoming has been placed within his reach, *is not registered in the books of heaven as a man.* YI 577

... there is no excuse for sin, either great or little. Christ has been provided as the tempted one’s refuge. ST III, 85

Many who fall under temptation excuse themselves with the plea that Christ’s divinity helped Him overcome, and that man has not this power in his favor. *But this is a mistake.* Christ has brought divine power within the reach of all. YI 438

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

Because of obstacles that seem insurmountable, the Christian may seek to excuse himself from obeying the truth as it is in Jesus; but *he can offer no excuse that will bear investigation.* Could he do this, he would prove God unjust, in that He had made for His children conditions of salvation with which they could not comply. AA 466-7

But many say that Jesus was not like us, that He was not as we are in the world, that He was divine, and

that we cannot overcome as He overcame. But Paul writes, "Verily He took not on Him the nature of angels, but He took on Him the seed of Abraham. Wherefore in all things it behooved 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 succor them that are tempted." "For we have not a 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." Jesus says, "To him that overcometh 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." RH II, 548

He has made it possible for you to be an overcomer. Do *not say it is impossible for you to overcome.* Do not say, "It is my nature to do thus and so, and I cannot do otherwise. I have inherited weaknesses that make me powerless before temptation." We know you cannot overcome in your own strength; but help has been laid upon One who is mighty to save. ST II, 295

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The Word of God *leaves the responsibility of our ruin at our own door;* everything depends upon our obedience or disobedience. RH II, 501

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.* 5 T 177

Those who are overcome *have only themselves to blame* for their failure to resist the enemy. All who choose can come to Christ and find the help they need. RH VI, 38

We must never forget that God ascribes sin to the one who transgresses; it is not registered against Satan, but against the sinner. *God never accepts the agency of Satan as an excuse for the committal of one sin.* ST IV, 80

The strongest temptation can not excuse sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel any one to do evil. Satan attacks us at our weakest points, but we need not be overcome. However severe or unexpected the attack, God has provided help for us, and in His strength we may conquer. RH V, 325

When the cases of all are judged, and they (the lost) are delivered to suffer for their contempt for God and their disregard of His honor in their disobedience, *not one will have an excuse, not one will need to have perished.* SM I, 96

Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant, for the great God Himself is man's instructor. 3 T 162

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 overcometh 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." RH I, 153

Jesus is mighty to save His people from their sins. Light from heaven has illumined our pathway. Sin has been revealed to us by the Word and the Spirit of Truth, that we may not be found transgressors of the divine precepts; and *there is no opportunity to plead the excuse of ignorance.* The command is, "Depart from iniquity." RH II, 198

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My sister, *excuse not your defects because others are wrong.* In the day of God you will not dare to plead as an excuse for your neglect to form a character for Heaven, that others did not manifest devotion and spirituality. 2 T 396

It is Satan's act to tempt you, but your own act to yield. It is not in the power of all the host of Satan to force the tempted to transgress. *There is no excuse for sin.* 4 T 623

If man stumbles and falls under the temptations of Satan, *he is without excuse*.... ST I, 75

(The experience of Joseph) is an example to all generations who should live upon the earth. Although they may be exposed to evil influences, they should ever realize that there is a defense at hand, *and it will be their own fault if they are not preserved.* God will be a present help, and his Spirit a shield. Although surrounded with the severest temptations, there is a source of strength to which they can apply, and obtain grace to resist them. ST I, 120

There is no excuse for any one's being destitute of divine help. There is no reason why any one should be stumbling upon the dark mountains of unbelief. The Word of God is pledged in His abundant promises; and if we fail, the responsibility rests upon us individually, who have accepted the solemn position that makes us a mouth-piece for God; for the promises are made upon plainly stated conditions, and if we perish, *we have no one to blame but ourselves.* We must depart from all iniquity. RH II, 243

We have no excuse for remaining in spiritual weakness and poverty ... Every provision has been made, and it rests wholly with us whether we will believe the words of God. ST IV, 112

Christ came not to lessen the guilt of sin, that man may have liberty to be disloyal. He came to live the law of God, *leaving man no excuse* for violating one precept. ST III, 457

More than this, *He removed every excuse* from fallen man that he could urge for a reason for not keeping the law of God ... No man can say that he is hopelessly subject to the bondage of sin and Satan. ST III, 264

Man has fallen by sin; but *there is no need* of his continually repeating the transgression of Adam and Eve. YI 172

We shall have no excuse to offer in the day of God if we fail to reach the standard set before us in His word. ST I, 333

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Let no one seek to excuse his deficiencies of character by saying, It is "my way." YI 147

It is not enough to profess to be a child of God. He who has in him this hope will purify himself from all defilement. *But this is the work from which every day nine tenths of us excuse ourselves.* We seem to think that it does not matter if we get angry now and then, if we cheat now and then, if we are selfish and uncourteous. YI 562

If the surroundings of youth are unpleasant and positively bad, *many make this an excuse* for not perfecting Christian character. The example of Christ would rebuke the idea that His followers are, dependent upon place, fortune, or prosperity, in order to live blameless lives. Christ would teach them that their faithfulness would make any place, or position, where the providence of God called them, honorable, however humble. YI 39

God holds us accountable for the great light that shines upon our pathway. *He has done all for us that a God could do.* He has placed salvation within our reach, and the question for us to decide now is, Will we make the most of these blessings? ST II, 114

... every provision (is) made that we may have the light, and *there will be no excuse* in the day of God if we are overtaken in our sins. ST II, 183

There is no reason that man should fall a prey to the devices of the enemy. Christ has conquered in man's behalf, and if man places himself under the leadership of the Captain of his salvation, he, too may be a conqueror. ST II, 421

In order that the human family might have *no excuse because of temptation,* Christ became one with them. ST III, 422

To all those who receive Him Christ will give power to become the sons of God ... Those who are overcome *have only themselves to blame* for their failure to resist the enemy. All who choose can come to Christ and find the help they need. ST IV, 409

He will not connive at our sins or overlook our defects of character. He expects us to overcome in His name. COL 316

"According as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." *There can be no misunderstanding here, unless there is willful blindness.* We are to be holy and without blame before Him in love. RH V, 459

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Do not excuse your defects of character, but in the grace of Christ overcome them. YI 103

... when God issues a command, He means that we shall obey Him. Our circumstances, our surroundings, our financial prospects, are not to be considered in the matter, *or made an excuse;* for He will give strength to every one who sets about in sincerity to fulfill His Word, because it is God that has spoken. ST III, 20

By earnest prayer and living faith we can resist the assaults of Satan, and keep our hearts unspotted from pollution.

The strongest temptation is no excuse for sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel any one to sin. The will must consent, the heart must yield, or passion cannot overbear reason, nor iniquity triumph over righteousness. ST I, 379

We should now make diligent inquiry of ourselves, Can I, with my present attainments, stand before the face of the holy God? If in the great day of judgment, we come short, *we shall have no excuse;* for we have access to the Word of God. Take the Bible for your lesson book; for it is by obedience to its truths that we shall be sanctified. RH V, 349

There is no reason that man should fall a prey to the devices of the enemy. Christ has conquered in man's behalf, and if man places himself under the leadership of the Captain of his salvation, he, too may be a conqueror. ST II, 421

The weakness of our Christian experience is *wholly due to the perversity of the human heart.* RH III, 629

Christ says to us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The Lord can and will help every one who seeks His help in the effort to become pure and holy. God has given us His word as a guide and counselor, and *we are without excuse if we fail to reach the standard set before us.* RH IV, 267

There is no excuse for defection or despondency, because all the promises of heavenly grace are for those who hunger and thirst after righteousness. The intensity of desire represented by hungering and thirsting is a pledge that the coveted supply will be given. 7 T 213

... since the promises of God are so abundant, *there is no excuse for any of us if we continue in sin.* YI 128

There is no excuse for becoming more like Satan, more like human nature. RH II, 336

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He lived in humanity the life that He requires His followers to live, and therefore *there is no excuse* for any

one to fail of reaching the standard of perfection. RH III, 633

The plan of redemption provides for every emergency, and for every want of the soul. If *it were deficient in any way, the sinner might find some excuse to plead for neglect of its terms;* but the infinite God had a knowledge of every human necessity, and ample provision has been made to supply every need. RH II, 469-70

Many pet and excuse the defects in their characters, but these must all be remedied. Every deviation from the right is sin, and sin must be put away. ST I, 415

Christ came to teach us how to live. He has invited us to come to Him, to learn of Him, to be meek and lowly of heart that we may find rest unto our souls. Because Jesus has lived our example, *we have no excuse for not imitating His life and works.* ST II, 499

There will be *no excuse* for the sinner who willfully rejects and neglects so great salvation. ST II, 486

The Lord understands all the defects in human character. He desires to save man. It was for this purpose that He came to this world. In Him all sufficiency dwells. In Him dwells all "the fulness of the Godhead bodily." The defective characters that remain thus, when One is among them who came to, our world for the express purpose of taking away the sin of the world, make manifest that they do not appreciate the attributes of Christ sufficiently to hunger and thirst after righteousness, and they will not be exalted as worthy ... Christ is every possible strength to all who will appropriate His words by faith. He is indeed the Bread of life. No *man, woman, youth, or child can say, I have cravings that He can not satisfy.* All cravings that He does not fill are supplied with a superior sufficiency, which is for the perfection of Christian character. RH III, 585

We are not to fear that there will be any failure on the part of God. But fear lest because of our own sinful inclinations any of us should seem to come short of the promise. Let the standard be set high, and let there be an earnest striving to reach it in our daily lives till our souls burn with holy desire. We need to talk faith; for it is very feeble, but in talking faith we must speak of that faith that works by love and purifies the soul. RH II, 593-4

We are without excuse if we fail to avail ourselves of the ample provisions made for us that we might be wanting in nothing. RH I, 523; RH II, 68

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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.* SM I,225

God has made ample provision for His people; and if they rely upon His strength, they will never become the sport of circumstances. *The strongest temptation cannot excuse sin.* However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel anyone to do evil. Satan attacks us at our weak points, but we need not be overcome. However severe or unexpected the assault, God has provided help for us, and in His strength we may conquer. PP 421

It is not because He is unwilling to forgive, that He turns from the transgressor; it is *because the sinner refuses to make use of the abundant provisions of grace,* that God is unable to deliver from sin. PK 323

It is true that Satan is the great originator of sin; *yet this does not excuse any man for sinning;* for he cannot force men to do evil. He tempts them to it, and makes sin look enticing and pleasant; but he has to leave it to their own will whether they will do it or not. 2 T 294

From the Word of God there shines light sufficient to guide us along every step of the way to heaven, and those who lose the way *will be without excuse.* RH V, 149

Those who are overcome in the struggle with sin *are without excuse,* for the Saviour offers to all power that

will enable them to overcome the evil that assails them. ST IV, 291

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. 5 T 215

... but (man) *is never brought into such a position that yielding to evil becomes a matter of necessity. No* temptation or trial is permitted to come to him which he is unable to resist. PP 332

Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. ST I, 446

Whatever may be our temperament, we are to form a character after the divine Pattern; *we have no excuse for retaining the mold and*

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superscription of our own nature; for Christ has died that we may have His mold and superscription. ST II, 525

Many blame circumstances for their defective characters. They say, "I could do so much better if things were only different; but this one tries me, and that one vexes me, and that is the reason that I am not a better Christian." But this is a deception. There is grace with God to enable you to serve Him just where you are, and *excuses of this order have no weight with Him.* Do not charge your circumstances with your failure. YI 235

Let no one say, I cannot remedy my defects of character; for if you come to this decision, you will certainly fail to obtain everlasting life. The impossibility lies in your own will. If you will not, then you cannot overcome. The real difficulty arises from the corruption of unsanctified hearts, and an unwillingness to submit to the control of God. YI 260

Let no man deceive you with the sophistry that excuses sin. RH II,450

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SECTION VIII

Addenda

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Chapter 46
Questions

In view of the mountain of evidence that has been set forth regarding the resources of power that Heaven makes available to the Christian, Ellen White asks some appropriate questions. These questions do not add to the mass of evidence. They simply express this evidence in a more thought-provoking manner.

Questions get through to us. They cause us to reflect and consider, if only for a moment. Her question

Why should we not perfect a Christlike character?

may suddenly cause us to realize and admit that there is actually no good reason. This might be called the moment of truth. May it be followed in our experience by decision, determination, and action, through the mighty power of God.

Why should we not perfect a Christlike character? YI 240

Shall we not give up our sins, and let them go? RH III, 365

We are enjoined to strive for perfection of character. The divine Teacher says, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Would Christ tantalize us by requiring of us an impossibility? Never, never! What an honor He confers upon us in urging us to be holy in our sphere, as the Father is *holy in His sphere! He can enable us to do this, for He declares, ‘All power is given unto me in heaven and in earth.” This unlimited power it is our privilege to claim. ST IV, 260

Shall we not avail ourselves of our high privilege in Christ, sanctification through the truth? RH V, 40

Why do not the children of Adam who find fault with him for his sin, cease themselves to transgress? RH II, 411

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Shall we now, at once, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God? RH V, 289

Why should we not walk with God, as did Enoch? Why should we not have the transforming grace of Christ daily? RH III, 15

Why do we cling to anything that is offensive to Him? Why not separate from every sin, and perfect holiness before Him? RH II, 425

Why not make up your mind that you will stand in your God-given manhood and womanhood, and, through Christ, be overcomers? Why not say, “God has promised the power, and I will win back the moral image of my Creator and Redeemer?” ST II, 271

... you that have not sanctified your souls by obeying the truth, do you expect that Christ at His appearance will make you ready? There will then be no atoning blood to wash away the stains of sins. RH I, 85

What has Christ not done that fallen humanity might be restored to uprightness, and be reconciled to God? RH II, 465

The most important question of all is, How shall I save my soul, for which Christ died? How shall I be holy, as He is holy? RH II, 513

Shall we, by clinging to our imperfections and deformities, make Christ ashamed of us? His grace is promised to us. If we will receive it, it will beautify our lives ... Deformity will be exchanged for goodness, perfection. Our lives will be adorned with the graces that made Christ’s life so beautiful. RH V, 10

Will God give us a stone if we ask for bread? No; He will satisfy our wants from His abundant fullness. Jesus has brought within our reach the power of earth and heaven. He has clothed His divinity with humanity. ST II, 319

Why are we not by living faith grasping the power that He is so willing to give us, that we may be a blessing to those that are lost? ST I, 509

Did not Christ come to this world to work out the plan of redemption in man’s behalf, to show him how to overcome the temptations of the enemies Will God, then, withhold from His children anything that will perfect their characters? ST IV, 317

Christ bears the cruel prints of the nails into heaven, and can He forget the purchase of His blood? Will He leave the children and youth a prey to the temptations of the enemy? No, He has made ample pro

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vision for every youth, that when they call upon Him in perplexity and trial, He will listen to their prayer and will, with every temptation, make a way for their escape. YI 91

The miracle working power of Christ's grace is revealed in the creation in man of a new heart, a higher life, a holier enthusiasm. God says, "A new heart also will I give you." Eze. 36:26. Is not this, the renewal of man, the greatest miracle that can be performed? What can not the human agent do who by faith takes hold of the divine power? 9 T 152

You can be perfect in your sphere, even as God is perfect in His sphere. Has not Christ declared, "Be ye therefore perfect, even as your Father which is in heaven is perfect?" ST IV, 399

We are not to wait for some special time, but today we are to give ourselves to Him, refusing to be the servants of sin. Do you imagine you can leave off sin a little at a time? Oh, leave the accursed thing at once! Hate the things that Christ hates, love the things that Christ loves. Has He not by His death and suffering made provision for your cleansing from sin? SM I, 327

Will you let Him hew and square you, and polish you for that building which is coming together without the sound of ax or hammer? Not a blow is to be struck after probation closes. 2 T 430

Do you expect that when Christ comes He will give you that fitness? Not at all. You must be found of Him without spot, without blemish, or wrinkle, or anything like it. Now is the watching and trying time. Now is the time to obtain a preparation to abide the day of His coming, and to stand when He appeareth. RH I, 94

To be brought into favor with God, what a privilege! To commune with Him, what can more elevate, refine, and exalt us above the frivolous pleasures of earth? To have our corrupt natures renovated by grace, our lustful appetites and animal propensities in subjection, and to stand forth with noble moral independence, achieving victories everyday, will give peace of conscience which can alone arise from right doing. RH I, 226

Do we expect to dwell with Christ in the eternal world? Then we must dwell with Him here, that He may help us in every time of trial and temptation, and make us ready for His coming in the clouds of heaven. RH II, 486

What we are in the heavenly home, when saved, eternally saved, will be the reflection of what we now are in character and holy service. Shall we not show our loyalty by keeping God's commandments here, in this our place of probation? RH III, 560

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Faith in the atonement and intercession of Christ will keep us steadfast and immovable amid the temptations that press upon us in the church militant ... Why do we dishonor God with our shameful unbelief? The Lord has pledged Himself to give us strength to enable us to stand. RH III, 365

Christ came to this world to work out the plan of redemption in man's behalf, to show him how to overcome the temptations of the enemy. Will God, then, withhold from His children anything that will perfect their characters? ST IV, 451

Shall we not let the Spirit of Christ take possession of our hearts, that we may be cleansed from every taint of selfishness? RH V, 362

Why is it that we do not receive more from Him who is the source of light and power? We expect too little. Has God lost His love for man? Is not this love still flowing earthward? Has He lost His desire to show Himself strong in behalf of His people? Christ will give us victory in the conflict. RH V, 27

Now, will not He that is able to do this, help you when you ask Him to give you grace that you may follow in the path of obedience? Will He not give you that strength, that wisdom, and knowledge that shall lead you to follow in His footsteps? ST I, 56

Heaven's resources are limitless, and they are all at our command. Why, then, I ask, is the progress of the Lord's work in our world so slow? Why are not the Lord's followers increasing in knowledge and purity, holiness, and power? RH V, 17

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Chapter 47
Vivid Imagery

Comparisons are one of the most effective techniques at the command of the gifted writer.

Magazine articles, books, and even letters of Ellen White contain a remarkable variety of similies, metaphors, and other illustrations used with impressive skill.

When she writes, "Take your hearts, by nature cold as an iron wedge," the imagery is immediately convincing.

When she changes the figure to compare our hearts to "soil overgrown by thorns," with passions that are "fierce as a tempest," and warns that in our human strength we are "helpless ... to control the raging storm, how can we disagree?

Fortunately, she does not leave us there. She writes also of the "Hand that upholds the world" that is able to uphold us; of the "Physician of soul and body" who can give victory over warring lusts; of the "mighty lever of truth" that "takes us out of the quarry of the world and places us in the work-shop of God;" and of "the graft that receives life by being united with the vine."

She writes, "As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God," and that "He who curbed the lions in their den and walked with His faithful witnesses amid the fiery flames is just as ready to work in our behalf, to subdue every evil in our nature." How encouraging to know that we may develop "characters that are spotless as the pure lily that opens its blossom on the bosom of the lake."

May this matchless use of imagery help us to understand more fully the beauty and magnitude of God's love and power.

The creative energy that called the world into existence is in the Word of God. This Word imparts power; it begets life. Every command is

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a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and recreates the soul in the image of God. ST IV, 417

The same power that turned the water to wine at the marriage feast of Cana is able to eradicate all evil from our nature, and to make us partakers of the divine nature. The very same power that made the leper clean can make the heart pure, fit for the society of God, of angels, and of the redeemed host. Holy obedience will be found only in the righteousness which Christ imparts to the believing soul. ST II, 442

He who curbed the lions in their den, and walked with His faithful witnesses amid the fiery flames, is just as ready to work in our behalf, to subdue every evil in our nature. MH 90

If men would come to Christ and learn His meekness and lowliness, they would not refuse to render obedience to the law of God, But they forsake *the fountain of living water,* and hew out for themselves cisterns, *broken cisterns, that can hold no water.* ST II, 422

Grafts may still be united with the vine. As the severed branch, leafless, and apparently lifeless, is ingrafted into the living stock, and, fiber by fiber, and vein by vein, drinks in the life and strength of the vine until it buds and blossoms and bears fruit, even so may the sinner, by repentance and faith, connect himself with Christ, become a partaker of the divine nature, and bring forth in words and deeds the fruit of a holy life. RH I, 365

With our limited powers we are to be as holy in our sphere as God is holy in His sphere. To the extent of our ability, we are to make manifest the truth and love and excellence of the divine character. As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ. ST IV, 440; SM I, 337

A daily striving to know God and Jesus Christ will give to the mind a power and efficiency *more precious than gold or silver. As* we faithfully endeavor to improve our God-given faculties, we are made partakers of the divine nature. ST IV, 133

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." ST IV, 358

God has had *power to make the flowers fair and fragrant,* and He

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has power to give meekness and lowliness to the heart, to impart purity and nobility to the character, to make us complete in Jesus. ST III, 47

There is no need for us always to be *babes in religious things. We are to grow up to the full stature of men and women in Christ.* RH V, 149

The study of the Bible, the hours of secret communion with God, meditation upon heavenly themes will develop into purity of character resembling the spotless lily. ST I, 57

To those who obey, *the Word of God is the tree of life.* It possesses the elements necessary for the formation of a perfect character, and on the effect which its teaching produces in us depends our destiny for eternity. ST IV, 150

Striking its roots deep down into the earth, *the tree gains strength to withstand the tempest.* So the Christian is to be "rooted and grounded" in the truth, that he may stand firm against the temptations of the enemy. He must have a continual renewal of strength, and he must hold firmly to Bible truth. Fables of every kind will be brought in to seduce the believer from his allegiance to God, but he is to look up, believe in God, and stand firmly rooted and grounded in the truth. RH V, 163

Yes, the Word of God is the bread of life. Those who eat and digest this Word, making it a part of every action and of every attribute of character, grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience and bringing joys that will abide forever. ST IV, 246; ST IV, 326

This Word is the bread of heaven. Those who receive it, and make it a part of their lives, grow strong in the strength of God. ST IV, 333

The sap of the vine, ascending from the root, is diffused to the branches, sustaining growth and producing blossoms and fruit. So the life-giving power of the Holy Spirit, proceeding from the Saviour, pervades the soul, renews the motives and affections, and brings even the thoughts into obedience to the will of God, enabling the receiver to bear the precious fruit of holy deeds. AA 284

The rainbow of promise encircling the throne on high is an everlasting testimony that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. It testifies to the universe that God will never forsake His people in their struggle with evil. It is an assurance to us of strength and protection as long as the throne itself shall endure. DA 493

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If you connect with heaven, you may, in the name and strength of Jesus, develop symmetrical characters; characters that are spotless *as the pure lily that opens its blossom on the bosom of the lake.* ST I, 58

As a flower of the field has its root in the soil, as it must receive air, dew, showers, and sunshine, so must we receive from God that which ministers to the life of the soul. It is only through becoming partakers of His nature that we receive power to obey His commandments. 7 T 194

The power that is near to deliver from physical harm or distress is also near to *save from the greater evil,* making it possible for the servant of God to maintain his integrity under all circumstances, and to triumph through divine grace. PK 545

Christians indeed may be fitly represented by the palm tree. They are like Enoch; although surrounded with corrupting influences their faith takes hold of the Unseen. They walk with God, deriving strength and grace from Him to withstand the moral pollution surrounding them. Like Daniel in the courts of Babylon, they stand pure and uncontaminated; their life is hid with Christ in God. They are virtuous in spirit amid depravity; they are true and loyal, fervent and zealous, while surrounded by infidels, hypocritical professors, godless and worldly men. Their faith and life are hid with Christ in God. Jesus is in them a well of water springing up into everlasting life. *Faith, like the rootlets of the palm-tree,* penetrates beneath the things which are seen, drawing spiritual nourishment from the fountain of life. RH I, 206

As the graft receives life when united to the vine, so the sinner partakes of the divine nature when connected with Christ. Finite man is united with the infinite God. 4 T 355

In freeing our souls from the bondage of sin, God has wrought for *us a deliverance greater than that of the Hebrews at the Red Sea.* PP 289

Christ came to the world to show (men) that he had planted for them *the tree of life, the leaves of which are for the healing of the nations.* He came to restore the moral image of God in man... The Lord Jesus came to strengthen every earnest seeker for truth; He came to reveal the Father. He allowed nothing to divert His mind from the great work of restoring the moral image of God in man. And we must see that the great and important work for us is to receive the divine likeness, to prepare a character for the future life. YI 374

Christ, enthroned in the soul-temple, will efface that fretful, peevish, unhappy look; and, as the cloud of witnesses look upon a man

reflecting the image of Christ, they will realize that he is surrounded by a pleasant atmosphere. The world will see that amid storms of abuse he stands unmoved, *like the lofty cedar.* That man is one of God's heroes. He has overcome himself. 4 T 348

As the flower turns to the sun that its bright rays may aid in perfecting its beauty and symmetry, so should Christ's followers turn to the Sun of Righteousness, that heaven's light may shine upon them, perfecting their characters, and giving them a deep and abiding experience in the things of God. It is beyond our power to conceive the blessings that are brought within our reach through Christ, if we will but unite our human effort with divine grace. YI 369

The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. RH III, 443

Take your hearts, *by nature cold as an iron wedge,* and let melting mercy fall upon them, that they may be subdued by the grace of God, and impressed by the Spirit with the image of your divine Lord. ST IV, 373

God is purifying unto Himself a peculiar people, zealous of good works. *He is sitting as a refiner and purifier of silver. When the dross and tin are removed,* then His image will be perfectly reflected in us. 2 T 317

In the transformation of character, the casting out of evil passions, the development of the sweet graces of God's Holy Spirit, we see the fulfilment of the promise, "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." We behold life's desert "rejoice, and blossom as the rose."

Christ delights to take apparently hopeless material, those whom Satan has debased and through whom he has worked, and make them the subjects of His grace. 6 T 308-9

Look to the rock that is higher than you, plead with God in secret prayer for grace. All these "natural" infirmities can be overcome by grace. YI 34

Christ is in him *a well of water springing up unto everlasting life,* and the true follower of Christ strengthens the good purposes of every one with whom he comes in contact. Such believers are living, growing Christians. They carry with them the fragrance of holiness, and are reaching on to the measure of the stature of men and women in Christ Jesus. ST III, 29

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He sees as in a glass the glory of the Lord, and is changed into the same image as by the Spirit of the Lord. ST II, 497

The mighty lever of truth takes us *out of the quarry of the world, and places us in the work-shop of God,* where we must submit to be hewed, and squared, and polished, if we would be fitted for the heavenly building. ST II, 110

The work of Christ in *cleansing the leper from his terrible disease* is an illustration of His work in cleansing the soul from sin... His touch imparted life-giving power. DA 266

God has made provisions for you that are ample. He has provided that if you comply with the conditions laid down in His Word, and separate from the world, you may receive strength from Him to repress every debasing influence, and to develop that which is noble, good and elevating. Christ will be in you *"a well of water springing up into everlasting life."* The will, the intellect, and every emotion, when controlled by religion, has a transforming power. 3 T 84

The Physician of soul and body, He gives victory over warring lusts. He has provided every facility, that man may possess completeness of character. MH 131

Receive into the soul by faith *the incorruptible seed of the Word,* and it will bring forth a character and a life after the similitude of the character and the life of God. COL 38

The Word of God is to us *a daguerreotype* of the mind of God and of Christ, also of man fallen, and of man renewed after the image of Christ, possessing the divine mind. 3 T 538

The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful, but, in the name of Jesus, they will come off more than conquerors. 5 T 81-82

The soil once overgrown by thorns can be reclaimed only by diligent labor. So the evil tendencies of the natural heart can be overcome only by earnest effort in the name and strength of Jesus. COL 56

The masterful passions of the heart no human power can control. We are as helpless here as were the disciples *to control the raging storm.* But He who spoke peace to the billows of Galilee has spoken the word of peace for every soul. *However fierce the tempest,* those who turn to Jesus with the cry, "Lord, save us," will find deliverance. His grace, which reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest. RH V, 459

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The Hand that upholds the world, upholds and strengthens the weakest and most sinful human being. ST IV, 151

We may be strong in the Lord and in the power of His might. Receiving Christ, we are clothed with power. An indwelling Saviour makes His power our property. *The truth becomes our stock in trade,* No unrighteousness is seen in the life. We are able to speak words in season to those who know not the truth. Christ's presence in the heart is a vitalizing power, strengthening the entire being. 7 T 71

They are rough stones *hewed out of the quarry of the world by the cleaver of truth;* but it is not the plan of God that they shall always remain rough stones. We shall all be brought into the work-shop of God, where the hammer and the chisel will be brought to bear upon us until we are hewed and squared; then we are to undergo a still nicer work of burnishing and polishing, until we are fitted for a place in God's temple, when every stone will come into its place without the sound of an ax or a hammer. RH I, 384

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SECTION IX

Simple Exercises in Theology

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Chapter 48
Justification and Sanctification Faith and Works

A surprising number of measuring devices can be found in and around an ordinary home. In our kitchen we have measuring spoons, measuring cups of many different sizes, containers in pint, quart and gallon sizes, a cold indicator for the freezer, a heat indicator for making yogurt, and a heat indicator on the oven.

A thermometer hangs on the bedroom wall and another of a different type is in the medicine closet. In the sewing box is a three-foot flexible tape measure, and in a desk drawer three different kinds of rulers. On a closet shelf is a camera with a light meter, on a pantry shelf a food scale, and on the bathroom floor a scale of a different type.

In the garage are steel measuring tapes (12 foot and 50 foot), a tri-square and a framing square, a volt-meter for testing the electrical currents in housewiring, a hydrometer for testing automobile batteries, a tire pressure gauge, and feeler gauges for measuring the gap in spark plugs. In the car itself are a variety of gauges with needles and/or lights, and on the water tank there is a gauge for measuring water pressure. These are probably not unlike the measuring devices to be found in many homes.

May we suggest an experiment? Gather all the measuring devices you can find in your home, put them together on a table and study them for a few moments. You will quickly observe that they are of two kinds. Some are used for measuring *objects,* and some are for measuring *forces.* We could separate them into two groups:

To measure objects
- Spoons
- Cups
- Tapes
- Rulers
- Squares
- Feeler Gauges

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To measure forces
- Thermometers (to measure heat and cold)
- Light meters (to measure light)
- Volt meters (to measure electricity)
- Pressure Gauges (to measure air pressure, vacuum, or water pressure)
- Scales (to measure gravity's effect on an object)

Scales are perhaps a bit tricky. We think of using them to measure an object's weight. But is weight an intrinsic quality of an object, or is it the effect of gravity on that object? A nice question. We may settle the matter by noting that without gravity an object would have no weight but would float off into space. After reflection, we would probably put the scales in the force-measuring group.

Now we have our measuring devices separated into two categories, and we are ready for the next question. How are they

used? How do they do their work? Again, we see a difference. Those devices that measure objects do it by establishing the physical dimensions of that object — its length, breadth, and depth, that is, its *mass.*

But those devices that are used to measure forces must use a different method. Forces do not have length, breadth, depth, or mass. We do not ask, How heavy is this light? Or, How wide is this heat? These would be considered nonsensical questions. So — how can we measure such forces as heat, light, electricity, etc.?

Somebody, somewhere, had a great idea. Let the force do some *work.* Then use that work as a measurement of the force. Let the force move a carefully calibrated needle across the face of a gauge, or elevate mercury in a column, or thrust a shaft out of a tube, or light test bulbs of different sizes. And this *work* will tell us what we need to know about the force.

This has proven to be a quite satisfactory method of measuring forces. A fifty-thousand pound tractor-trailer combination speeding down the highway must be stopped, if necessary, by a relatively tiny amount of compressed air in a small tank beneath the tractor's frame. (It may be as little as sixty pounds of air pressure.) Yet the driver is unconcerned because on the dashboard before him is a gauge with a small needle that accurately measures the force of the air pressure by the work that it does, i.e., pressing against the carefully calibrated needle. Thus the driver always knows how much braking power is at his disposal. He trusts his instruments.

Airplane pilots trust their instruments to guide them safely through darkness, and ship pilots trust their instruments to guide them through storms. Experience has taught them that the instruments can be trusted. This is just another way of saying that forces may be measured with accuracy by the "work" that they do. This is by no means an untrustworthy system of taking measurements.

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From our experience and observation we therefore draw two conclusions: First, forces cannot be measured directly but must be measured by the work they perform. We are not able to call to mind any exceptions to this role. Second: measuring forces by the work they perform is an accurate and trustworthy procedure. The results are uniform, consistent, and dependable.

This leads to an important question. What is faith? Is it an object, or is it a force? Does faith have length, width, and depth — that is, mass? Obviously not. Faith is clearly a *force.* And since it is a force, it must be measured, like all forces, by the work that it performs. There is no other way. Thus the apostle Paul recommends to us ". . . faith that worketh by love." Galatians 5:6. And the apostle James warns that ". . faith without works is dead." James 2:17.

The testimony of the measuring device must be accepted. It is trustworthy and reliable. An absence of works means no saving faith is present.

Does this mean that we are saved by works? By *no means!* The measuring device cannot perform the function of the force. The thermometer on our wall can tell us if our furnace is working, but it cannot heat our house. A pressure gauge can measure the force in a braking system, but it cannot stop the truck. A volt-meter can measure the force in an electrical system, but it cannot operate an appliance. There is no use plugging your toaster into a volt-meter. Measuring devices perform a valued service, but they cannot play the role of forces. Works provide a measurement of faith, but works cannot perform the function of faith. We cannot be saved by works. Hence Ellen White writes

> While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works. 1 SM 377

The mighty works of Jesus provide us with a measurement of His faith. It was by faith that He lived a pure and holy life, worked amazing miracles, overpowered the elements of nature, and raised the dead. It was by faith that He endured the contradiction of sinners, surrendered Himself to the power of wicked men, and was obedient unto death, even the death of the cross. It was in faith that He uttered the triumphant shout, "It is finished," and yielded His spirit to His Heavenly Father. His was a faith that worked by love — unmistakably recognizable, easily measured. Even so must our own faith be measured.

Which leads to another question: Who needs a measurement of faith? Actually, everybody does.

God does not need a measurement of faith for His own information. He can read the human heart, but the inhabitants of other worlds cannot, So — God needs a measurement of faith to show the watching worlds why it is safe for Him to save us.

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The world needs a measurement of faith in order to distinguish between the believer and the non-believer, and in order to distinguish between pretended faith and the real thing. The church needs a measurement of faith in order to make wise assignments of responsibility to church workers. To send a person of weak faith to a mission field, or even on a difficult home base assignment, can be a very costly mistake.

And we as individuals need something other than feeling for a measurement of our own faith. Without it, we might find ourselves disagreeing with God. It is not inconceivable that God might say to us, “Your faith has been growing weaker for some time now.”

And we might answer, “On the contrary, Lord. I feel very good about my faith.”

But when God says, “Where is the evidence? What is your faith *doing?”* a clearer self realization will come to us.

So — everybody needs a measurement of faith, and this measurement is what we call *works.*

Is this legalism? Not at all. A work of *faith* cannot be called legalistic. That would be a contradiction in terms. Legalism is a work *not of faith in which no love is present.*

For example: You are driving to work some morning, and you find a newly erected stop sign at an intersection near your home. You stop. But you are not happy about it. You say to yourself, “What stupid officials we have in this city! There is no need for a stop sign on that corner! This is ridiculous, but if I don’t stop I might get a ticket, and so I will do it.”

You have performed a work, but this is not a work of faith. It is a work of the law — legalism. No love is involved. You have no desire to please the officials or honor their wishes. With man’s laws this is enough. Man’s laws ask for nothing more than the outward works, the *motions* of the law.

God’s law is different. Suppose that you are going to be baptized, but again you are not happy about it. As you enter the water you are thinking, “What a stupid, old-fashioned ceremony! They should have gotten rid of this years ago. It’s ridiculous, but if I don’t do it, I might be lost, so I will do it.”

Again, you have performed a work, but it is a work *not of faith.* No love is involved. It is a work of law, a *motion* of law-keeping, legalism. Man accepts this kind of obedience, but God does not. God insists that our works must be *of faith that works by love.* He will not accept empty motions of law-keeping. Only the fruits of a faith that works by love can be a measurement of that spiritual force called faith.

When we go into the waters of baptism because we love our Lord and delight to do His will, this is *faith working by love,* which Paul recommended to the Galatians. The same principle applies to Sabbathkeeping, tithe-paying, or any other part of God’s revealed will.

Why should we find this principle — that faith is a force that can be measured only by works — hard to understand? We apply the same

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principle daily in relation to other forces. We do not try to measure heat, light, or electricity by establishing their physical dimensions. Neither do we try to get along without measuring them. And we would certainly not even think of mistaking the measuring device for the force, or of expecting it to play the role of the force.

Let us fix our minds firmly on this truth. Faith is a force, not an object. Therefore, it must be measured by its works, not by its dimensions. And the measuring device does not bring us salvation.

Our salvation is in Jesus Christ. Salvation comes to us through the faith that embraces Him and is proved to be genuine by its inevitable fruit (good works).

> Now genuine faith always works by love. When you look to Calvary it is not to quiet your soul in the non-performance of duty ... but to create faith in Jesus, faith that will work, purifying the soul.... II SM 20.

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Chapter 49
Righteousness by Faith

Righteousness by faith. What does it really mean? How does it work? Is there something deeply mysterious about it? If it is a mystery that only a few Christians have understood, what real hope is there that we can understand it?

Righteousness by faith is neither a complicated mystery nor a kind of magic formula. It is readily within the intellectual grasp of any Christian, young or old. Neither a graduate degree in theology nor in psychology is required. But as with so many other beautifully clear and simple truths, mysteries are indeed created by human evasions, false interpretations, counterfeits, and substitutes. Why should this surprise us? Has not the enemy of souls endeavored to shroud all of the saving truths of the Gospel in deep mystery? Let’s not let him get away with it.

First, let’s look at the words — define the terms.

Righteousness means the quality or condition of right doing. Check any dictionary; then see Ellen White’s definition in *Christ’s Object Lessons,* page 312:

By in this usage is simply a shorter way of saying “by means of,” as in “This car is powered *by* a gasoline engine,” or “This motor is run *by* electricity.” In all such uses, “by means of’ is understood. We need not concern ourselves about confusion with the other major use of the word by, to indicate a *position.* The description of the house “by the side of the road,” or the car “by the side of the house,” could hardly be confused with the sense of “by means of.”

Faith indicates our means of gaining the power by which we do right. The power is not in us. It is in God, in Christ, in the Holy Spirit. We receive that power by faith. There is no other way. Attempts to live lives of right doing without power from our Creator-God are utterly hopeless. They cannot possibly succeed.

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Putting all of this together, we have: “Righteousness by Faith” means *right doing by means of power received from God.* We might call this *sanctification.*

But this falls short of meeting our need. What about our *past* wrong doing? Is this just forgotten when we start to do right? Not exactly. Past wrong doing must be forgiven, covered, *justified.* Yes, justify *does* mean forgive. Again, check the word in any large dictionary. Then see Ellen White’s definition in the Seventh-day Adventist Bible Commentary, Volume VI, page 1070:

> Pardon and justification are one and the same thing.

So — in addition to *sanctification* we need *justification.* Both come to us only by faith.

But enough of human reasoning. Let us return to the simple beauty of the Scriptures. In John *5:24* we find the words of Jesus:

> Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Notice the two uses of the present tense:

> *Hath* everlasting life....
>
> *is passed* from death unto life.

Did Jesus mean that believers will not go into the grave? Obviously not, because He goes right on to predict a time when:

> . . all that are in the graves shall hear His voice,
> And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (Verses 28, 29)

Believers do go into the grave, but they carry with them the “title deed” to everlasting life. This we understand. If we should ever happen to get a car paid for before it wears out, we receive a title deed proving our right of ownership. The best part of this arrangement is that a copy of the title deed is securely registered in the state house. We can dispose of it if we wish, but it cannot be taken from us without our consent.

Even so, our title deed to eternal life is registered securely in Heaven’s state house. We can dispose of it if we wish, but we cannot lose it. It can be removed from Heaven’s state house only by our decision. Remember, it became our possession when we first believed and accepted Jesus Christ.

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In the book of Ezekiel, chapter *33,* we find four descriptions, each a case study that helps us to understand how God brings salvation to man. We will plot the four case studies on a chart with a dividing line across its center. The dividing line indicates our decision to turn from sin, accept Christ as our Saviour, and serve Him. Above the line we place the word Life, and below the line we place the word *Death.* At the very top of the chart we place the word *Christlikeness.*

Each person begins his life with freedom of choice.

(chart here)

In Ezekiel *33:79* we find our first case study, The Unrepentant Sinner.

> So thou, 0 son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.
>
> When I say unto the wicked, 0 wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, *that wicked man shall die in his iniquity.* but his blood will I require at thine hand.
>
> Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, *he shall die in his iniquity;* but thou hast delivered thy soul.

This man never believes and accepts Jesus Christ, never responds to the love of God or to the pleading of the Holy Spirit, never crosses the line from death to life. We would plot his experience on the chart like this:

(chart here)

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Notice how his life without Christ goes downward. He did not improve with age. His heart became hardened by continually resisting the influences of the Holy Spirit. Perhaps, like many others, he actually planned to make things right with God someday, but not right now. The day of surrender to God never arrived, but the day of surrender to death did arrive. “Died in his sin” is his epitaph. He never crossed from death to life.

Case Study Number Two is found in Ezekiel *33:14-16:*

> Again, when I say unto the wicked, Thou shalt surely die; if *he turn from his sin,* and do that which is lawful and right;
>
> If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.
>
> None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

The New Testament word “repent” actually carries the thought of turning, not greatly different from the word “turn” that is used in this chapter. We are now considering the experience of The Repentant Sinner. We would plot his experience on the chart like this:

(chart here)

Notice that this man’s life is not unlike the first man’s life until that moment when he *believes, turns,* makes a decision to surrender his life to God. His course is now upward instead of downward. He is growing in grace, becoming more Christlike every day by the power of God. The Apostle Paul adds an explanatory note in Romans *3:23.* Let us read it slowly and thoughtfully:

> Even the righteousness of God, which is by faith of Jesus Christ, *unto all* and upon *all* them that believe....

Whose righteousness? God’s *righteousness.*

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How do we receive it? By *faith of Jesus Christ.*

It is *unto* all that believe, — the *imparted* righteousness of Christ, *sanctification.* .

It is upon all that believe, — the *imputed* righteousness of Christ, *justification.*

This scripture, Romans *3:23,* is one of the grandest verses in the entire Bible. It is the concept that revolutionized the life of the Apostle Paul, and made him the greatest evangelist the world has ever seen; other than Jesus Christ Himself. It is what

sent him rampaging over the Roman Empire, shouting at the top of his voice, as it were:

> Anybody can make it! Anybody can have eternal life! There is help for us — help enough for anybody! Anybody can make it!

Is this not the message of Hebrews 7:25?

> 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.

Our study of the Scripture and the chart makes these points evident:

The sinner passes from death to life in a moment of time, as long as it takes him to make a decision.

His sins of the past (Romans 3:25) are covered by the Righteousness of Christ *upon* him, *imputed* to him. He is forgiven, pardoned, *justifted,* an instantaneous procedure.

The power of God for right doing is the Righteousness of Christ *unto* him, *imparted* to him, bringing him *sanctification,* a continuing procedure.

As long as he continues in his attitude of faith, he remains on the life side of the chart. We may think that we see imperfections in him, but God does not. God sees him as *perfect in Christ.* Notice how Ellen White describes it:

> 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. *Selected Messages,* Volume I, page 382.

God does not show the repentant sinner everything that is wrong with him and that must be changed all at one moment. This might overwhelm him with discouragement. God leads him along step by step, correcting, leading, guiding, and perfecting, making him Christlike. As long as the repentant sinner abides in Christ, believing, trusting, obeying, he is on

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the Life side of the chart. He is *perfect in Christ.* He has the title deed to eternal life. This title deed cannot be lost, but it can be surrendered, disposed of. This leads to our next case study, The Backslider. It is found in Ezekiel 33:18:

> When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

On the chart the Backslider's experience would look like this:

(chart here)

This man passes from death to life in a moment of time, and starts happily on the heavenward way. But then something happens. He gets too busy to study his Bible, too busy to pray, and his soul experiences slow starvation. Instead of advancing from victory to victory, he levels off into an uneven plateau experience. Things that had dropped out of his life begin to reappear. Bad habits reassert themselves. Eventually he "turns" again, in the wrong direction. He goes back across the line from life to death.

What is it that takes him back across the line? We will let the Apostle John tell us in I John *2:1:*

> 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.

This is a verse that has lost some of its meaning in translation. We see no difference in English in the two uses of the word "sin." In Greek there was a very significant difference both in spelling and in meaning. The apostle used in the first "sin" a form called *linear* (like a line). It refers to a continuous, unceasing practice. In the second usage he changed to a *punctiliar* (like a point) form. It refers to an isolated, individual act, as contrasted with a habitual practise. There is no advocate for sinning that is a continuous, unceasing practise. There is an advocate for the isolated act, recognized, confessed, and repented of.

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Although we have no knowledge that Ellen White ever studied Greek, it does appear that she understood the difference between linear and punctiliar verbs. Observe the linear sense of these passages:

> ... no man can cover his soul with the garments of Christ's righteousness *while practising known sins, or neglecting known duties. Selected Messages,* Volume I, page 366.

> No one can believe with the heart unto righteousness, and obtain justification by faith, *while continuing the practise* of those things which the Word of God forbids, or *while neglecting* any known duty. *Selected Messages,* Volume 1, page 396.

What is it, then, that takes the backslider from the life side of the chart and returns him to the death side? In modern language we might describe it as *cherished* sin. Notice Ellen White's warning in *Christ's Object Lessons,* page 316:

> The righteousness of Christ will not cover one *cherished* sin.

In Ellen White's writings the term "cherished sin" is used consistently to describe that which separates the soul from God. Notice the application of this principle to the sin of Moses and Aaron in smiting the rock:

> Had Moses and Aaron been cherishing self-esteem or indulging a passionate spirit in the face of divine warnings and reproof, their guilt would have been far greater. But they were not chargeable with willful or deliberate sin; they had been overcome by a sudden temptation, and their contrition was immediate and heartfelt. *Patriarchs and Prophets,* page 419

(Let us explain to the Greek scholars who might read this paper that we are rejecting the proposal by Dana and Mantey that the first "sin" in 1 John *2:1* is a second aorist, (page 195 of their grammar) and reading it as a present subjunctive active. This is in harmony with the principles set forth in the grammar prepared by Dr. William Hershey Davis (page *75)* and, actually, the principles set forth in their own grammar by Dana and Mantey (page *283).* We feel that Dana and Mantey are not even consistent with themselves, and that their proposal in regard to 1 John *2:1* is more of a theological interpretation than a translation.)

Before leaving the backslider, let us point out that his condition is not hopeless. He may, if he chooses, repent and return to God and live. He will be again on the Life side of the chart.

> I will heal their backsliding; I will love them freely, for mine anger is turned away from him. Hosea 14:4

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Our fourth and last case study in Ezekiel 33 is the experience of The Self-Righteous Man. It is brought to view in verse 13:

> When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered, but his iniquity that he hath committed, he shall die for it.

On the chart The Self-Righteous Man's experience would look like this:

(chart here)

This man's life moves in a downward direction, like that of many others, until he gets some better ideas. Perhaps he reads some good books or meets and admires certain people. He makes changes in his life and initiates reforms until he becomes quite a good citizen and neighbor. In many ways he is an exemplary character. But he will not accept the Lordship of Jesus Christ.

This man is in danger of making a serious mistake. He may compare himself to some newly converted Christian and conclude that since the difference between them is not great, if God saves the Christian, God will surely save him also.

By a glance at the chart we easily recognize his mistake. He is overlooking the fact that the Christian is covered by the righteousness of Christ, which makes up for his deficiencies and fills the chart to its very top, making him perfect in Christ. The self-righteous man must get from his position below the "life-line" all the way to the top of the chart, with no help from

Christ — an undertaking that is clearly impossible.

We cannot be saved by self righteousness. Only the righteousness of Christ will suffice. As an old-time preacher used to say, "You don't just quit drinking and think that saves you. You will just go to hell sober, that's all."

At enormous cost, heaven has provided a way of salvation for us through the sacrificial death of God's own Son. Any failure on our part to appreciate that sacrifice disqualifies us for the society of heaven. God's

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plan of salvation cannot be improved upon. Let us take advantage of it in full surrender and not try to construct a plan of our own.

As we look back at these four diagrams, we should be able to find our experience on one of them. They are all-inclusive. We could be on the first chart, ready to die in our sins, having never crossed the line from Death to Life. We could be on the Life side, having made our decision, and happily following our Lord toward His kingdom, benefitting by His righteousness every step of the way. We could be in a back-slidden condition on the Death side of the chart again. Or we could be in the position of the self-righteous man, congratulating ourselves that we are not very bad but forgetting that only the righteousness of Christ can save us. Surely we realize that the Life side of the chart is the only place to be. If you are not there, even as you read this, you can cross the line before you put this book down. It is done by making a decision which takes only a moment of time. It is done by saying to the Lord, "I see it, and I understand it, and I am going to do it right now. From now on You are my Lord, and I take orders from you. Let me know what you want me to do."

Now for a practical suggestion. We have learned from our dictionaries and from Ellen White that justification means *pardon* when the term is applied to God's dealing with man. Notice how simple and clear some "problem texts" become if we just read "pardon" or "forgive" where we see the word "justify."

> Therefore by the deeds of the law shall no flesh be *pardoned* in his sight.... Romans 3:20
>
> Being *pardoned* freely by His grace through the redemption that is in Christ Jesus. Romans 3:24
>
> Therefore we conclude that a man *is pardoned* by faith without the deeds of the law. Romans 3:28
>
> Seeing it is one God, which shall *pardon* the circumcision by faith, and uncircumcision through faith. Romans 3:30
>
> For if Abraham were *pardoned* by works, he hath whereof to glory, but not before God. Romans 4:2

This principle may be applied throughout the writings of Paul with beneficial results whenever he uses the word "justify" to apply to God's dealings with sinful man. The other meaning of the word "justify," to show or prove that what someone is doing or has done is right and proper has no application here. What sinful man is doing is by no means right

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and proper, and it cannot, by any means, be shown to be so. Paul does use the word in this sense in Romans 3:4, which applies to God, not man.

The purpose of this justification — this pardoning — is defined by Paul as:

> That the righteousness of the law might be fulfilled in us, that walk not after the flesh, but after the spirit. Romans 8:4

Ellen White adds that

> ... forgiveness has a broader meaning than many suppose ... 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. (Emphasis hers.) *Mount of Blessings*, page 114
>
> The religion of Christ means more than the forgiveness of sins; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit ... When Christ reigns in the soul, there is purity, freedom from

sin. *Christ's Object Lessons,* pages 419-20

Is this a teaching of *Perfectionism? By* no means. The doctrinal error of perfectionism, whenever it has appeared in church history, has rested like a three-legged stool on three principles:

1. Character perfection through the power of God is possible.
2. This perfection can happen in a moment of time, instant sanctification.
3. When it happens to a Christian he will be aware of it and will be able to testify to others that he has become sinless. Some perfectionists held that this sinless condition could not be lost; others did not.

Two "spin-offs" of the doctrine were these:

1. The Doctrine of the Simplicity of Moral Action. According to this theory every act of life, large or small, is in itself either totally sinless or totally sinful, and we, while performing any act of life, large or small, are likewise either totally sinless or totally sinful. Thus the Christian moves back across the line to the "Death" side at the moment he makes any slight mistake in his Christian life. He has no security in Christ, and no righteousness of Christ making up for his deficiencies. The harshness of this grim doctrine was countered by the development of

2. The Doctrine of the Assured Providence of God. According to this theory, God will never let any sinning Christian die without giving him time to repent.

Of all these ideas, Seventh-day Adventists accept only the first, that it is possible by the power of God to overcome temptation and live

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victorious Christian lives. All of the rest we dismiss as human inventions that are not in harmony with either the Scriptures or the Spirit of Prophecy. Hence, to describe our faith as *Perfectionism* would be a very inaccurate use of the term.

We have seen that the Christian receives power from God by faith. Just how is this power transmitted to us? Primarily through God's Word, the Scriptures.

> For the Word of God is quick (living) and powerful... Hebrews 4:12

> Sanctify them through thy truth; thy Word is truth. John 17:17

> The Life of Christ that gives life to the world is in His Word. *Desire of Ages,* page 390.

> The Word of God, the truth, is the channel through which the Lord manifests His spirit and power. *Acts of the Apostles,* page 520.

(For other statements on this subject, please refer to chapters 32 and 34 of this book.)

We achieve a steady growth in grace by a regular and systematic study of the Word of God, accompanied, of course, by prayer. In this reading we not only gain knowledge, we also receive power. And it is well to have a reserve of power on hand that we can use in emergencies created by particular efforts of the devil to tempt us in various ways.

From the perspective of forty-two years of ministry, I can report that there are few problems more troublesome to young Christians, and to some older Christians, than the problem of sexual tensions. Yet these tensions can be coped with adequately by a proper use of Scripture. David writes:

> Thy Word have I hid in mine heart, that I might not sin against thee. Psalms 119:11

We cannot describe the Word of God as hidden in our hearts if we have to read it out of a book, even a good book like the Bible. It has to be *memorized.* When Satan tempted Christ, He did not say, "Just wait a minute, Satan, and I will read you some verses from the scroll of Isaiah." Christ met Satan with Scriptures that He had *memorized.* They were in His heart.

Must we memorize the entire Bible? No. The Bible is so loaded with power that a single chapter will serve nicely. Just choose a chapter that you enjoy. The same power of God is in all of the chapters. (My preference for years has been the book of Jude.) Commit this chapter to memory so firmly that you can recite it easily at any time. Practice reciting it often enough so that you do not lose it.

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Then when you are are troubled by sexual tensions, or other assaults by Satan, as all normal men and women are at times,

just recite the chapter. *Your tensions will disappear,* and you will be victorious. Try it. It works. You will be experiencing Righteousness by Faith.

Righteousness by Faith is not a mystery. It is not difficult to understand, to practise, or to experience. It is right doing by means of power received from God. It begins with the righteousness of God *upon us,* justification. It continues with the righteousness of God *unto us,* sanctification. The transmission of power is through our reading and studying God's Holy Word, the Bible.

After the Bible, we would recommend the book *Christ's Object Lessons* by Ellen White. Just as *The Desire of Ages is* her position paper regarding the nature and work of our Lord Jesus Christ, even so the smaller book, *Christ's Object Lessons, is* her position paper on the Doctrine of Righteousness by Faith. Anyone who masters the contents of this little book will be secure against misinterpretations or distortions of the doctrine.

And while you are in the Adventist Book Center getting your copy of *Christ's Object Lessons,* why not look over the entire library of Ellen White's writings? You could have them all for the price of a piece of furniture, and the benefits would be greater. If necessary, buy them one volume at a time until you have secured them all. At this period in the world's history we can hardly make a better investment.

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Chapter 50
Adventism Versus Calvinism

In the fall of the year 1977 Jeanne and I moved to a western city where I had been asked to serve as the senior pastor of a large church. Here I encountered a situation that I had never seen before, in spite of the fact that as a conference evangelist and as a ministerial secretary I had come into close relationship with many churches. The congregation was dividing over theological issues, and the tensions were severe. I was taken by surprise, especially when I was advised by some church members that my own theology, the theology that I had been taught in two Seventhday Adventist colleges and had been preaching for thirty years in Seventhday Adventist churches, was incorrect.

That was in 1977. We are now near the end of 1988. The problem is now much more widespread. When I spoke to a graduate class of ministerial students earlier this year, I warned them that they must be prepared to meet the same problem in almost any church in the North American Division to which they might be assigned when they leave the Seminary to assume their pastoral responsibilities.

What is it all about? How did it happen? Perhaps a brief history of the problem will be helpful.

Two major schools of theological opinion that have extended their influence from Reformation times until the present are the Arminian and Calvinistic. The role of John Calvin in establishing the Calvinistic school is well known and needs no description here. The Dutch theologian Arminius (1560-1609) is less well known, partly because he was later in time (he was born four years before Calvin died), and partly because of the unfortunate brevity of his own life, only forty-nine years.

Arminius was nevertheless a formidable opponent of the worst features of Calvinism, its decrees of predestination and its doctrine that Christians cannot stop sinning and so are saved by "justification (forgiveness) only." His teachings were incorporated into English Methodism by John Wesley to counteract the laxity among the Christians of that country that had,

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to some extent, resulted from the preaching of "justification only" theology. (See article *"Methodism"* in the *Schaff-Herzog Encyclopedia of Religious Knowledge,* et. al.)

Francis Asbury, beyond question one of the greatest ministers that Methodism has produced, was appointed by Wesley in 1771 to care for the infant Methodist church in the American colonies (ten ministers, six hundred members). He served forty-five years, having literally "no home but the road." He preached 16,500 sermons, traveled 270,000 miles (about 6,000 miles per year), and ordained 4,000 preachers. At his death in 1816 the Methodist church had 214,235 members. (See Schaff, article "Francis Asbury.")

In his memoirs Asbury refers to his unceasing contest with the errors of Calvinism, and the conditions that resulted from its doctrine of salvation by "justification only." This doctrine had led its adherents to be confident of salvation although they were indulging freely in open sins, according to Asbury.

It should be remembered that this was not the Calvinism of, for example, the great Westminster Confession of 1645. In that document, we find these words:

> Neither are the aforementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; the grace of Christ subduing and enabling the will of man to do that freely and cheerfully which the

will of God, revealed in the law, requireth to be done. Schaff, *Creeds of Christendom,* page 643.

At this earlier time Calvinists themselves were in disagreement, as evidenced by the *Shorter Catechism,* published soon after the Westminster Confession, in which victorious Christian living was declared to be impossible. The view of the catechism seems to have prevailed, and its baleful doctrine that even Christians cannot stop sinning has been a challenge to non-Calvinistic Christians for centuries.

This Calvinism, with its general lowering of ethical standards, was vigorously opposed by Arminius, Wesley, Asbury, and their associates. It was opposed with equal vigor by the founders and pioneers of the Seventh-day Adventist church, and in particular by Ellen White. The reader will remember that Ellen White published no less than thirtyfive statements in which she identified the idea that man cannot obey God's law as Satan's great lie, an accusation that he hoped to use to discredit God before the entire universe. (See Chapter six.)

It is worth noting that all of these statements were published during and after the year 1888, although a less emphatic statement had been published in the *1884* edition of *The Great Controversy.*

During this centennial year, *1988,* much attention is being given to the problems of the memorable conference of *1888* held in Minneapolis.

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We have learned about the problem of legalism versus righteousness by faith, the problem of kingly power versus gospel freedom in church administration, and the problem of disbelief in the Spirit of Prophecy versus continuing confidence in the prophetic gift. Unfortunately, the fourth major problem, and perhaps the greatest in view of its direct challenge to the doctrine of righteousness by faith, has often been overlooked — the *intrusion of Calvinism into the Seventh-day Adventist church.*

We do not have stenographic reports of the messages presented by Jones and Waggoner during the *1888* conferences, but we do have the messages presented by Ellen White. On October 20, the first Sabbath of the conference, she preached a keynote sermon entitled, *"Advancing in Christian Experience,"* based on II Peter 1:1-12. In the first paragraphs of this sermon she describes the problem that she is addressing. It is clearly the Calvinistic doctrine that Christians cannot stop sinning.

Please observe:

> Now what we want to present is how you may advance in the divine life. We hear many excuses: I cannot live up to this or that. What do you mean by this or that? Do you mean that it was an imperfect sacrifice that was made for the fallen race upon Calvary, that there is not sufficient grace and power granted us that we may work away from our own natural defects and tendencies, that it was not a whole Saviour that was given us? or do you mean to cast reproach upon God? Well, you say, it was Adam's sin. You say, I am not guilty of that, and I am not responsible for his guilt and fall. Here all these natural tendencies are in me, and I am not to blame if I act out these natural tendencies. Who is to blame? Is God? Why did God let Satan have this power over human nature? These are accusations against the God of heaven, and He will give you an opportunity, if you want it, of finally bringing your accusations against Him. Then He will bring His accusations against you when you are brought into His court of judgment.
>
> How is it that He is pleading, "I know all the evils and temptations with which you are beset, and I sent My Son Jesus Christ to your world to reveal to you My power, My mightiness; to reveal to you that I am God, and that I will give you help in order to lift you from the power of the enemy, and give you a chance that you might win back the moral image of God." God sent His Son, who was as Himself, one with the Father, and He bore insult and shame and mockery for us, and suffered at last the ignominious death upon Calvary. Satan met Him with opposition just as soon as He came into the world; but He met it all; He did not swerve a bit. Had it not been for the power that God gave Him, He could not have stood the assaults of the enemy; but He did, and although He had him to meet at every step, and was

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pressed step by step, yet here was the battle fought in this world with the powers of darkness. *(The Ellen G. White 1888 Materials, Volume I, page 122.)*

The Holy Spirit had revealed to God's special messenger what had been developing, perhaps imperceptibly, in the minds of some of the ministers. They had been accepting the false reasoning that because of the fall of Adam our natures have been

so weakened and corrupted that it is impossible for us to stop sinning, and so this sinning is not our fault. We are not responsible. The implication of this reasoning is, of course, that the responsibility for our sinning rests on God, because He let this weakening and corruption happen to us. Notice Ellen White's horrified response:

Do you mean to cast reproach upon God?

In the light of these words, we are better able to understand why an angel of God instructed her that

> ... there was a spirit coming in taking possession of the *churches,* that if permitted would separate them from God... (Emphasis mine). 1888 Materials 1, 296

> ... this spirit had been gathering strength for years, and the leavening influence was at work and spiritual life was going out of the *churches.* (Emphasis mine.) 1888 Materials 1, 297

> ... I had presented before me in Europe chapters in the future experience of our people which are being fulfilled during this meeting. The reason given me was want of Bible piety and of the spirit and mind of Christ. The enemy has been placing his mold on the work *for years,* for it certainly is not the divine mold. (Emphasis mine.) 1888 Materials 1,179

She had been in Europe from AuguST *I885* until AuguST *I887.* As early as *1882* Ellen White had published in *Testimonies to the Church,* Volume V, these warnings:

> Knowing as I do the great lack of holiness and power with our ministers.... p.160

> I tell you, my brethren, that a large number who profess to believe *and even to teach the truth,* are under the bondage of sin. Base passions defile the mind and corrupt the soul. (Emphasis mine.) p. 220

When we compare these warnings regarding the Satanic spirit that was working in the churches, the want of Bible piety, and the surrender

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to the bondage of sin, with her statements regarding the non-scriptural reasoning that was going on in the minds of some of the ministers in *1888,* we cannot doubt that a truly serious invasion of the errors of Calvinism into the Seventh-day Adventist church had occurred. Obviously, this did not happen at the *1888* conference, nor in the months immediately preceding that conference. It had been going on for years, according to the angel.

All of this causes us to look with renewed interest at the agenda of topics proposed by the conference leaders for discussion during the tenday ministerial institute that preceded the *1888* conference.

On the list is the subject, *predestination.* (See A. V. Olson, 1888-1901 *Thirteen Crisis Years,* p. 37.) Why would a group of leading Seventh-day Adventist ministers need to spend even one minute discussing that hideous doctrine?

Had the enchantment of some of the ministers with the errors of Calvinism reached the point that they were willing to consider embracing the doctrine of predestination in its original form or even in a modified form?

Elder A. V. Olson, author of the book Thirteen Crisis Years referred to above, includes in his Appendix A, pages 248-311, the text of the sermons presented by Ellen White during both the ministerial institute and the conference. Even a casual reading of these sermons will demonstrate Ellen White's overriding concern about low spiritual conditions among the ministers. Repeatedly she urges them to be worthy of their calling and to let their lives and characters reflect the truths of the gospel. Olson himself comments that her sermon on Sabbath, October 13, dealt with the problem of Christless preachers (Ibid, p. 45). One who today reads those messages presented by Ellen White may wonder why Olson confined that description to one particular sermon. It would seem to apply to others equally well. Further evidence regarding the extremely serious nature of this intrusion of Calvinism into the Seventh-day Adventist church, including its ministry, is found by comparing the time and effort that Ellen White devoted to solving the four major problems.

1. The problem of legalism versus righteousness by faith. While the delegates seemed to feel that this issue centered in a correct understanding of the law in Galatians, Ellen White strongly disagreed. She refused to enter into the debate on the law in Galatians, aside from urging that the subject be discussed in a courteous and Christian manner. She waited until 1896 before setting forth her own views. (1888 Materials IV, 1575) (See Chapter Six of this volume.) She firmly rebuked a delegate who set forth the proposition that our message stood or fell on the basis of our position on the law in Galations.

(1888 Materials I, p. 220.) Apparently she paid little attention to this subject in the past I888 years.

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2. The problem of kingly power versus gospel freedom in church administration. She related to this problem primarily in correspondence from Australia to the major church leaders, and especially to the General Conference president, Elder 0. A. Olsen. The increasing vigor of her protests and appeals for reform may be comprehended by reading the series of letters to Elder Olsen that are found in the *1888* materials four volume set. These appeals for reform reached their climax in the year *1901,* when, having returned from Australia, she attended the conference in Battle Creek. On April 1 she gathered the leading workers into the college library and in a remarkably frank manner pointed out the evils that existed in high places and urged that a correction be established before the conference closed.

This appeal brought about extensive changes in organization and in leadership personnel. Ellen White seemed to feel that the crisis had been successfully met, and she had little to say about it in the after years. We should not forget, however, that the problem of kingly power, abuse of authority, is by its very nature a recurring problem. We must always be on guard lest it be reasserted in our organization.

3. The problem of disbelief in the Spirit of Prophecy versus continuing *confidence in the prophetic gift.* The particular eruption of disbelief that occurred in *1888* was to a large extent offset by the repentance and renewed confidence of many of those who were in the worst condition during and after the conference itself. (See 1888 *Materials* and *Thirteen Crisis Years.)* In her subsequent writings she made few references to this particular problem and dealt with the need of confidence in the prophetic gift in a manner not unlike her dealing with that problem in the years before *1888.*

4. The problem of the intrusion of the false doctrines of Calvinism into the Seventhday Adventist church. Judged by the time and attention that Ellen White devoted to it, this might reasonably be described as the greatest problem of the church in 1888 in that it was a direct challenge to the doctrine of Righteousness by Faith. She dealt with the idea that Christians cannot stop sinning by identifying it as Satan's lie, an accusation against the character of God, in a series of thirty-five statements published during the years 1888-1909.

She dealt with the problem by setting forth new descriptions of it, as in ST 8/29/92:

> There are many who in their hearts murmur against God. They say, "We inherit the fallen nature of Adam, and are not responsible for our natural imperfections." They find fault with God's requirements, and complain that He demands what they have no power to give. Satan made the same complaint in heaven, but such thoughts dishonor God.

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> Those who would justify themselves in wrongdoing, and lay the blame of their disobedience upon God, will be heard. They argue that they are born with strong passions and appetites, and are surrounded with objects that solicit to sin, and under such circumstances how is it just to condemn them.
>
> As we see the weakness of human nature, instead of trying to justify ourselves in wrongdoing, let us become more familiar with the Word of God. It will stengthen our minds in the time of temptation. You may say, "I was born with a natural tendency toward this evil, but I cannot overcome." But every provision has been made by our heavenly Father whereby you may be able to overcome every unholy tendency. You are to overcome even as Christ overcame in your behalf.
>
> ... Christ died on Calvary that man might have power to overcome his natural tendencies to sin. RH II, 545-6

And she dealt with the problem by issuing a steady stream of statements affirming that *it is possible* by God's power for Christians to stop sinning. We have presented approximately 2500 such statements in this volume, but let it be remembered that these were selected from a total of 4,500 that were found by examining only the published works, not including her letters and unpublished manuscripts.

She labored incessantly to set forth the true doctrine of righteousness by faith in contrast to the false doctrine of unrighteousness by presumption.

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. *Desire* of Ages, 126

Christ's righteousness becomes our righteousness, if we sustain a living connection with Him. Then we cease to transgress the Holy Law of God, and become partakers of the Divine Nature. RH II, 269

Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer.... SM I, 364

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. ST IV, 403

Her own summation of the discussions in the 1888 conference is found in Testimonies To Ministers, pp. 91-2:

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The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.

Ellen White's determined opposition to the intrusion of the errors of Calvinism into the Seventh-day Adventist church was effective. Satan's attempt to destroy the unique mission of our church, as expressed in the three angels' messages of Revelation 14:6-14 was largely a failure. But Satan is a wily foe. He must have realized that his next attempt to introduce into our church his greatest lie, that God has given a law that His subjects cannot obey, would have to be more subtle. He studied, planned, and awaited an opportunity, which came in the *1950's.*

The details of the conferences between certain of our church leaders and a Calvinistic theologian named Walter Martin that occurred in the *1950's* have been set forth in our previous Volume, *The Word Was Made Flesh.* The conferences, and apparently the appealing prospect of gaining better acceptance from the evangelical churches, led our brethren to publish a book in *1957* entitled, *Seventh-day Adventists Answer Questions On Doctrine,* now identified more simply as *Questions On Doctrine,* or *QOD.*

This book contains a statement about the historic belief of Seventhday Adventists in regard to the human nature of our Lord intended to show a similarity between our doctrine of Christ and the Calvinistic doctrine that Christ came to this earth in the human nature of the unfallen Adam. But the statement was an unexplainably inaccurate misreading of Seventh-day Adventist history. Our research brought to light a total of approximately *1200* published statements by Seventhday Adventist leaders that strongly affirmed the opposite view, that our Lord came to this earth in the human nature of fallen man. Approximately four hundred of these statements were from the pen of Ellen White. Not one statement was found in the period *1852-1952* that supported the position set forth in *Questions On Doctrine.*

Nevertheless *Questions on Doctrine* has been circulated throughout the world as an accurate and authentic definition of SDA beliefs. The seemingly harmless affirmation of our agreement with Calvinism regarding the human nature of our Lord has turned out to be a Trojan horse, whereby the serious error that confronted our church in *1888* has been reintroduced.

If our Lord came to this earth in the human nature of the unfallen Adam, He would have had no inherited weaknesses of any kind, and could not possibly have been tempted as we are tempted. And in view of the

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enormous difference between His human nature and ours, it would be unreasonable and unfair to expect us to live as He lived, to overcome as He overcame. This is a conclusion that has entered into the thinking of many Seventh-day Adventists. Interestingly, this is precisely the same error of our ministers in 1888 that so alarmed Ellen White when it was made known to her. It is the error that she opposed so vigorously until her death in 1915.

It is also an error that is being preached from many pulpits in the Seventh-day Adventist church today, and is creating large-scale confusion and disagreement among our church members. As mentioned earlier in this chapter, the disagreements engendered by this "new theology" (which is actually centuries old Calvinism) are now troubling the church, especially in the North American Division but also in some divisions overseas.

Those who cling to the historic Arminian Wesleyan Seventh-day Adventist position that victorious Christian living through the power of Christ is possible, and those who are embracing the doctrine that Christians cannot, by any means, stop

sinning until Jesus comes, are becoming more and more uncomfortable with each other. They are finding it increasingly difficult to understand each other, and to work together on church committees, churchboards, and even conference committees.

The problem afflicts both pulpit and pew. The pastor who enters the sacred desk on Sabbath morning with an awareness that he must attempt to minister to two schools of theological opinion between which there is no small degree of tension is hard pressed to accomplish so difficult a task. It is truly a "no-win" situation. If he reinforces the opinions of one group, he disappoints the other, and vice-versa. If he tries to avoid disappointing either group by presenting bland, non-controversial sermons, he succeeds in satisfying nobody, and gives occasion to the criticism, so often heard, "The sermons we hear on Sabbath morning in our church might be heard in any church in town on Sunday morning."

Some ministers are bold enough to openly identify with one school of opinion or the other, which creates problems for the church member. The member hears Pastor A preach a fervent sermon on overcoming through faith in the power of Christ, and perhaps only a week later hears Pastor B preach with equal fervor that no one will be able to stop sinning until Jesus comes. The church member's bewilderment is intensified when he remembers that at the General Conference of 1980 in Dallas, Texas, the writings of Ellen White were affirmed to be "a continuing and authoritative source of truth." If the member has purchased the new book *Seventh-day Adventists Believe,* he finds that statement firmly supported on pages 216-230.

He therefore turns to his Spirit of Prophecy library for information and finds such material as has filled the greater portion of this book. What can it mean? Why are the pastors in such disagreement with one another?

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At this point the church member may consult with his conference administrator, and it becomes the president's problem. The president may consult with the Bible teachers at the college supported by his Union and discover that they are also in disagreement. If he seeks help from higher administrative officials, he may find that the disagreement exists at both the Union Conference and the General Conference levels of administration.

This is not hypothetical speculation. These problems are actually occurring today. If they have not until this point in time touched you, count yourself fortunate, and say a prayer for your fellow church members.

So what is ahead?

What is the future of the Seventh-day Adventist church?

We may continue in the way we are going until disagreement ends in division — an appalling prospect. Or — we may achieve the harmony and unity that now elude us by addressing ourselves earnestly to the question, *What is the basis of true unity?* Shall we ascribe more authority to the opinions of theologians or to the Word of God? To scholastic speculation or to the Spirit of Prophecy?

We Seventh-day Adventists have been puzzled by the practise of some Christians who continue to print and publish church creeds that they have no apparent intention of following. They affirm on the one hand, for example, that the Ten Commandments are eternal and unchangeable, and on the other that Sunday is the day of worship, an obvious conflict between logic and practise. Surely we do not want to follow their example by affirming the authority of Ellen White's writings while we ignore them.

Recently we visited the tooth relic temple in Kandy, Sri Lanka. We were told that somewhere in this huge temple is secreted a series of seven caskets, one within another, the inmost casket containing an authentic tooth of Buddha. Worshippers prostrate themselves in the supposed direction of the tooth to show their reverence and respect. The effect on their lives is not apparent.

Are we not in danger of giving an equally empty respect to the Spirit of Prophecy? Or could it be that we, too, have imperceptibly taken the same position that some took in 1888? See in the 1888 *Materials,* Volume II, page 684, where Ellen White reports that various church members were saying

> . . . Elder Smith, Elder Butler, Elder Canright, (and others) did not any longer regard the testimonies as they once did, but they considered Sister White's work and influence was a thing of the past. We had got beyond the need of the testimonies ... This statement is what I meet everywhere in regard to (these men).

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The approbation of the world and the love of sin are ever-present problems to all Christian groups, but among the dynamics that have contributed to the current problems in the Seventhday Adventist church, the book *Questions On Doctrine,* with its teaching regarding the nature of Christ, must be considered because its end result has been the providing of a theological defense for continuing in sin.

This was a concession to Calvinism, an attempt to harmonize two theologies that are in certain essential points basically

incompatible. We must pass no judgment on the motives of those who prepared the *QOD* statement, but it seems to have been an attempt to rewrite the Spirit of Prophecy on this subject rather than to receive instruction from it. Once again the church has had to learn a painful lesson:

> Believe in the Lord your God, so shall ye be established; believe in His prophets, so shall ye prosper. II Chronicles 20:20

But there seems to be light at the end of the tunnel. The new doctrinal book, *Seventh-day Adventists Believe,* which is an explanation of the twenty-seven points of our faith that were voted at the General Conference of *1980, is* a courageous realignment with the historic faith of our pioneers and our church. Calvinism is conspicuous by its absence. The book reaffirms that "He (Christ) took the nature of man in it its fallen state. . . " (page *49),* and . . . "dispelled the myth that humans cannot obey God's law and have victory over sin." (page *50)* It contains no less than 140 affirmations of the possibility of victorious Christian living through power received from God, which is the theme of the Ellen White quotations in this book.

Will this new book, *Seventh-day Adventists Believe,* mark the end of an era of uncertainty, confusion, and disagreement among Seventh-day Adventists? Let us earnestly hope and devoutly pray that it will be so.

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SECTION X

Looking Ahead

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Chapter 51
Suggestions Regarding the Ongoing Discussions

The great controversy between Christ and Satan, which was inaugurated by Satan's accusation that God had given a law that His created beings could not obey, has been in process for at least 6,000 years. There have, of course, been many individual battles within that larger controversy.

In the previous chapter it was pointed out that the particular battle in which we Seventh-day Adventists are now engaged is a contest within our own church between the teachings of Adventism and the teachings of Calvinism. We cannot predict how long this discussion and debate will continue, but we can hardly expect it to end soon. While it continues we may find it helpful to consider some basic principles regarding discussions.

1. Quotations must be used in harmony with their context. A quotation out of context is one that is used in such a manner that the writer's intention is not correctly reported. I once listened to a theologian state that Ellen White denies the possibility of character perfection and gave as his evidence this statement:

> Perfection exists only in the imagination. RH 8/08/93

This puzzled me, and so I traced the quotation to its source and found that the writer (Ellen White) was referring to the *world* and the *church,* not to human character:

> We may create an unreal world in our own mind or picture an ideal church, where the temptations of Satan no longer prompt to evil; but perfection exists only in our imagination. The world is a fallen world, and the church is a place represented by a field in which grow tares and wheat.

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In the column preceding the above statement she had written:

> By beholding and copying the perfect Model, we shall present to the world a character that is Christlike. RH 8/08/93

The intention of the writer had obviously been ignored, and the few words taken from the statement were used to suit the purposes of the theologian. This is an example of violation of context.

Note how we may go astray if we read the first two sentences in this paragraph and fail to read the third sentence:

> 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? SDABC VII, 907

When those who are promoting Calvinistic doctrines use quotations from Ellen White's writings to support their views, we should not accept those quotations without first examining the context. This should be our first step in evaluating such arguments.

2. Statements and interpretations must never be confused. A statement is the expressed thought of the writer. An interpretation is someone else's opinion as to what the writer might have meant, but did not say. No number of interpretations can equal a single statement. I have seen extensive compilations of quotations from Ellen White's writings that were put together to create the impression that Ellen White said babies are born with inherited guilt from Adam's sin. The simple fact is that she never made any such statement. The compilations are the interpretations of the compiler, not the thinking of Ellen White.

Another extensive compilation attempts to build a case for leaving the Seventh-day Adventist church. Again, the fact is that Ellen White never made any such recommendation, and hundreds, even thousands, of personal interpretations cannot equal a single statement. Ellen White wrote clearly and specifically, and like all inspired writers her work hardly needs interpretations.

3. An obvious or clearly stated truth needs no interpretation.

Some will argue that all research is interpretation, and that all study is interpretation. There is danger in pushing this concept so far as to make it appear that the Scriptures have no meaning unless they are interpreted. Suppose I introduce you to a lady standing beside me and tell you she is my wife. Should you say, "That is only your interpretation?"

When we read in the Ten Commandments that the seventh day is the Sabbath of the Lord, should we say, "This is just someone's interpretation?"

The Seventh-day Adventist message was built upon the principle that the Bible is its own interpreter. Let's stay close to that principle in our Bible study and in our study of the Spirit of Prophecy.

4. A series of tandem definitions can easily go astray. By linking one definition to another we may turn a writer's words in a direction far removed from the writer's intention, even though we are scrupulously following the dictionary. Jeanne, who teaches English, submits thisillustration:

The writer's statement: The man is handsome.

Handsome can mean *beautiful.*	Webster
Beautiful can mean *lovely.*	Webster
Lovely can mean *exquisite.*	Webster
Exquisite can mean *delicate.*	Webster
Delicate can mean *dainty.*	Webster
Dainty can mean *particular.*	Webster
Particular can mean *fastidious.*	Webster
Fastidious can mean *squeamish.*	Webster
Squeamish can mean *oversensitive.*	Webster
Oversensitive can mean *critical.*	Webster
Critical can mean *quibbling.*	Webster
Quibbling can mean *evasive.*	Webster
Evasive can mean *deceitful.*	Webster
Deceitful can mean *dishonest.*	Webster

Etc., ad infinitum

When someone says, “Ellen White used *this* word, but the meaning is the same as *that* word,” we should beware. Let the writer speak to us in her own words. Substitutions are not needed.

5. Adventist definitions and Calvinistic definitions may be quite different.

Again, I once listened in astonishment to an Adventist minister say that he had gone to Adventist schools from the first grade through college and had been “taught legalism all the way.” Later I learned that he was using a Calvinistic definition of “legalism.” We Adventists, like other non-Calvinistic Christians, have always defined “legalism” as an attempt to do God’s will in our own strength rather than in strength supplied by Christ. Some Calvinists, however, omit the condition regarding strength supplied by Christ and define “legalism” as any effort whatever to do God’s will. As they see it, God does everything and man does nothing.

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It was by this definition that the minister had made the allegation that he had been taught “legalism” in Adventist schools.

As we hear the words “legalism” and “legalist” used in the present discussions, we may find it necessary to ask which definition of the term is being used, the non-Calvinistic or the Calvinistic.

6. The use of sneers, mockery, and ridicule indicates a lack of evidence. It is well to keep this point in mind when such epithets as “legalist” are being hurled. One of the most widely recognized principles of debate has always been that those who have evidence will present their evidence, while those who do not have evidence will resort to the argument “ad hominem,” which means “against the man.” Careful thinkers will neither use such methods nor be impressed when others use them.

7. A half-truth presented as an entire truth can have the effect of an untruth. Jeanne and I once had a neighbor who was in the well-drilling business, in which he made use of an enormous piece of equipment. One day, while moving this equipment to an appointed location, he noticed that he could save some time and effort by taking the equipment across a farmer’s pasture. He talked to the farmer about it, and was told, “You can go in.”

When his work was done and he returned across the pasture, he found the gate closed and a tractor parked in front of it. He asked for an explanation. The farmer said, “I told you that you could go in. I didn’t say you could go out.” The well-driller had to pay a good price to have the gate opened. He had accepted a half-truth as if it were the entire truth, and this got him into trouble.

The half-truth that is heard most often in our ongoing discussions is this:

What we do has nothing to do with our salvation.

If this is intended to mean that we are not saved by works, we can accept it, but only as a half-truth. The other half is this:

What we do has a great deal to do with our damnation.

The apostle Paul puts both halves of the truth before us in Romans *6:23:*

For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

Damnation is *earned* by what we do. We get what we deserve — our *wages.* But eternal life cannot be earned. It is a gift. God will never owe it to us. Are we then free to do evil because the best we can do will not *earn* heaven? Look again at the first half of the verse. By practising sin

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we earn its wages, and disqualify ourselves to receive the gift of eternal life. Here is the entire truth in which there is no danger. Half-truths are always dangerous. This leads directly to the next point.

8. A negative disqualification and a positive qualification are not the same thing. If you have only three wheels on your car you cannot drive across the continent. This is a negative disqualification. Putting the fourth wheel on the car removes this

disqualification but does not guarantee you a safe trip across the continent. You must also have the necessary positive qualifications, such as gasoline, oil, water, etc.

A violation of any of God's commandments is a negative disqualification. Ceasing to violate the commandment removes this disqualification, but it does not guarantee you eternal life. You must have the all-important positive qualification, the forgiving and restoring grace of Jesus Christ.

To be more specific, we recognize that we cannot talk our way into the kingdom of God, but we can talk our way out. (The third commandment and/or the ninth.) We cannot finance our way into the kingdom of God, but we can finance our way out. (The eighth commandment.) We cannot marry our way into the kingdom of God, but we can marry our way out. (The seventh commandment.)

Thus the statement:

> What we do has nothing to do with our salvation -

is a half-truth, which, if presented alone, can be dangerously misleading. It fails to make clear the distinction between a negative disqualification and a positive qualification.

9. Word bending exercises make all statements uncertain and unclear. I have listened to a speaker spend several minutes in a word-bending exercise by which he hoped to destroy the force of Paul's statement in Romans *8:3* that Christ came to earth "in the likeness of sinful flesh." He endeavored to show that the word "likeness" included something of similarity and something of difference. By the time he had finished I had reached one firm conclusion: I would never buy a used car from him. And, if we may so freely bend this word, may we not do the same with other words?

Perhaps the word "Sabbath" includes something of Saturday and something of Sunday. Perhaps the word "tithe" includes something of ten percent and something of two percent. Perhaps the word "baptism" includes something of immersion and something of sprinkling. Once we have started down this word-bending road, where do we stop? Why not accept the Word of God as it is written and avoid these problems?

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10. The "New Theology" is nothing but centuries old Calvinism. (See previous chapter.) Arminius fought it in Holland. John Wesley fought it in England. Francis Asbury struggled with it in colonial America. And it is now confronting us. There is not a principle in it (the so-called "New Theology") that cannot be found in Calvinistic textbooks of systematic theology. Its argument that man cannot live without sinning is simply a restatement of Satan's oldest and greatest lie. (See chapter six.)

11. The "New Theology" cannot be harmonized with the Spirit of Prophecy. Early attempts to make it appear that Ellen White did agree with Calvinism have had to be abandoned. The evidence regarding the nature of Christ that was presented in our previous volume, *The Word Was Made Flesh*, and the evidence regarding victorious Christian living presented in this volume have demonstrated the basic incompatibility of the two theological systems.

Those who yet wish to cling to Calvinism are finding it necessary to resort to a variety of stratagems for the purpose of downgrading the Spirit of Prophecy as evidence. As Ellen White predicted:

> The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. *Selected Messages*, Volume I, page 48

The Spirit of Prophecy counsels will not be openly and straightforwardly rejected, but they will be made of none effect. Some argue that they were written for an earlier time, then urge upon us the ideas of John Calvin, which were three hundred years earlier still.

Some argue that Ellen White was not a theologian, although her output of 25,000,000 words exceeds that of any theologian, and the subject matter is uniformly either statements of theological principles or ethical applications of those principles. There is no hint in Scripture that the person chosen by God to bear special messages to His people needed to be a theologian. In fact, His choices seldom included theologians.

Some set before us such Spirit of Prophecy concepts as making our schools like the Biblical schools of the prophets, or cities of refuge for our young people. They then describe "lunatic" misapplications of these concepts and close the discussion. This creates the impression that there is no sound and sensible application of these concepts.

Some ignore the principle of drawing conclusions based on the weight of evidence, reject such a mass of evidence as has been presented in this book, and employ "loophole logic," justifying their actions by the use of isolated passages which they interpret to suit themselves.

But probably Satan's greatest ally in his attempt to make the testimonies of none effect is simply our ignorance. As a

people — leaders and lay-persons — we do not adequately value and study the messages that God has given for these last days.

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May we repeat here the suggestion that in every Seventh-day Adventist home there should be a complete library of Ellen White's writings, including the bound volumes of the magazine articles. These should be studied systematically and marked for future reference. The cost would be little more than the price of an appliance or a piece of furniture, and the benefits would be as far reaching as eternity.

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Chapter 52
The Shaking Time — And What Lies Beyond

The road that leads from Jerusalem to Emmaus is not an easy road. The hills are steep and the valley floor is narrow. Many curves are required to achieve a gradual descent. The road upon which the two disciples of Christ made their way home on the Sunday after the crucifixion, as recorded in Luke 24, must have been even worse than the present road.

If we had been positioned on a hillside from which we could watch these disciples, we would have noticed their downcast faces, their sagging shoulders, and their halting steps as they made their sorrowful way to the little cottage near the bottom of the canyon. Yet, a short while later the cottage door bursts open and the two disciples emerge and start back up the hill as if they were jet-propelled. In their haste they over-run some of the corners in the road and have to retrace their steps.

No matter. Nothing can stop them now until they enter the upper room in Jerusalem where the apostles are in mourning. There they shatter the silent gloom with their excited proclamation, "He is alive! Jesus is alive! We have seen Him!"

The mourners snap to attention and stare in disbelief. For more than forty-eight hours they have been in the depths of despair. They had seen Jesus die. To them, this was the end of happiness and the death of hope. They saw themselves facing an awful emptiness.

But why? Had these men — Jesus' closest friends — been given no advance warning about the crucifixion?

Actually, Jesus had told them about, it several times.

Had He not told them He would rise again the third day?

He had clearly foretold His death and resurrection, but they weren't listening. They had refused to hear what they did not want to hear, that He would be crucified. And so the glorious concept of the resurrection just didn't get through to them. If it had, they would have been watching at the grave site on that early morning, instead of weeping in the upper

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room. Think how their testimony to the world regarding the resurrection would have been strengthened by an eye witness acount.

Moral: Don't stop listening to God's message when the subject becomes unpleasant. This may cause us to miss the brighter picture that follows.

God's special messenger to the remnant church has written many pages of counsel to us about taking the gospel to all the world. This involves going, growing, publishing, and building to a phenomenal extent. We read these pages with pleasure.

But the same messenger has also written about something called the *shaking*, and there is danger that we, like the apostles, may stop listening at this point because the subject matter is so unpleasant.

At this period in our church's history all Seventhday Adventists will do well to study carefully the advance information that we have been given about the shaking time, *and the brighter picture that follows.* A failure to do this might cause us to become bewildered and discouraged, and perhaps even be shaken out.

As Jeanne and I travel back and forth across the country presenting seminars, we are often asked,

> Do you think the time will come when we will have to leave the Seventh-day Adventist church?

Our answer is always uniformly and firmly No.

It cannot be denied that on various occasions in the history of God's people the problem of apostasy has been resolved by a "calling out" or a "coming out." In this situation the faithful leave the organization to form a new structure, while the unfaithful stay with the existing organization (church). Witness the experience of the first Christians leaving the Jewish church, the Protestants leaving the Catholic church, the Adventists leaving the Protestant churches, and so on. If we had

nothing but history to guide us, we might be justified in concluding that should apostasy become rampant in the Seventh-day Adventist church, the problem will be solved by yet another "calling out" or "coming out."

But we are not restricted to conclusions based on previous experience, history. We have the testimony of God's special messenger that this time the problem is to be solved by a *"shaking out."* The descriptions make it clear that in this case *the faithful will remain in the church, and the unfaithful will be shaken out.* Observe:

> You will take the passages in the testimonies that speak of the close of probation, of the shaking among God's people, and *you will* talk of a coming out from this people of a purer, holier people that will arise. Now all this pleases the enemy. I SM I79

Note that there will be a shaking among God's people, but the faithful

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will not be called out of the church. This thought is reinforced by the wording of other passages. The picture is uniformly "they will leave us," "the chaff will blow," etc., while the wheat remains. Yet there is no downplaying of the enormity and the seriousness of the shaking time. And do not overlook the fact that even heresies among us will make their contribution to the shaking.

> God will arouse His people; if other means fail, *heresies will come in among them,* separating the chaff from the wheat. 5 T 707

> Many will stand *in our pulpits* with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. TM 409-10

There are several chapters in Ellen White's writings which deal with the subject of the shaking and should be studied in their entirety. They would include:

Testimonies, Volume 5, pages 62-84, "The Testimonies Slighted."
Testimonies, Volume 8, pages 41-47, "A View of the Conflict."
Testimonies to Ministers, pages 404-415, "God's Messengers."

Lines like these will be observed:

> But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor.
>
> The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to "science falsely so-called," will not be the leaders then. Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. *Testimonies,* Volume V, page 80.

> In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. *Testimonies,* Volume V, p. 81.

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> In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust, as company after company from the Lord's army joined the foe, and tribe after tribe from the ranks of

the enemy united with the commandment-keeping people of God. *Testimonies,* Volume VIII, page 41.

To these sobering statements might be added the unmistakeably clear prediction in *Selected Messages,* Volume 2, page *36,* that before the end of time there will be worship with a bedlam of noise — "shouting, with drums, music, and dancing. . . " and that it would even "be brought into our camp meetings." Can it be possible?

Let us remember the experience of the apostles, who stopped listening when the subject matter became too unpleasant for them. These predictions are just as certainly a part of God's counsel of love to us as are the exhortations to carry the gospel to all the world — to go, to grow, to educate, to heal, to publish, and to build. If we do not give attention to these predictions of the shaking time, there is danger that we may be taken by surprise and become so discouraged and disheartened as to think that God is no longer with this Advent Movement. God has given us foreknowledge in order that we may be forewarned.

We need to translate these predictions into terms of personal experience and ask ourselves the questions:

When I go to church on Sabbath morning and find only fifty worshippers, where there are usually five hundred or more, what will I do? Will I remember that we were warned that companies will leave us?

When I hear a Seventh-day Adventist pastor earnestly presenting as truth the devil's great lie, that Christians cannot stop sinning;

When I go to camp meeting and find blaring, raucous music and dancing going on in the youth tent, or perhaps even in the main pavilion;

When that special "brilliant star," the minister whose sermons, books, and tapes I have valued so highly, leaves us and starts mocking and ridiculing Seventh-day Adventists;

What will I do? How can I cope with such disappointments?

Will I give way to feelings of discouragement and despair, as did the disciples, or will I see in these events an assuring evidence that the counsels of God are true? Will I

> . . . gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason? *Testimonies,* Volume V, page 136.

The apostles might have remembered that in the advance knowledge that Jesus gave to them there had been light as well as shadow, and so

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may we. The statement in *Testimonies,* Volume VIII, page 41, that "companies'' will leave us is more than balanced by the assurance that "tribes" will take their place. In the midst of the warnings in *Testimonies,* Volume V, page 80, we find these comforting words:

> God has promised that where the shepherds are not true He will take charge of the flock Himself.

And on page 753 of the same volume:

> The world is not without a Ruler. The program *of* coming events is in the hands of the Lord. The *Majesty of* Heaven has the destiny *of* nations, *as well as the concerns of His church,* in His own charge.

Compare this with *Selected Messages,* Volume II, page 108:

> Not one cloud has fallen upon the church that God has not prepared for....

The great Advent Movement, of which we are privileged to be a part, is not to fail or to be replaced by another.

> The third angel of Revelation fourteen is represented as flying swiftly through the midst *of* heaven crying, "Here are they that keep the commandments *of* God, and the faith *of* Jesus." Here is shown the nature *of* the work *of* the *people of* God. They have a message *of so* great importance that they are represented as flying in the presentation *of* it to the world, They are holding in their hands the bread of life for a famishing world. The love of Christ constraineth them. *This is the last message. There are no more to follow;* no more invitations of mercy to be given after this message shall have done its work. *Testimonies,* Volume V, pages 206-7.

But there is going to be a shaking time, a purification of the church, and it is after that purification has been accomplished that the "Gideon's Band" which has remained true and faithful, strengthened and augmented by a replenishment of its ranks,

will play its role in the grand, climactic events that will bring earth's history to its close. Let us hold this reality firmly in our minds. The greatest hours of the Advent Movement are *after* the shaking time.

Let us determine that by the grace of God we will let the chaff blow, let the brilliant stars go, let company after company join the foe. Nevertheless, we will "stand for the right though the heavens fall." *Education*, page 57.

Amen.

The Author:

Dr. Ralph Larson has completed forty years of service to the Seventh-day Adventist church, as pastor, evangelist, departmental secretary, and college and Seminary teacher. His last assignment before retiring was chairman of the Church and Ministry Department of the Seventh-day Adventist Theological Seminary Far East. His graduate degrees were earned at Andrews University in Berrien Springs, Michigan, and Andover-Newton Theological Seminary in Boston, Massachusetts. He now lives in Cherry Valley, California, and is engaged in research and writing.