

# The Final Generation

*"The path of the just is as the shining light, that shineth more and more, unto THE PERFECT DAY." Proverbs 4:18*

A seminar of vital importance for God's people  
in preparation for earth's final crisis  
and the coming of our Lord.  
Challenging, practical, Christ-centered, and full of hope,  
these studies are  
"Present truth that the flock needs now."

*Prepared by Ty Gibson  
For personal growth  
and group study sessions.*

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*Light Bearers*

"Present Truth" Ministries

P.O. Box 1888 Malo, WA. 99150 U.S.A.

Phone (509) 779-4444

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## THE NATURE OF PRESENT TRUTH

### 1) Christ's Object Lessons, pp. 78, 79

“For His church in every generation God has *a special truth* and *a special work*. The truth that is hid from the worldly wise and prudent is revealed to the childlike and humble. It calls for self-sacrifice. It has battles to fight and victories to win. At the outset its advocates are few. By the great men of the world and by a world-conforming church, they are opposed and despised. See John the Baptist, the forerunner of Christ, standing alone to rebuke the pride and formalism of the Jewish nation. See the first bearers of the gospel into Europe. How obscure, how hopeless, seemed the mission of Paul and Silas, the two tentmakers, as they with their companions took ship at Troas for Philippi. See ‘Paul the aged,’ in chains, preaching Christ in the stronghold of the Caesars. See the little communities of slaves and peasants in conflict with the heathenism of imperial Rome. See Martin Luther withstanding that mighty church which is the masterpiece of the world’s wisdom. See him holding fast God’s word against emperor and pope, declaring, ‘Here I take my stand; I can not do otherwise. God be my help.’ See John Wesley preaching Christ and His righteousness in the midst of formalism, sensualism, and infidelity. See one burdened with the woes of the heathen world, pleading for the privilege of carrying to them Christ’s message of love. Hear the response of ecclesiasticism: ‘Sit down, young man. When God wants to convert the heathen, He will do it without your help or mine.’

“The great leaders of religious thought in this generation sound the praises and build the monuments of those who planted the seed of truth centuries ago. Do not many turn from this work to trample down the growth springing from the same seed today? The old cry is repeated, ‘We know that God spake unto Moses; as for this fellow [Christ in the messenger He sends], we know not from whence he is.’ John 9:29. As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the Word of God.

“ ‘For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are’ (1 Corinthians 1:26-28); ‘that your faith should not stand in the wisdom of men, but in the power of God’ (1 Corinthians 2:5).

“And **IN THIS LAST GENERATION** the parable of the mustard seed is to reach a signal and triumphant fulfillment. **THE LITTLE SEED (OF TRUTH) WILL BECOME A TREE.** The last message of warning and mercy is to go to ‘every nation and kindred and tongue’ (Revelation 14:6-14), ‘to take out of them a people for His name’ (Acts 15:14; Revelation 18:1). And the earth shall be lightened with His glory.”

### 2) Spirit of Prophecy, vol. 4, pp. 185, 186

“‘The path of the just is as the shining light, that shineth more and more unto the perfect day.’ It is a sad thing when a people claiming to be reformers cease to reform.

“If professed Christians would but carefully and prayerfully compare their views with the Scriptures, laying aside all pride of opinion and desire for the supremacy, a flood of light would be shed upon the churches now wandering in the darkness of error. *As fast as His people can bear it, the Lord reveals to them their errors in doctrine and their defects of character.* From age to age He has raised up men and qualified them to do *a special work* needed in their time. But to none of these did He commit all the light which was to be given to the world. Wisdom does not die with them. It was not the will of God that the work of reform should cease with the going out of Luther’s life; it was not His will that at the death of the Wesleys the Christian faith should become stereotyped. The work of reform is progressive. Go forward, is the command of our great Leader,—forward unto victory.

“We shall not be accepted and honored of God in doing the same work that our fathers did. We do not occupy the position which they occupied in *the unfolding of truth*. In order to be accepted and honored as they were, we must improve the light which shines upon us, as they improved that which shone upon them; we must do as they would have done, had they lived in our day. Luther and the Wesleys were reformers in their time. It is our duty to continue the work of reform. If we neglect to heed the light, it will become darkness; and the degree of darkness will be proportionate to the light rejected.

“The prophet of God declares that in the last days knowledge shall be increased. There are *new truths to be revealed* to the humble seeker.”

3) Great Controversy, pp. 143, 144

“Opposition is the lot of all whom God employs to present *truths specially applicable to their time*. There was a PRESENT TRUTH in the days of Luther,—a truth at that time of *special importance*; there is a PRESENT TRUTH *for the church today*. He who does all things according to the counsel of His will has been pleased to place men under various circumstances and to enjoin upon them duties peculiar to the times in which they live and the conditions under which they are placed. If they would prize the light given them, broader views of truth would be opened before them. But truth is no more desired by the majority today than it was by the papists who opposed Luther. There is the same disposition to accept the theories and traditions of men instead of the Word of God as in former ages. Those who present *the truth for this time* should not expect to be received with greater favor than were earlier reformers. The great controversy between truth and error, between Christ and Satan, is to increase in intensity to the close of this world’s history.”

4) Great Controversy, p. 431

“Men cannot with impunity reject the warning which God in mercy sends them. A message was sent from heaven to the world in Noah’s day, and their *salvation depended upon the manner in which they treated that message*. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood.”

## CONCLUSION

Truth is progressive in its nature and cannot be otherwise, for God, the author and source of truth, is infinite in purpose and character. In every generation we may expect a further development of truth, with special duties and a special work required. Especially is this true of the final message of present truth. In the last

generation the seed of truth will reach its full development and final triumph. And as history has proved in every age, those who receive and teach the present truth for this time will meet with opposition from the majority of those who profess to be followers of Christ and worshipers of the true God. God will employ the humble, simple, and common people as His messengers, while religious leaders will be found too wise to believe the word of God. And what is the most vital and significant point to be understood concerning the nature of present truth? It is a message of "special importance," upon which salvation depends, for in its acceptance or rejection eternal destiny is decided, judgment is determined.

## THE MESSAGE OF "PRESENT TRUTH"

### 5) Early Writings, p. 63

"There are many precious truths contained in the Word of God, but it is *present truth* that the flock needs now. I have seen the danger of the messengers running off from *the important points of present truth*, to dwell upon subjects that are not *calculated to unite the flock and sanctify the soul*. Satan will here take every possible advantage to injure the cause.

"But such subjects as THE SANCTUARY, in connection with the 2300 days, THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were *the principal subjects on which the messengers should dwell*."

### 6) Testimonies for the Church, vol. 5, p. 575

"*The great plan of redemption*, as revealed in the closing work for these last days, should receive close examination. The scenes connected with *the sanctuary* above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to *the work of the atonement*, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful. By study, contemplation, and prayer God's people will be elevated above common, earthly thoughts and feelings, and will be brought into harmony with Christ and His great work of cleansing the sanctuary above from the sins of the people. Their faith will *go with Him into the sanctuary*, and the worshipers on earth will be carefully reviewing their lives and comparing their characters with the great standard of righteousness. They will see their own defects; they will also see that they must have the aid of the Spirit of God if they would become qualified for the great and solemn work for this time which is laid upon God's ambassadors."

### 7) Great Controversy, pp. 488, 489

"Satan invents *unnumbered schemes* to occupy our minds, that they may not dwell upon *the very work with which we ought to be best acquainted*. The archdeceiver hates the great truths that bring to view *an atoning sacrifice and an all-powerful mediator*. He knows that with him everything depends on his diverting minds from Jesus and His truth.

“Those who would share the benefits of the Saviour’s mediation should permit nothing to interfere with their duty to *perfect holiness in the fear of God*. The precious hours, instead of being given to pleasure, to display, or to gain seeking, should be devoted to an earnest, prayerful study of the word of truth. The subject of *the sanctuary and the investigative judgment* should be clearly understood by the people of God. All need a knowledge for themselves of *the position and work of their great High Priest*. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill...

“All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. *The sanctuary in heaven* is the very center of Christ’s work in behalf of men. It concerns every soul living upon the earth. It *opens to view the plan of redemption*, bringing us down to the very close of time and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects and be able to give an answer to everyone that asketh them a reason of the hope that is in them.

“*The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross*. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, ‘whither the forerunner is for us entered.’ Hebrews 6:20. *There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption*. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father’s throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.

“‘He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.’ Proverbs 28:13. 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 make 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. But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him: ‘My grace is sufficient for thee.’ 2 Corinthians 12:9. ‘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. Let none, then, regard their defects as incurable. God will give faith and grace to overcome them.

“We are now living in the great day of atonement.”

8) SDA Bible Commentary, vol. 6, p. 1074

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

## CONCLUSION

In the preceding statements it is clearly presented that the message of *present truth* for the final generation is the real, and full, and practical experience of *righteousness by faith*, in the context and setting of the work of Christ in the most holy place of the heavenly sanctuary. This is the message of "special importance" for our time, upon which our eternal destinies hang.

The power and life of every truth of inspiration is the person of Jesus Christ and His plan of redemption and victory for fallen man. This is the continually present central theme and riveted focus of the Bible. Every truth is invested with practical value and genuine worth only as it is understood and presented in the context of Christ and redemption. (See *Education* pp. 125, 126).

Present truth is sanctifying in its influence. Its progressive work and ultimate end is to remove from us every imperfection and sin of whatever nature. If the message we study and teach is not producing in us a practical experience, then we may be sure that it is not the message of present truth.

You may study doctrine, theology, prophecy, or history in the Bible and gain a theoretical and intellectual head knowledge of truth, and yet remain void of the saving life of Jesus Christ. You may go through your life believing you are saved because you know and believe the truth, and yet end up lost because you knew not "the truth as it is in Jesus." James informs us that "the devils believe and tremble." What do the devils believe? They believe that Jesus is the Son of God and the Saviour of the world. They are "straight on the nature of Christ." They believe the seventh-day is the Sabbath of the Lord. They believe that the dead know not anything. They believe in the destruction of the wicked rather than an ever-burning hell. They know that vegetarianism is the most healthful way to live, etc., etc. What then is the difference between the faith of the genuine Seventh-day Adventist Christian and the faith of devils?

To believe and know the truth with the intellect is one thing, but to believe and know the truth as it is in the context of Jesus, to discover Him who is our Saviour and realize and respond to the saving, transforming influence of the truth is another thing entirely. We may be textually aware of what God's Word says and yet remain spiritually unenlightened. Present truth will ever maintain Christ as its central focus. In our time He is ministering in the most holy place for our salvation. The present truth for this time will give special attention to this heavenly ministry and work.

## THE DIVINE PLAN IN MAN'S CREATION

### 9) Hebrews 2:6

"What is man, that Thou art mindful of him?"

### 10) Genesis 1:27

"God created man in His own *image*..."

### 11) Isaiah 43:6, 7

"I have created him for *My glory*, I have formed him; yea, I have made him."

**12) Exodus 33:18, 19; 34:1-9; Deuteronomy 5:6-24**

Scripture clearly defines *the glory of God*, for which man was made, as *His character* as revealed in His goodness and in His holy law.

**13) Testimonies for the Church, vol. 5, p. 310**

“And the *thoughts and feelings combined make up the moral character.*”

Hence we conclude that man was created with the character of God. Man was possessed of the very thoughts and feelings of God before his fall.

**14) Education, p. 15**

“When Adam came from the Creator’s hand, he bore, in his *physical, mental, and spiritual nature*, a likeness to his Maker. ‘God created man in His own image’ (Genesis 1:27), and it was *His purpose that the longer man lived the more fully he should reveal this image—the more fully reflect the glory of the Creator.* All his faculties were capable of development; their capacity and vigor were continually to increase. Vast was the scope offered for their exercise, glorious the field opened to their research. The mysteries of the visible universe—the ‘wondrous works of Him which is perfect in knowledge’ (Job 37:16)—invited man’s study. Face-to-face, heart-to-heart communion with his Maker was his high privilege. Had he remained loyal to God, all this would have been his forever. Throughout eternal ages he would have continued to gain new treasures of knowledge, to discover fresh springs of happiness, and to obtain clearer and yet clearer conceptions of the wisdom, the power, and the love of God. More and more fully would he have fulfilled the object of his creation, more and more fully have reflected the Creator’s glory.”

**15) Review and Herald, vol. 4, p. 380**

“All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were *a new and distinct order.*”

**16) Review and Herald, vol. 3, p. 265**

“Man was *the crowning act of the creation of God*, made in the image of God, and designed to be *a counterpart of God*; but Satan has labored to obliterate the image of God in man, and to imprint upon him his own image.”

**17) Testimonies for the Church, vol. 8, p. 264**

“God designed that man, *the crowning work* of His creation, should express His thought and *reveal His glory.*”

**18) Bible Echo, January 1, 1888**

“With the addition of this planet, God finished His work of creation.”

**19) Maranatha, p. 229**

“*No other creature* that God has made is capable of such improvement, such refinement, such nobility as man.... Man cannot conceive what he may be and what he may become. Through the grace of Christ he is capable of constant mental progress.”

**20) Hebrews 2:7 (with margin)**

“Thou madest him *a little while* inferior to the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands.”

21) Steps to Christ, p. 17

*“It was the tempter’s purpose to thwart the divine plan in man’s creation, and fill the earth with woe and desolation. And he would point to all this evil as the result of God’s work in creating man.”*

22) Great Controversy, p. 484

*“Satan in his efforts to deceive and tempt our race had thought to frustrate the divine plan in man’s creation; but Christ now asks that this plan be carried into effect as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne.”*

23) Revelation 3:21

*“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.”*

24) Sons and Daughters of God, p. 242

*“Those who in the strength of Christ overcome the great enemy of God and man, will occupy a position in the heavenly courts above angels who have never fallen.”*

25) Desire of Ages, p. 25

*“By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan’s purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen.”*

26) Signs of the Times, vol. 3, p. 391

*“As in Adam all die, even so in Christ shall all be made alive.’ And the life which Christ offers us is more perfect, more full, and more complete than was the life which Adam forfeited by transgression.”*

27) Desire of Ages, p. 21

*“The angels of glory find their joy in giving,—giving love and tireless watchcare to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know.”*

28) Christ’s Object Lessons, p. 163

*“Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings striving for conformity to the divine image there is imparted an outlay of heaven’s treasure, an excellency of power, that will place them higher than even the angels who have never fallen.”*

## CONCLUSION

God created man in His own image to constitute an ever progressive revelation of His glory and character. Man was a new and distinct order of being, unique and

unlike any other created intelligence. God made and designed man to be a counterpart of Himself. He was the crowning act, the finishing touch of God's creation work. No other creature that God has made is capable of such improvement, such refinement, such nobility as man. He was made a little while lower or inferior to the angels, but was in God's time to be exalted to a position in the universe above the angels. This position he would be educated into, and then he would occupy this exalted state throughout eternity, constituting the highest form of created intelligence and the most perfect and progressive revelation of God's thoughts and love.

This divine plan Satan rejected in jealousy and pride, and he purposed to thwart the divine plan in man's creation. Through sin man fell prey to Satan's plan to mar and obliterate the image of God in the human soul. But God in His great love and wisdom has devised a plan of redemption whereby this eternal purpose for man may be carried into effect as if he had never fallen. Not only will God's children receive pardon and justification, full and complete, but they will have an eternal share in the very glory of God and a seat upon His throne. Heirs of God and joint heirs with Christ, the redeemed shall inherit all things. They will ever proceed forth from the heart of infinite love and wisdom as Light Bearers to the entire universe of divine creation.

## THE NATURE OF MAN

### 29) Hebrews 2:6

"What is man, that Thou art mindful of him?"

### 30) Education, pp. 14, 15

"We need to consider both *the nature of man* and the purpose of God in creating him. We need to consider also *the change in man's condition through the coming in of a knowledge of evil*, and God's plan for still fulfilling His glorious purpose in the education of the human race."

### 31) Testimonies for the Church, vol. 1, p. 300

"The subjects of the Sabbath, the nature of man, and the testimony of Jesus are the important truths to be understood; these will prove an anchor to hold God's people in these perilous times."

**Nature:** "The essence, essential qualities or attributes of a thing, what constitutes it, what it is.... When we speak of the nature of man, we understand the peculiar constitution of his body or mind." Noah Webster's 1828 Dictionary.

### 32) Genesis 2:7

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The dust of the earth here spoken of constitutes the body of man. The breath of life, from the Hebrew word *Neshamah*, is "the divine inspiration, the intellect, spirit, or mind." (See Strong's Concordance and Lexicon to the Old and New Testaments.)

33) **2 Corinthians 7:1**

Paul affirms that this is the basic nature of man, identifying our constitution as "flesh and spirit." The flesh is equivalent to the dust of the earth, the body. The spirit is equivalent to the breath of life, the mind.

34) **Healthful Living, pp. 13, 14**

The body is defined by inspiration as "the human habitation." "It is the house in which we live."

35) **Fundamentals of Christian Education, p. 426**

"He (God) has prepared this living habitation for the mind; it is 'curiously wrought', a temple which the Lord Himself has fitted up for the indwelling of His Holy Spirit."

36) **Healthful Living, p. 12**

"It was a wonderful thing for God to create man, to make mind. He created him that *every faculty might be the faculty of the divine mind*. The glory of God is to be revealed in the creating of man in God's image, and in his redemption."

37) **Zechariah 12:1**

At creation God "formeth the spirit (mind) of man within him."

38) **SDA Bible Commentary, vol. 6, p. 1093**

"Our *personal identity* is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. *The spirit, the character* of man, is returned to God, there to be preserved. In the resurrection every man will have his own *character*. God in His own time will call forth the dead, giving again *the breath of life*, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him."

This statement clearly shows that the personal identity of a man, his spirit, his character, and the breath of life, are all the same thing in human nature.

39) **Testimonies for the Church, vol. 5, p. 310**

And the "thoughts and feelings combined make up the moral character."

## CONCLUSION

The basic nature of man is body and mind, flesh and spirit. *The body* or flesh is the house, the habitation in which the mind of man was formed by God and has residence. The body is the physical nature of man, including the brain as a physical organ with its divinely ordained and physically gratifying impulses, appetites, passions, affections and desires. *The mind* of man with its spiritual and mental disposition includes the various faculties such as intellect, conscience, reason, and especially the will. The thoughts, feelings, and decisions therein formed constitute

character, which in turn finds expression through the body in behavior. For, "as a man thinketh in his heart, so is he." This constitutes the personal identity of every man. *The body* was created to house the mind, and *the mind* was created to house *God's Holy Spirit*, making every faculty the faculty of the divine mind, and hence all behavior was in perfect harmony with the will of God.

## BEFORE THE FALL

**40) Patriarchs and Prophets, p. 45**

"Man was to bear God's image, both in outward resemblance and in character. Christ alone is 'the express image' (Hebrews 1:3) of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His *affections* were pure; his *appetites and passions* were under the control of *reason*. He was holy and happy in bearing the image of God and in perfect obedience to His will."

**41) Selected Messages, vol. 1, p. 267**

"He stood in the strength of his perfection before God. All the *organs and faculties* of his being were equally developed, and harmoniously balanced."

**42) Review and Herald, vol. 2, p. 63**

"Every quality of mind was well proportioned, each having a distinctive office, and yet dependent one upon another for the full and proper use of any one of them."

**43) Patriarchs and Prophets, p. 49**

"God made man upright; He gave him noble traits of character, with *no bias toward evil*. He endowed him with high intellectual powers."

**44) SDA Bible Commentary, vol. 1, p. 1083**

"God made Adam after His own character, pure and upright. There were *no corrupt principles* in the first Adam, *no corrupt propensities or tendencies to evil*."

**45) SDA Bible Commentary, vol. 1, p. 1082**

"The Lord created man out of the dust of the earth. He made Adam a partaker of His life, His [divine] nature. There was breathed into him the breath of the Almighty, and he became a living soul."

**46) SDA Bible Commentary, vol. 1, p. 1084**

"He made Adam pure and noble, with *no tendency to evil*."

## AFTER THE FALL

**47) Romans 3:23**

"All have sinned, and come short of the glory of God."

48) **Education, p. 15**

“When Adam came from the Creator’s hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker.... But by disobedience this was forfeited. Through sin the divine likeness was marred, and well-nigh obliterated. Man’s physical powers were weakened, his mental capacity was lessened, his spiritual vision dimmed.”

49) **Review and Herald, vol. 2, p. 115**

“In creating man, God gave him *noble qualities*. He endowed him with *a well-balanced mind*, and made *every power of his being harmonious*. After the fall there was not given to man another set of faculties. The powers given him before sin entered the world through Adam were high, and their aims holy; all in perfect harmony with the divine mind. The fall did not create in man new faculties, energies, and passions; for this would have been a reflection upon God. It was through disobedience to God’s requirements that these powers were perverted; the affections were misplaced, and turned from the high and holy purpose to a lower aim and to meet a lower standard. When a man is converted, when he comes back to his allegiance to God, he then places himself in a right relation to Him to heed His warnings, to be instructed by him, by living, not by bread alone, but by every word that proceeds from the mouth of God; and He is in direct communication with him through Jesus Christ, whereby he will regain the moral image of his Maker. Originally man’s affections were in perfect obedience to God’s will; but they have been perverted, misused, and degenerated by disobedience.”

50) **Steps to Christ, p. 17**

“Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience, his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil.”

51) **Education, p. 29**

“The result of the eating of the tree of knowledge of good and evil is manifest in every man’s experience. There is in his nature *a bent to evil*, a force which, unaided, he cannot resist.”

52) **Testimonies to the Church, vol. 3, p. 343**

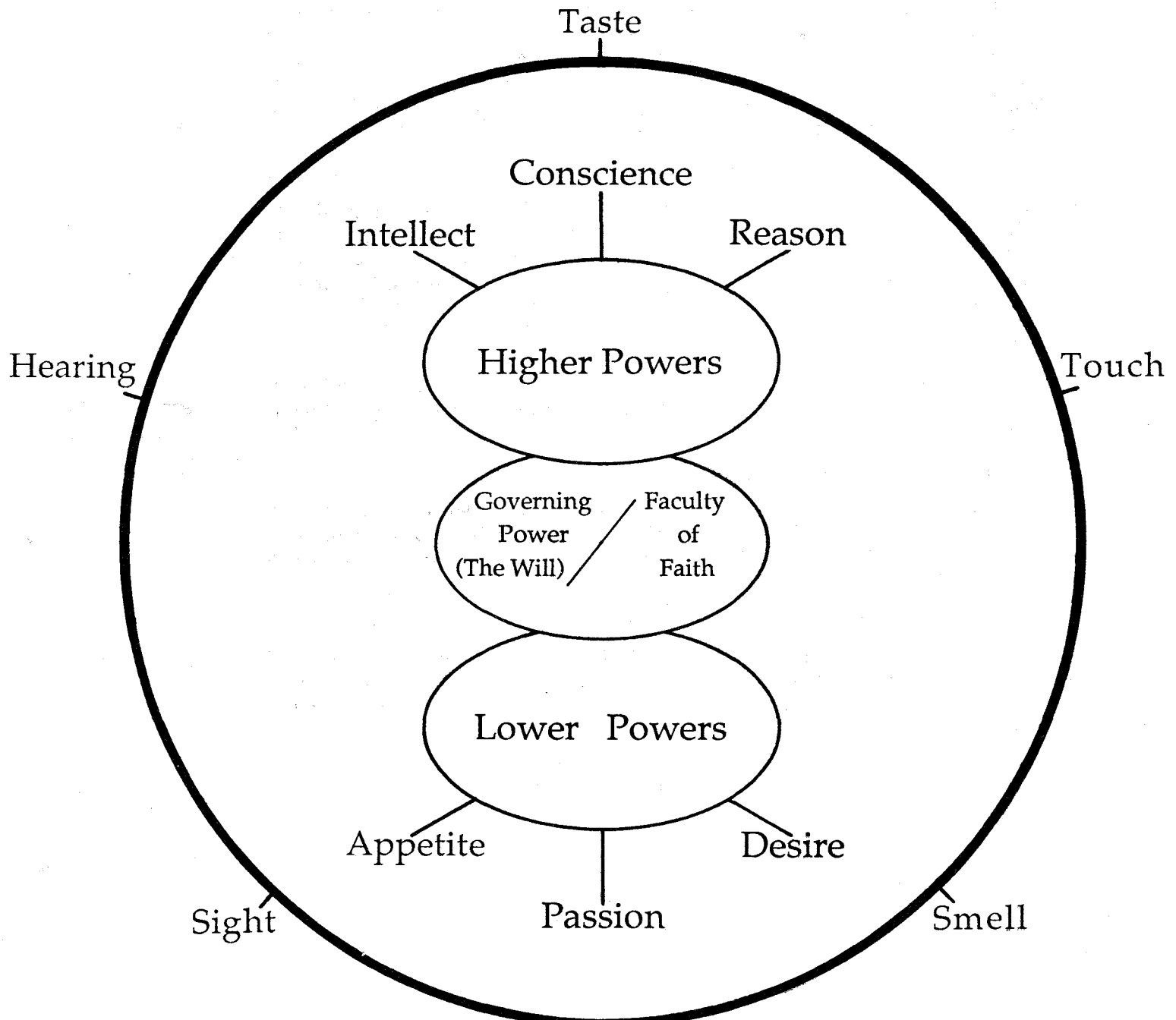
“There is in the nature of man, when not under the direct influence of the Spirit of God, a disposition to envy, jealousy, and cruel distrust, which, if not subdued, will lead to a desire to undermine and tear down others, while selfish spirits will seek to build themselves up upon their ruins.”

53) **SDA Bible Commentary, vol. 3, p. 1157**

“*The heart in its natural state is a habitation for unholy thoughts and sinful passions*. When brought into subjection to Christ, it must be cleansed by the Spirit from all defilement. This cannot be done without the consent of the individual.”

The following illustration represents the basic nature of man. The large outer circle represents the physical nature of man's bodily structure, including the brain, nerve system, and physical senses. The three inner ovals collectively represent the immaterial mental nature of man; his mind, having its residence in the body. The upper and lower ovals distinguish the higher powers and the lower powers in the nature of man. The center oval represents the central and governing power—the will, the exercise of which is closely associated with the faculty of faith, which has power to move the will.

The most important work ever entrusted to human beings is that of character development. This work will involve the exercise of the mind in balancing, harmonizing, and perfecting all the various faculties and powers of our nature, recognizing and respecting all natural law and cause and effect relationships. Each power must be given its proper function and relation to all the other faculties for the sound and orderly working of the whole man. Character is developed through the exercise of these various powers of the mind in producing thoughts and feelings, which, as matter of law and natural course find expression in behavior and life. And "it is character that decides destiny." (*Christ's Object Lessons*, p. 74).



## CONCLUSION

Quotations 38-44 clearly show that before the fall of man he was possessed of lower as well as higher powers. Man, as created by God, had appetites, passions, desires and affections. These powers are not evil in and of themselves. Before the fall of man the lower powers in his nature were under the governance of the will in harmony with the higher powers, and thus the whole man was under the dominion of God. After the fall this perfect balance and harmonious interaction was disturbed and upset. Through sin the higher powers in man's nature were brought under the governance of the lower powers through a misdirected and perverted will, and thus the whole man was brought under the dominion of Satan. Before his fall man was governed by a perfect will of love for his Maker. After the fall he was governed by a perverted and self-serving will. Whereas once he was governed by sound principle as communicated by God through the higher powers of intellect, conscience, and reason, now he is governed by the perverted impulses of the lower powers as they are appealed to by Satan. This is the basic difference between what it means to be spiritually minded or carnally minded. The converted man has placed his will on the side of the higher powers and has chosen to deny and war against the impulses of the lower powers. The unconverted or natural man allows the whole man to be governed by the impulses of taste, feeling, and selfish animal desire.

In a time of decision or temptation the spiritual man is sensitive to the leadings of the Lord through the higher powers. He inquires of intellect, "Is this in accordance with sound knowledge and the light I have?" Of conscience he asks, "Is this the will of my God?" And of reason he seeks to understand, "Is the end result and effect of this course good or evil?"

On the other hand, the carnal man is predominantly concerned with satisfying the present impulse to self-gratification. He says, "If it tastes good, eat it. If it feels good, do it. If you want it, get it." He is little more than a "brute beast," for he is governed in just the same way.

## THE PLAN OF REDEMPTION

It is God's purpose through the plan and process of redemption to bring man back to the strong, balanced, harmonious perfection in which he was created—to restore in man the original mind which he lost in Eden.

### 54) Education, pp. 15, 16

"When Adam came from the Creator's hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker. 'God created man in His own image' (Genesis 1:27), and it was His purpose that the longer man lived the more fully he should reveal this image—the more fully reflect the glory of the Creator. All his faculties were capable of development; their capacity and vigor were continually to increase...

"But by disobedience this was forfeited. Through sin the divine likeness was marred, and well-nigh obliterated. Man's physical powers were weakened, his mental capacity was lessened, his spiritual vision dimmed. He had become subject to death. Yet the race was not left without hope. By infinite love and mercy the plan of salvation had been devised, and a life of probation was granted. To restore

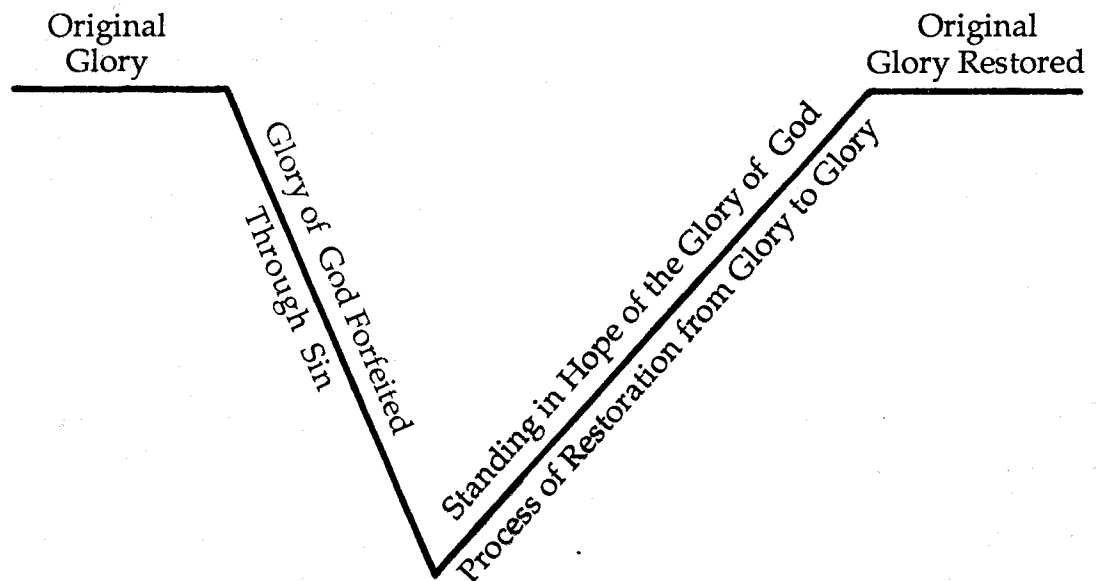
in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—*this was to be the work of redemption*. This is the object of education, the great object of life.”

**55) SDA Bible Commentary, vol. 7, p. 926**

“Jesus became a man that He might mediate between man and God. He clothed His divinity with humanity, He associated with the human race, that with His long human arm He might encircle humanity, and with His divine arm grasp the throne of Divinity. And this, that He might *restore to man the original mind* which he lost in Eden...”

**56) Genesis 1:27; Isaiah 43:6, 7; Romans 3:21; 5:1, 2; 2 Corinthians 3:18; Romans 8:18**

The comparison of these Scriptures and the following diagram clearly and simply define the nature of sin and the process and end product of salvation.



**57) Desire of Ages, p. 311**

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

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

**58) Review and Herald, vol. 2, p. 115**

“In returning to God, the inclinations, the taste, the appetite, and the passions are brought into higher, holier channels. The bias to evil is overcome through man’s determined effort, aided by the grace of Christ. The faculties that have been warped in a wrong direction are no longer misused, perverted, and misapplied. They are not wasted in selfish purposes, or fastened upon perishable things. The truth has been accepted, has convicted the soul, transformed the character, and there is a purification and elevation of all the powers of the being, and the God-given powers are no longer debased.”

**59) Signs of the Times, vol. 4, p. 428**

“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. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe.”

**60) Desire of Ages, p. 312**

“By the life we live through the grace of Christ the character is formed. The original loveliness begins to be restored to the soul. The attributes of the character of Christ are imparted, and the image of the Divine begins to shine forth.”

## **CONCLUSION**

Redemption is the divine plan or science by which man may experience a complete recovery from sin. What man was before his fall is precisely what he may become through the redemption that is in Christ Jesus. The process of salvation brings man back to the perfection in which he was created. Through this plan man is given mastery over himself, bringing every impulse and passion of the lower nature under the control of the higher nature. He may overcome every inclination, appetite, passion, and bias to evil. The original loveliness, character, and image of Christ may be restored—full and complete. This is the work of redemption.

## SIGNIFICANCE OF THE INCARNATION

### 61) 1 Timothy 3:16

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

### 62) Acts 2:22

“Ye men of Israel, hear these words; Jesus of Nazareth, *a MAN approved of God* among you by miracles and wonders and signs, which *GOD DID BY HIM* in the midst of you, as ye yourselves also know.”

Jesus Christ was a real man; not as man is in his fallen, sinning state, but as He as God created man to be. He was “a Man approved of God,” and all that men witnessed of Him, “God did by Him.” He met the approval of God as a man exercising faith in God. He was the audible statement and living manifestation of the perfect humanity that every man may possess through an acceptance of the plan of salvation. His mind and life constitute a revelation of the highest quality of spiritual experience to which men may attain.

### 63) Letter 106, 1896

“Just that which you may be, He was in human nature.”

### 64) John 5:30

He testified, “I can of mine own self do nothing.” He as truly could do nothing of Himself as we of ourselves can do nothing.

### 65) Hebrews 7:26

This is true because He, though fully God, “became us.”

### 66) Hebrews 10:1-10

“A body” of humanity was prepared for Him to inhabit, into which He was born to accomplish that which the typical law had no virtue to do—perfect human character and “take away sins.”

### 67) Matthew 1:18-23

Taking our very flesh, He was “God with us.” Or more accurately translated, “God within us.” He became a man that we might become what He, as God, originally created man to be.

### 68) Romans 8:3, 4; Hebrews 2:18; Hebrews 4:15

The physical nature of the body prepared for Him was “sinful flesh,” identical to ours. But while this flesh was sinful, He “condemned sin in the flesh.” That is to say, while possessing sinful flesh, He did not consent to commit sin. His character and spiritual nature ever remained pure and untainted. That is not to say that He was exempt from temptation, for “He Himself hath suffered being tempted.” He “was in all points tempted like as we are, yet without sin.”

While abiding in sinful flesh, He lived a sinless life. Why? “That the righteousness of the law might be fulfilled in us.” He did not come to show us what only He could be and how He could live one time, in one body of sinful flesh. He came to show us what all men may become through faith in Him.

**69) 1 Peter 2:21, 22**

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth.”

**70) Review and Herald, vol. 4, p. 395**

“He came to this world and lived a sinless life, that in His power His people might also live lives of sinlessness.”

**71) Review and Herald, vol. 3, p. 41**

“When Christ was on earth, He stood as the representative of humanity. He was on trial in behalf of man, and the test was made in His experience as to the possibility that humanity could overcome through divine power. God created man in His own image, but Satan had determined to obliterate that image, and deface from the soul the impress of the character of God. He determined to make man wholly like himself. Christ was the brightness of His Father’s glory; and because of this, Satan hated Him. He set every ingenious device at work to tarnish the glory of Christ, and lead Him into sin. The spotlessness of Christ’s life, the unstained purity of His character, brought against Him the most intense hatred. Though Satan was upon His track every moment, seeking to overcome Him, Jesus said, He ‘hath nothing in Me.’ He determined that He would not respond to the temptations of the enemy. The Son of God was obedient to every jot and tittle of the law, and left a perfect pattern for man to copy through divine strength. Jesus looked forward to the triumph and joy that man might attain through the agency of the Holy Spirit. The followers of Christ were not to be left to their human weakness.”

**72) Desire of Ages p. 123**

“There was in Him nothing that responded to Satan’s sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us.”

**73) Review and Herald, vol. 5, p. 277**

“To everyone who surrenders fully to God is given the privilege of living without sin, in obedience to the law of heaven.”

**74) Testimonies for the Church, vol. 1, p. 144**

“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.”

**75) John 17:2, 3**

This blessed privilege is ours through a knowledge of Jesus Christ, for He has conquered our flesh. There is no man that may not be made free from sin through Him, for the Father has “given Him power over all flesh.” This includes your flesh and mine if we so choose.

**76) Testimonies for the Church, vol. 5, p. 235**

“Jesus took upon Himself man’s nature, that He might leave a pattern for humanity, complete, perfect. He proposes to make us like Himself, true in every purpose, feeling, and thought—true in heart, soul, and life. This is Christianity. Our fallen nature must be purified, ennobled, consecrated by obedience to the truth.”

**77) Romans 1:3-5**

While He was “made of the seed of David according to **THE FLESH**, He was declared to be the Son of God with power, according to **THE SPIRIT** (or mental disposition) of holiness.” This He was, not merely that He alone would have such a mind of holiness in sinful flesh, but that this same mind which was in Him might be in us. (See Philippians 2:5). Through Him “we have received grace and apostleship, for obedience to the faith.”

**78) Desire of Ages, p. 388**

“Christ became **ONE FLESH** with us, in order that we might become **ONE SPIRIT** with Him.”

**79) Desire of Ages, p. 311**

Now all of this means that “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.”

**80) Desire of Ages, p. 161**

“From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple.”

**81) Desire of Ages, p. 664**

“Christ was seeking to lead them from their low condition of faith to the experience they might receive if they truly realized what He was—God in human flesh.... 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.”

**82) The Faith I Live By, p. 219**

“Christ unites in His person the fullness and perfection of the Godhead and the fullness and perfection of sinless humanity.... Christ’s life is a revelation of what fallen human beings may become through union and fellowship with the divine nature.”

**83) Ministry of Healing, p. 180**

“Christ came to make us ‘partakers of the divine nature,’ and His life declares that humanity, combined with divinity, does not commit sin.”

**84) Colossians 2:9,10**

“For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him.”

**85) Ephesians 3:19**

“That ye might be filled with all the fullness of God.”

**86) 2 Corinthians 4:11**

“That the life also of Jesus might be made manifest in our mortal flesh.”

**87) Youth’s Instructor, p, 225**

“Scarcely can the human mind comprehend what is the breadth and depth and height of the spiritual attainments that can be reached by becoming partakers of the divine nature. The human agent who yields obedience to God, who becomes a partaker of the divine nature, finds pleasure in keeping the commandments of God; for he is one with God; he holds as vital a relation with God as does the Son to the Father. He understands the oneness that Christ prayed might exist between the Father and the Son.”

**88) Sons and Daughters of God, p. 22**

“This is the mystery of godliness. That Christ should take human nature, and by a life of humiliation elevate man in the scale of moral worth with God: that He should carry His adopted nature to the throne of God, and there present His children to the Father, to have conferred upon them an honor exceeding that conferred upon the angels,—this is the marvel of the heavenly universe, the mystery into which angels desire to look. This is love that melts the sinner’s heart.”

## CONCLUSION

- 1) Man was originally created to be “a temple for the indwelling of the Creator.”
- 2) “Because of sin, humanity ceased to be a temple for God.”
- 3) “But by the incarnation of the Son of God...God dwells in humanity...the heart of man becomes again His temple.”
- 4) When He was on this earth, Christ sought to lead man from his “low condition of faith” to a very specific “experience.”
- 5) This experience is to become reality through a true understanding of “what He (Christ) was—God in human flesh.”
- 6) “The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity.”
- 7) That purpose was that Christ might be manifested in us as the Father was in Him.
- 8) Jesus Christ was a revelation of God dwelling in human flesh. He “became us.” (Hebrews 7:26) He revealed no qualities of character, and exercised no powers, that men may not have through faith in Him. “His perfect humanity is that which all His followers may possess....” He became what He is, that we might realize and become what He created us to be.

It is only by virtue of this union of God in human flesh that man may live the sinless life of Christ. He was an example of one who of His own self could do nothing. We too are wholly dependent on our union with Him to live the life of holiness, without which no man shall see the Lord.

## THE EXPERIENCE OF THE FINAL GENERATION

- 89) Proverbs 4:18; Ephesians 4:13; 5:27; Revelation 14:5; Hebrews 7:25; Romans 8:18

In the final generation of living, translated saints, the plan of redemption will find its full consummation and most perfect fruit. Humanity will reflect the image of Jesus fully, having grown up into "a perfect man, unto the measure of the stature of the fullness of Christ." Hence humanity arrives at the "perfect day."

This class will constitute that church of which Paul prophesied—"A glorious church, not having spot, or wrinkle, or any such thing;...holy and without blemish."

These are they who will stand "without fault before the throne of God." They must be without fault, spot, sin, or any such thing, for they are to live in the sight of a holy God without a mediator. The full meaning and implication of this thought is awesome indeed. If there comes a time when human probation closes, a time when mediation ceases, and hence mercy and forgiveness are no longer available, then there must come a time before such an event when a state of sinlessness is attained by those who will stand. They must come to the place where they have no need of mediation if they are to live without it. Sin, which has made mediation necessary, must be remedied and eliminated before mediation can cease.

Whereas men have been saved, they will be "saved to the uttermost." Whereas men have been conquerors, they will be "more than conquerors." In their experience the plan of salvation and the power of victory will reach into the deepest, inmost chambers of the soul, making pure every thought, feeling, and motive.

Now then, let us clearly define the unique experience of the final generation of living, translated saints, and let us study the way into this experience as made available through the ministry of Christ as our great High Priest.

- 90) Great Controversy, p. 425

"Those who are living upon the earth when *the intercession of Christ shall cease* in the sanctuary above are to stand in the sight of a holy God *without a mediator*. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be *a special work of purification, of putting away of sin*, among God's people upon earth."

- 91) Early Writings, p. 71

"I also saw that *many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble*. Those who receive the seal of the living God and are protected in the time of trouble must *reflect the image of Jesus fully*.

"I saw that many were neglecting the *preparation* so needful and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful *preparation*; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and

then see that they needed to be hewed and squared for the building. But there will be *no time* then to do it and *no Mediator* to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, 'He that is unjust, let him be unjust still: and 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.' I saw that none could share the 'refreshing' unless they *obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action*. We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that *none but holy beings can ever dwell in His presence.*"

92) Great Controversy, pp. 622, 623

"The 'time of trouble, such as never was,' is soon to open upon us; and we shall need *an experience which we do not now possess* and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, *every soul must stand for himself before God...*

"*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. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself: 'The prince of this world cometh, and hath nothing in Me.' John 14:30. Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and *there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.*"

93) Selected Messages, vol. 3, p. 427

"When our earthly labors are ended, and Christ shall come for His faithful children, we shall then shine forth as the sun in the kingdom of our Father. But before that time shall come, *everything that is imperfect in us will have been seen and put away.*"

94) Review and Herald, vol. 5, p. 24

"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."

95) Testimonies for the Church, vol. 5, pp. 220, 221

"Now, while probation lingers, while mercy's voice is still heard, is the time for us to *put away our sins*. While moral darkness covers the earth like a funeral pall, the light of God's standard-bearers must shine the more brightly, showing the contrast between heaven's light and Satan's darkness.

"God has made *ample provision that we may stand perfect in His grace, wanting in nothing*, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discernor of the

thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our Maker.”

96) SDA Bible Commentary, vol. 5, p. 1152

“*The work of restoration* can never be thorough unless *the roots of evil are reached*. Again and again the shoots have been clipped, while *the root of bitterness* has been left to spring up and defile many; but *the very depth of the hidden evil must be reached*, the moral senses must be judged, and judged again, in the light of the divine presence. The daily life will testify whether or not the work is genuine.”

97) SDA Bible Commentary, vol. 6, p. 1118

“Those only who through faith in Christ obey all of God’s commandments will *reach the condition of sinlessness in which Adam lived before his transgression*. They testify to their love of Christ by obeying all His precepts.”

98) SDA Bible Commentary, vol. 7, p. 943

“We must learn of Christ. We must know what He is to those He has ransomed. We must realize that through belief in Him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are *cleansed from all sin, all defects of character*. *We need not retain one sinful propensity...*

“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.”

99) Our High Calling, p. 150

“Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for *His fullness*, ever pressing toward *the mark set before us—the perfection of His character*? When the Lord’s people reach this mark, they will be *sealed* in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, *‘It is finished.’*”

100) Christ’s Object Lessons, p. 69

“Christ is waiting with longing desire for the manifestation of Himself in His church. When *the character of Christ shall be perfectly reproduced* in His people, then He will come to claim them as His own.”

101) Testimonies for the Church, vol. 1, p. 187

“Those who come up to *every point*, and stand *every test*, and *overcome*, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be **FITTED FOR TRANSLATION**.”

102) The Sanctuary Service, by M.L. Andreasen, pp. 299-304, 320, 321

“The final demonstration of what the gospel can do in and for humanity is still in the future. Christ showed the way. He took a human body, and in that body demonstrated the power of God. Men are to follow His example and prove that what God did in Christ, He can do in every human being who submits to Him. The world is awaiting this demonstration. (Romans 8:19). When it has been accomplished, the end will come. God will have fulfilled His plan. He will have shown Himself true and Satan a liar. His government will stand vindicated....

“The plan of salvation must of necessity include not only forgiveness of sin but complete restoration. Salvation *from* sin is more than forgiveness *of* sin....

“This process of restoration is called sanctification, and includes in its finished product, body, soul, and spirit. When the work is finished, the man is ‘holy,’ completely sanctified, and restored to the image of God. It is for this demonstration of what the gospel can do for a man that the world is looking....

“When the work is completed, when he has gained the victory over pride, ambition, love of the world—over all evil—he is ready for translation. He has been tried in all points. The evil one has come to him and found nothing. Satan has no more temptations for him. He has overcome them all. He stands without fault before the throne of God. Christ places His seal upon him. He is safe, and he is sound. God has finished His work in him. The demonstration of what God can do with humanity is complete.

“Thus it shall be with the last generation of men living on the earth. Through them God’s final demonstration of what He can do with humanity will be given. He will take the weakest of the weak, those bearing the sins of their forefathers, and in them show the power of God. They will be subjected to every temptation, but they will not yield. They will demonstrate that it is possible to live without sin—the very demonstration for which the world has been looking and for which God has been preparing. It will become evident to all that the gospel really can save to the uttermost. God is found true in His sayings....

“God will have in the last days a remnant, a ‘little flock,’ in and through whom He will give to the universe a demonstration of His love, His power, His justice, which, if we exempt Christ’s godly life on earth and His supreme sacrifice on Calvary, will be the most sweeping and conclusive demonstration of all the ages of what God can do in men.

“It is in the last generation of men living on the earth that God’s power unto sanctification will stand fully revealed. The demonstration of that power is God’s vindication. It clears Him of any and all charges which Satan has placed against Him. In the last generation God is vindicated and Satan defeated. This may need some further amplification.....

“All this is closely connected with the work of the Day of Atonement. On that day the people of Israel, having confessed their sins, were completely cleansed. They had already been forgiven; now sin was separated from them. They were holy and without blame. The camp of Israel was clean.

“We are now living in the great antitypical day of the cleansing of the sanctuary. Every sin must be confessed and by faith be sent beforehand to judgment. As the high priest enters into the most holy, so God’s people now are to stand face to face with God. They must know that every sin is confessed, that no stain of evil remains. The cleansing of the sanctuary in heaven is dependent upon the cleansing of God’s people on earth. How important, then, that God’s people be holy and without blame! In them every sin must be burned out, so that they will be able to stand in the sight of a holy God and live with the devouring fire.”

**103) Desire of Ages, p. 625**

“Satan’s hold upon the souls of men will be broken. The defaced image of God will be restored in humanity, and a family of believing saints will finally inherit the heavenly home. This is the result of Christ’s death.”

## BEHOLD, AN OPEN DOOR

104) Revelation 3:7, 8

“And to the angel of the church in Philadelphia write; These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: *behold, I have set before thee an open door*, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.”

105) Testimonies for the Church, vol. 9, p. 182

“Light is shining from that door, and it is our privilege to receive it if we will. Let us direct our eyes within that open door and try to receive all that Christ is willing to bestow.”

106) Early Writings, p. 42

“This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark, and *where the faith of Israel now reaches.*”

107) Early Writings, p. 250

“Jesus has risen up and shut the door of the holy place of the heavenly sanctuary and has opened a door into the most holy place and entered in to *cleanse the sanctuary.*”

108) Early Writings, p. 251

“Jesus sent His angels to *direct the minds* of the disappointed ones to the most holy place, where He had gone to *cleanse the sanctuary* and make *a special atonement* for Israel. Jesus told the angels that all who found Him would *understand the work which He was to perform.*”

109) Early Writings, p. 253

“As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make *a final atonement* for all who could be benefited by His mediation, and thus *to cleanse the sanctuary.*”

110) Great Controversy, pp. 488, 489

“Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon *the very work with which we ought to be best acquainted.* The archdeceiver hates the great truths that bring to view *an atoning sacrifice and an all-powerful mediator.* He knows that with him everything depends on his diverting minds from Jesus and His truth.

“Those who would share *the benefits of the Saviour’s mediation* should permit nothing to interfere with their duty to *perfect holiness in the fear of God.* The precious hours, instead of being given to pleasure, to display, or to gain seeking, should be devoted to an earnest, prayerful study of the word of truth. The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great high priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God

designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days...

***“The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, “whither the forerunner is for us entered.” Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption.*** The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father’s throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.

“He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” Proverbs 28:13. 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 make 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. But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him: “My grace is sufficient for thee.” 2 Corinthians 12:9. “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. Let none, then, regard their defects as incurable. God will give faith and grace to overcome them.”

## CONCLUSION

In 1844 the way into the most holy place was opened to God’s people as the ministration of Christ shifted into that second apartment. The words, “Behold I have set before you an open door,” constitute an invitation to God’s remnant people to enter into a deep spiritual experience—an experience more perfect and full than any previous generation has known. Within the second veil “the faith of Israel NOW reaches.” Jesus has entered into the holiest “to cleanse the sanctuary and make a special atonement for Israel.” All who by faith enter in through this open door will experience the earthly counterpart of this heavenly cleansing and atonement. Hence it is the special work of the angels to direct the minds of God’s people to the most holy place, that all who find Jesus there might understand the special work which He has gone there to perform. On the other side of the issue Satan is at work to invent unnumbered schemes to occupy our minds, that we might not dwell upon this work with which we ought to be best acquainted. He knows that if we do not clearly understand the work of our great High Priest it will be impossible for us to exercise the faith which is essential at this time. Therefore Satan is constantly seeking to lead God’s people to believe that it is impossible for them to overcome their defects of character. But all who find Jesus in the most holy place will believe in and understand how to experience the practical life of victory. Responding to the invitation to enter into the most holy place requires a

decision of faith—an opening of the heart’s door for the entrance of Christ to cleanse the soul-temple from all sin and moral defilement. This door had never been opened before, and will soon close, constituting the close of human probation and the great controversy. How will this great work of character development and overcoming be accomplished?

## THE CLEANSING OF THE SANCTUARY

### 111) Daniel 8:14

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

This Scripture is a direct reference to the antitype of the typical day of atonement in Leviticus 16 and 23. It is the foundational Bible verse upon which the Advent movement was built. Our understanding of this prophecy makes us what we are—Seventh-day Adventists. Apart from it we cease to have reason for existence.

At the ending of the 2300 days in 1844 Jesus moved into the second apartment of the heavenly sanctuary to perform a special work for His people. Let us understand the nature of this work.

### 112) Hebrews 8:1, 2

Paul speaks of the antitypical ministration and names Christ our “High Priest”—“a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”

### 113) Great Controversy, p. 413

“Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great High Priest, ministers at God’s right hand. One sanctuary was on earth, the other is in heaven.”

### 114) SDA Bible Commentary, vol. 7, p. 931

“The Jewish tabernacle was a type of the Christian church.... The church on earth, composed of those who are faithful and loyal to God, is the ‘true tabernacle,’ whereof the Redeemer is the minister. God, and not man, pitched this tabernacle on a high, elevated platform.

“This tabernacle is Christ’s body, and from north, south, east, and west He gathers those who shall help to compose it.... A holy tabernacle is built up of those who receive Christ as their personal Saviour.”

The “true tabernacle” spoken of in Hebrews 8:1, 2 is indeed a reference to the heavenly sanctuary; but it also applies to God’s faithful church on earth. This being so, the cleansing of the sanctuary must involve the cleansing of the soul temple on earth as well as the temple in heaven.

### 115) Counsels to Writers and Editors, p. 30

“The passing of the time in 1844 was a period of great events, opening to our astonished eyes *the cleansing of the sanctuary transpiring IN HEAVEN, and having DECIDED RELATION to God’s people UPON THE EARTH....*”

This decided relation between the cleansing of the heavenly sanctuary and God's people on earth is clearly defined in the following statements:

**116) Review and Herald, Feb. 11, 1890**

"Christ is cleansing the temple in heaven from the sins of the people, and we must work in harmony with Him upon the earth, cleansing the soul temple from its moral defilement."

**117) Desire of Ages, p. 166**

"While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth."

Following is a list of terms and references for your study which identify the purpose of the most holy place ministration:

1) The final or special atonement. (Leviticus 16, 23; *Early Writings*, pp. 251, 253; *Great Controversy*, p. 418.)

2) The blotting out of sins. (Acts 3:19; *Great Controversy*, p. 485, 611.)

3) Perfection as pertaining to the conscience. (Hebrews 9:9, 14; 10:1, 2, 22; *Education* pp. 15, 16; *Selected Messages*, vol. 3, p. 427; *1888 Materials*, p. 27.)

4) The complete fulfillment of the New Covenant promise. (Hebrews 8:10-12; 10:16-20; *Great Controversy*, p. 485.)

5) The seal of God fully impressed in the forehead. (Revelation 7:1-3; 14:1; *Bible Commentary*, vol. 4, p. 1161; *Sons and Daughters of God*, p. 370.)

6) The bringing in of "ever-lasting righteousness," making a complete "end of sins," making the children of God "eternally secure from the tempter's devices," "nevermore to be defiled by the corruptions of the world." (Daniel 9:24; *Testimonies for the Church*, vol. 5, p. 475.)

The ministration of Christ in the most holy place is a work which is to accomplish the cleansing of the sanctuary in heaven and the cleansing of our soul temples on earth. When this cleansing is complete, when all sin and moral defilement has been overcome in the lives of God's people, then full and final atonement may be made; sin will be forever blotted out.

The work of cleansing in preparation for the final atonement is made available to the human beings through two basic provisions: 1) "The grand work of instruction." 2) The ministration of grace. Let us examine both facets of this work.

## THE GRAND WORK OF INSTRUCTION

**118) Hebrews 9:7, 9**

The second apartment ministration is for "the errors of the people." But let us note that the English word "errors" is from the Greek word "agnoema," which refers to that which is unknown "through a lack of information." (Strong's Greek Dictionary, numbers 50 and 51)

The ministration of Christ in the most holy place is performed only for those genuine Christians who are living up to all the light they have, practicing no known sin. Such has been the only real Christian experience in all ages. But while all true Christians in all the history of the great controversy have experienced that *relative perfection* of walking in every ray of light revealed, the final generation who

enter in through the open door into the holiest, and who experience the fullness of Christ's ministration in their behalf, will be distinguished as obtaining *perfection "as pertaining to the conscience."* There is a difference between relative perfection and perfection as pertaining to the conscience. This is the difference in experience between those who will be raised from the grave having been judged and having received the benefits of the Saviour's final ministration while unconscious in death, and those who will stand alive in the presence of a holy God without a mediator, having seen and put away all sin before the close of probation.

The word "perfect" in Hebrews 9:9 translates, "to complete, i.e. to accomplish or consummate in character." The word "conscience" in the same text translates, "co-perception, i.e. moral consciousness, to see completely, to understand or become aware and informed of."

The ministration of the most holy place is for the perfecting of human conscience, dealing with the sin problem to the depths of the human heart. All sin, even the "errors of the people," that which is unknown "through a lack of information", must and will be cleansed from and atoned for in the final generation of living, translated saints.

There is only one way for the Lord to justly atone for and blot out unknown sin—it must not remain unknown. God must impart the necessary information to make that which is unknown known, giving the human being the freedom of choice to see and repent of that which he did not previously discern. Any taking away of sin apart from the conscious consent of the free moral agent would be a violation of his being, a bypassing of his will. Hence the necessity of "the grand work of instruction."

**119) 1888 Materials, p. 27**

"From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men. Christ officiates in the sanctuary. We do not follow Him into the sanctuary as we should. Christ and angels work in the hearts of the children of men. The church above, united with the church below, is warring the good warfare upon the earth. There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the sanctuary in heaven. There we shall see more clearly as we are seen. We shall know as we are known."

**120) Spirit of Prophecy, vol. 4, p. 186**

"As fast as His people can bear it, the Lord reveals to them their errors in doctrine and their defects of character."

**121) Testimonies for the Church, vol. 1, p. 186**

"God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. 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. Said the angel: 'God will bring His work closer and closer to test and prove every one of His people.' Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be

purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: 'They are joined to their idols, let them alone,' and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."

**122) Gospel Workers, p. 162**

"A bright light shines upon our pathway today, and it leads to increased faith in Jesus. We must receive every ray of light, and walk in it, that it may not be our condemnation in the judgment. Our duties and obligations become more important as we obtain more distinct views of truth. Light makes manifest and reproves errors that were concealed in darkness; and as light comes, the life and character of men must change correspondingly, to be in harmony with it. Sins that were once sins of ignorance, because of the blindness of the mind, can no more be indulged in without incurring guilt. As increased light is given, men must be reformed, elevated, and refined by it, or they will be more perverse and stubborn than before the light came."

**123) Upward Look, p. 267**

"Night after night, scenes have been presented to me of little companies pleading with God. He would show them some idol they had been cherishing. Some would give this up, and some would not. But the light of heaven shone from the faces of those who would put away their idol. Then other idols would be shown to them, and again some would put these away. But the light of heaven shone upon all who would give up all for Christ."

**124) Testimonies for the Church, vol. 3, p. 542**

"The more experience we gain, the nearer we draw toward the pure light of heaven, the more shall we discern in ourselves that needs reforming. We may all do a good work in blessing others if we will seek counsel of God and follow on in obedience and faith. The path of the just is progressive, from strength to strength, from grace to grace, and from glory to glory. The divine illumination will increase more and more, corresponding with our onward movements, qualifying us to meet the responsibilities and emergencies before us."

**125) SDA Bible Commentary, vol. 7, p. 959**

"If the soul is trusting and working obediently, the mind is susceptible to divine impressions, and the light of God shines in, enlightening the understanding. What privileges we have in Christ Jesus!"

**126) Testimonies for the Church, vol. 2, p. 512**

"By a close scrutiny of their daily life under all circumstances they would know their own motives, the principles which actuate them. This daily review of our acts, to see whether conscience approves or condemns, is necessary for all who wish to arrive at the perfection of Christian character. Many acts which pass for good works, even deeds of benevolence, will, when closely investigated, be found to be prompted by wrong motives. Many receive applause for virtues which they do not possess. The Searcher of hearts inspects motives, and often the deeds which are highly applauded by men are recorded by Him as springing from selfish motives and base hypocrisy. Every act of our lives, whether excellent and

praiseworthy or deserving of censure, is judged by the Searcher of hearts according to the motives which prompted it.”

**127) Review and Herald, vol. 3, p. 519, 520**

“The eye is the sensitive conscience, the inner light, of the mind. Upon its correct view of things the spiritual healthfulness of the whole soul and being depends. The 'eyesalve,' the Word of God, makes the conscience smart under its application; for it convicts of sin. But the smarting is necessary that the healing may follow, and the eye be single to the glory of God. The sinner, beholding himself in God's great moral looking-glass, sees himself as God views him, and exercises repentance toward God and faith toward our Lord Jesus Christ....

“He does not leave his tempted ones with eyes that are nearly blind to their own imperfections. The man who uses the eye-salve is enabled to see himself as he is. His wretchedness is discovered; he feels his imperfections, his spiritual poverty, and his need of being healed of his spiritual malady....

“The reception of the Word, the bread from heaven, is declared to be the reception of Christ Himself. As the Word of God is received into the soul, we partake of the flesh and blood of the Son of God. As it enlightens the mind, the heart is opened still more to receive the engrafted Word, that we may grow thereby....

“That Word must be our meat and drink. It is in this alone that the soul will find its nourishment and vitality. We must feast upon its precious instruction, that we may be renewed in the spirit of our mind, and grow up into Christ, our living Head.”

**128) Signs of the Times, vol. 4, p. 192**

“He (man) has been given an intellect to see, and a conscience to feel, the powerful claims of God's great moral law, the expression of what He desires His children to be.

“God has made known His will so plainly that none need err. He desires all to have a correct understanding of His law, to feel the power of its principles; for their eternal interests are here involved. He who has an understanding of the far-reaching claims of God's law can understand something of the heinousness of sin. And the more exalted his ideas of God's requirements, the greater will be his gratitude for the pardon granted him.

“God's law reaches the feelings and motives, as well as the outward acts. It reveals the secrets of the heart, flashing light upon things before buried in darkness. God knows every thought, every purpose, every plan, every motive. The books of heaven record the sins that would have been committed had there been opportunity. God will bring every work into judgment, with every secret thing. By His law He measures the character of every man. As the artist transfers to the canvas the features of the face, so the features of each individual character are transferred to the books of heaven. God has a perfect photograph of every man's character, and this photograph He compares with His law. He reveals to man the defects that mar his life, and calls upon him to repent and turn from sin.”

**129) Testimonies for the Church, vol. 5, pp. 435, 436**

“Duties change in character with the increase of light. When the light shines, making manifest and reproving the errors that were undiscovered, there must be a corresponding change in the life and character. The mistakes that are the natural result of blindness of mind are, when pointed out, no longer sins of ignorance or errors of judgment; but unless there are decided reforms in accordance with the light given, they then become presumptuous sins. The moral darkness that surrounds

you will become more dense; your heart will become harder and harder, and you will be more offensive in the sight of God. You do not realize the great peril you are in, the danger there is that in your case the light will become entirely obscured, veiled in complete darkness. When the light is received and acted upon, you will be crucified to sin, being dead indeed unto the world, but alive to God. Your idols will be abandoned, and your example will be on the side of self-denial rather than that of self-indulgence.”

**130) Review and Herald, vol. 1, pp. 473, 474**

“Each one in the day of investigative Judgment will stand in character as he really is; he will render an individual account to God. Every word uttered, every departure from integrity, every action that sullies the soul, will be weighed in the balances of the sanctuary. Memory will be true and vivid in condemnation of the guilty one, who in that day is found wanting. The mind will recall all the thoughts and acts of the past; the whole life will come in review like the scenes in a panorama. Thus every one will be condemned or acquitted out of his own mouth, and the righteousness of God will be vindicated.

“In the case of each individual there is a process going forward which is far more wonderful than that which transfers the features to the polished plate of the artist. The art of the photographer merely imprints the likeness on perishable substance; but in the life-record the character is faithfully delineated, and this record, however dark, can never be effaced except by the blood of the atoning Sacrifice. Then, young friends, will you not stop and think what record the books in heaven present of your life and character? What kind of a picture are you making to confront you in the final Judgment? Will you consider that the harboring of a polluted thought, the formation of a bad, selfish habit, which debases your own soul and ruins others, is a blot upon that record that will one day appear against you? Can you afford this?”

**131) Selected Messages, vol. 3, p. 427**

“When our earthly labors are ended and Christ shall come for His faithful children, we shall then shine forth as the sun in the kingdom of our Father. But before that time shall come, *everything that is imperfect in us will have been SEEN and PUT AWAY.*”

**132) SDA Bible Commentary, vol. 4, p. 1161**

They will have experienced “a settling into the truth, both intellectually and spiritually, so they cannot be moved.” This is the sealing work.

**133) 1893 General Conference Bulletin, pp. 404, 405**

A. T. Jones defines the sealing process and the final product as follows:

“He gave Himself for our sins; but the same thought goes through all: He will not take our sins—although He bought them—without *our permission*. Look at it a little further, carrying the same thought forward. ‘He gave Himself’ for whose sins? [Congregation: ‘Ours.’] Whose were they? [Congregation: ‘Ours.’] He gave Himself for them. They being ours, *to whom* did He give Himself when He bought them? [Congregation: ‘To us.’] He gave Himself *to me*, for my sins? [Congregation: ‘Yes.’] Then the choice is forever with me as to whether I would rather have my sins than to have Him, isn’t it? [Congregation: ‘Yes.’] That is the living choice before me, isn’t it? [Congregation: ‘Yes.’] Is that the choice before you? [Congregation: ‘Yes.’] Which would you rather have, your sins or Christ? [Congregation: ‘Christ.’] Then from this time henceforth can there be any

hesitation about letting anything go that God shows is sin? Will you let it go when it is pointed out? When sin is pointed out to you, say, 'I would rather have Christ than that.' And let it go. [Congregation: 'Amen.'] Just tell the Lord, 'Lord, I make the choice now; I make the trade; I make thee my choice; it is gone, and I have something better.' Thank the Lord! Then where in the world is the opportunity for any of us to get discouraged over our sins?

"Now some of the brethren here have done that very thing. They came here free; but the Spirit of God brought up something they never saw before. The Spirit of God went deeper than it ever went before, and revealed things they never saw before; and then, instead of thanking the Lord that that was so, and letting the whole wicked business go, and thanking the Lord that they had ever so much more of him than they ever had before, they began to get discouraged. They said, 'Oh what am I going to do? my sins are so great.' There they let Satan cast a cloud over them, and throw them into discouragement, and they get no good out of the meetings day after day.

"Isn't that too bad? Isn't it too bad that a person whom the Lord has loved so much as to give Himself for him at all, should act that way with the Lord, when the Lord wants to reveal more of Himself? Brethren, if any of you have got into discouragement, let us quit. If the Lord has brought up sins to us that we never thought of before, that only shows that He is going down to the depths, and He will reach the bottom at last; and when He finds the last thing that is unclean or impure, that is out of harmony with His will, and brings that up, and shows that to us, and we say, 'I would rather have the Lord than that'—then the work is complete, and the seal of the living God can be fixed upon that character. [Congregation: 'Amen.'] ....

"Which would you rather have, the completeness, the perfect fullness, of Jesus Christ, or have less than that, with some of your sins covered up that you never know of? [Congregation: 'His fullness'] But don't you see, the Testimonies have told us that if there be stains of sin there, we cannot have the seal of God. How in the world can that seal of God, which is the impress of His perfect character revealed in us, be put upon us when there are sins about us? He cannot put the seal, the impress of his perfect character, upon us until He sees it there. And so He has got to dig down to the deep places we never dreamed of, because we cannot understand our hearts. But the Lord knows the heart. He tries the conscience. He will cleanse the heart, and bring up the last vestige of wickedness. Let Him go on, brethren; let Him keep on His searching work. And when He does bring our sins before us, let the heart say, 'Lord, thou gavest Thyself for my sins; Oh, I take Thee instead of them.' They are gone, and I rejoice in the Lord. Brethren, let us be honest with the Lord, and treat Him as He wants us to.

"Then He gave Himself to us, for our sins. Then, I say again, and you see, that it is simply with you and me a living choice, as to whether we will have the Lord or ourselves, the Lord's righteousness or our sins, the Lord's way or our way? Which will we have? [Congregation: 'The Lord's way.'] There is no difference in making the choice when we know what the Lord has done, and what He is to us. The choice is easy. Let the surrender be complete. And when these sins come up,—why, they were surrendered long ago. That is all they are brought up for, that we can make the choice. This is the blessed work of sanctification. And we can know that that work of sanctification is going on in us. If the Lord should take away our sins without our knowing it, what good would it do us? That would simply be making machines of us. He does not propose to do that; consequently, he wants you and me to know when our sins go, that we may know when His righteousness comes. It is when we yield ourselves that we have Him.

“It is true that the Scriptures say we are instruments of God; and don't you forget that we are always *intelligent* instruments,—not like the instrument—a pick or a shovel—that a man would use, that is utterly senseless. That is not it; but we are *intelligent* instruments. We will be used by the Lord at our own living choice. Our own living choice upon his side, choosing that He will do that with us, and then it is done because His almighty power carries on the work.”

The ministration of Christ in the heavenly sanctuary, and in the sanctuary of the human soul, is especially designed to reach the roots of sin, the hidden evil of our hearts. The entirety of man's soul must be cleansed from all sin before full and complete atonement can be made. We are wicked and sinful to the inmost depths of our being; and if Christ is to be our Savior from sin He must “save to the uttermost.” He must go down to the roots of sin and cleanse every hidden and unknown evil.

**134) Testimonies for the Church, vol. 2, p. 355**

“We embrace the truth of God with our different faculties, and as we come under the influence of that truth, it will accomplish the work for us which is necessary to give us a moral fitness for the kingdom of glory and for the society of the heavenly angels. We are now in God's workshop. Many of us are rough stones from the quarry. But as we lay hold upon the truth of God, its influence affects us. It elevates us and removes from us every imperfection and sin, of whatever nature. Thus we are prepared to see the King in His beauty and finally to unite with the pure and heavenly angels in the kingdom of glory.”

**135) Proverbs 4:18**

“The path of the just is as a shining light, that shineth more and more unto the perfect day.”

**136) 2 Corinthians 3:18**

“We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord.”

**137) Selected Messages, vol. 1, p. 240**

“Christ is the sinner's advocate...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.”

## CONCLUSION

In this great antitypical day of final atonement Christ conducts “the grand work of instruction.” In this time before probation closes it is His purpose to produce a generation of fully conscious human beings, “perfect as pertaining to the conscience.” They will have been so informed by the great Teacher as to become aware of every imperfection in their characters. By their own conscious choice they will have seen and put away every thought, word, and deed contrary to the will of God. They will see as they are seen, and know as they are known by Christ.

Step by step as increased light shines upon their pathway, they will discern every unholy trait and choose to walk in the light. Through this process of learning they will be brought to a fully conscious state, in which there will not be present one unholy desire, thought, feeling, propensity, intent, or motive. They will be

possessed of perfect love, through an entire, conscious submission to Christ. There will be no sin in them at all, known or unknown. For in the grand work of instruction everything contrary to the mind of Christ will have been seen, repented of, and forgiven. Then, and only then will full and final atonement be made and their sins be forever blotted out.

## THE MINISTRATION OF GRACE

### 138) Hebrews 4:12-16

As Christ, by His Spirit and angels, ministers the word of truth to our souls in the grand work of instruction, we have need to be ministered to with divine grace. For of our own selves we can do nothing.

The word of God is “a discerner of the thoughts and intents of the heart.” “All things are naked and opened unto the eyes of Him with whom we have to do.” And as we submissively engage in the grand work of instruction, we begin to see ourselves as He sees us, and know our own souls as we are known by the Lord.

Discerning our sins and imperfections of character, we must walk in the light if the sealing work is to continue in our souls unto the perfect day. And yet we recognize that we are powerless to keep pace with the light and cease from sin. Hence the necessity of the ministration of grace.

With each increase of light there comes a more acute discernment between sin and righteousness—a perfecting of the conscience. With each increase of light we must also receive power to render obedience. This is the work of our great High Priest in the heavenly sanctuary. He imparts light and power to our needy souls. Our High Priest ministers grace to help the believer in every time of need.

### 139) Signs of the Times, February 14, 1900

“Christ is the minister of the true tabernacle, the High Priest of all who believe in Him as a personal Saviour; and His office no other can take. He is the High priest of the church, and He has a work to do which no other can perform. *By His GRACE He is able to keep every man from transgression.*”

### 140) Review and Herald, vol. 6, p. 329

“If heavenly *light* is welcomed by the soul, *grace* will be given to adorn the character, to dignify the nature, and to fit man for the society of the angels of heaven. 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.”

### 141) Selected Messages, vol. 1, p. 394

“*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.”

Grace is the “divine influence, or influence of the Spirit [of God], in renewing the heart and restraining from sin.” (Noah Webster’s 1828 Dictionary).

“The divine influence upon the heart, and its reflection in the life.” (Strong’s Concordance).

### 142) SDA Bible Commentary, vol. 3, p. 1164

“The Lord will *help* every one of us where we need help the most in *the grand work of overcoming and conquering self*.... The *grace* of Christ alone

can change your heart and then you will reflect the image of the Lord Jesus. God calls upon us to be like Him,—pure, holy, and undefiled. We are to bear the divine image.”

**143) Spirit of Prophecy, vol. 4 p. 325**

“The *grace* that Christ implants in the soul creates the enmity against Satan. Without this *converting grace and renewing power*, man would continue the captive of Satan, a servant ever ready to do his bidding. But *the new principle in the soul* creates conflict where hitherto had been peace. The power which Christ imparts, enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of *a principle wholly from above.*”

**144) Counsels to Parents, Teachers, and Students, pp. 251, 252**

“The greatest manifestation that men and women can make of the *grace and power* of Christ is made when the natural man becomes a partaker of the divine nature, and through the *power that the grace* of Christ imparts, overcomes the corruption that is in the world through lust.”

**145) Review and Herald, vol. 5, p. 222**

“Christ came to this earth and lived a life of perfect obedience, that men and women, through His *grace*, might also live lives of perfect obedience. This is necessary to their salvation. Without holiness no man shall see the Lord. Before us is held out the wonderful possibility of being like Christ.”

**146) Review and Herald, vol. 3, p. 265**

“The *grace* of God will beautify, ennoble, and sanctify the character.”

**147) Titus 2:11-14**

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

**148) Amazing Grace, p. 235**

“The grace of Christ must mold the entire being, and its triumph will not be complete until the heavenly universe shall witness habitual tenderness of feeling, Christlike love, and holy deeds in the deportment of the children of God.”

## CONCLUSION

We conclude then that the work of Jesus Christ in the most holy place involves an impartation of light and an impartation of divine power to walk in the light. The influence of grace in the soul is the presence of power for obedience and victory. The fact that all this power is available fully establishes that sin is a matter of choice rather than necessity. If Christ was tempted in all points like as we are, yet without sin, if with every temptation there is a way of escape, then without a doubt there is no excuse for sinning. Why then do we sin, and how may we stop?

Realizing *the concept* of Christ's mediation and knowing *the availability* of light and power is not sufficient for salvation. To know of His work is necessary. But this knowledge is worthless apart from a practical experience and active response to the divine provisions of Christ's mediatorial work. This brings us to the necessity of learning what is to be the nature of the human being's cooperation with the divine provisions. How may we continue to receive increased light and activate the grace of God in our experience?

## THE OPERATION OF FAITH AND THE TRUE FORCE OF THE WILL

Through Christ our High Priest there is light to perfect conscience and grace to keep every man from sin. "According as His *divine power* hath given unto us all things that pertain unto life and godliness." (2 Peter 1:3). Once this vital truth is fully established and forever settled in our minds, there is only one question left to answer, the question of importance above all others, the answer to which is the key of life and peace, the highway of illumination and righteousness. HOW? How shall a man, for whom so great and marvelous an outlay of heavenly gifts and provisions has been made, avail himself of such light and power for the obtaining of the perfect character and life of Christ?

The answer to this vital question is very practical indeed; for it presents direct and personal responsibilities before the human being as a free moral agent, and requires the active response of his will.

### 149) Ephesians 2:8

**SALVATION**, which is the experience of freedom from sin and the perfecting of righteousness desired by every true Christian, and which is to reach its most full and perfect maturity in the final generation, is accomplished **BY GRACE**, which is the enabling power of Christ, and is grasped by the human agent **THROUGH FAITH**, which we shall now see is the capacity of man to believe with his heart and obey with his will every word of God.

### 150) Review and Herald, vol. 4, p. 175

"...a faith that works by love, and purifies the soul from all defilement. Christ is the author of this faith, and He demands that it be constantly exercised. Thus we receive a continuous supply of grace."

### 151) Review and Herald, vol. 6, p. 329

"*The FAITH, essential for salvation* is not mere nominal faith; but *an abiding principle*, deriving vital power [or grace] 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 saving faith."

### 152) Review and Herald, vol. 3, p. 615

"The knowledge of what the Scripture means when urging upon us *the necessity of cultivating faith*, is more essential than any other knowledge that can be

acquired. We suffer much trouble and grief because of our unbelief, and our ignorance of how to exercise faith. We must break through the clouds of unbelief. We can not have a healthy Christian experience, we can not obey the gospel unto salvation, until the science of faith is better understood, and until more faith is exercised.”

153) SDA Bible Commentary, vol. 6, p. 1074

“*Faith is simple in its operation and powerful in its results.* Many professed Christians, who have a knowledge of the sacred Word, and believe its truth, fail in the childlike trust that is essential to the religion of Jesus. They do not reach out with that peculiar touch that brings the virtue of healing to the soul.”

154) Signs of the Times, vol. 2, p. 366

“It is not enough to have a nominal faith. We must have faith that will appropriate the life-giving power [grace] to our souls. We suffer great loss because we do not exercise simple, living faith in Christ. We should be able to say, ‘He is my Saviour; He died for me; I look to Him as my complete Saviour and live.’ We are to look to Christ day by day. We are to regard Him as our example in all things. This is faith.”

155) Ministry of Healing, p. 62

“To believe in Christ merely as the Saviour of the world can never bring healing to the soul. *The faith that is unto salvation* is not a mere assent to the truth of the gospel. True faith is that which receives Christ as a personal Saviour. God gave His only-begotten Son, that I, by believing in Him, ‘should not perish, but have everlasting life.’ John 3:16. When I come to Christ, according to His word, I am to believe that I receive His saving grace. The life that I now live, I am to ‘live by the faith of the Son of God, who loved me, and gave Himself for me.’ Galatians 2:20.”

“Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confiding trust, by which, through the grace of Christ, the soul becomes a conquering power.”

156) SDA Bible Commentary, vol. 6, p. 1073

“While *true faith* trusts wholly in Christ for salvation, it *will lead to perfect conformity to the law of God.* Faith is manifested by works. And the apostle John declares, ‘He that saith, I know Him, and keepeth not His commandments, is a liar.’”

157) Romans 10:17

“Faith cometh by hearing, and hearing by the Word of God.”

158) Manuscript M-10, 1884

“Faith is the assent [i.e. the act of rising] of man’s understanding to God’s word.”

159) Desire of Ages, p. 126

“It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted. *Genuine faith has its foundation in the promises and provisions of the Scriptures.*”

**160) Testimonies for the Church, vol. 1, p. 620**

“Said the angel: ‘Feeling is not faith. Faith is simply to take God at His word.’”

**161) SDA Bible Commentary, vol. 6, p. 1073**

“Faith and feeling are as distinct as the east is from the west. Faith is not dependent on feeling. We must earnestly cry to God in faith, feeling or no feeling, and then live our prayers. Our assurance and evidence is God’s word, and after we have asked we must believe without doubting. I praise Thee, O God, I praise Thee. Thou hast not failed me in the performance of Thy word. Thou has revealed Thyself unto me, and I am Thine to do Thy will.”

**162) Desire of Ages, p. 126**

“Faith claims God’s promises, and brings forth fruit in obedience.”

**163) Matthew 8:5-10**

“And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but **SPEAK THE WORD ONLY**, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.”

Be careful to notice just what Jesus identified as great faith. In this Scripture we see first a request of deliverance on the part of the Centurion; second, a positive statement of willingness and ability on the part of Christ; and thirdly, a positive statement of confidence and acknowledgement of ability on the part of the Centurion. Then the Centurion defines the nature of his faith and why he has such confidence. In his own life’s experience he sees a parallel to Christ. As a man having authority over other men, he speaks words of command, and that which he speaks comes to pass by virtue of his authority. If he says come, his servant comes. If he says go, his servant goes. If he says do this, his servant does exactly what he says. In this relationship the Centurion recognized Christ’s authority and power over that from which he seeks relief. And so he says, “Speak the word only and my servant shall be healed.” This is what Jesus called great faith. Hence we conclude that to exercise great faith means that if God’s word says come, we come. If that word says go, we go. If that word says do this, then great faith does exactly what that word says.

**164) The Christian Experience, by Julius Gilbert White, pp. 60, 61**

“If faith is based upon the word of God, then it is but another way of saying that we are to live according to the word of God,—and so it is. Faith comes from the word of God (Romans 10:17), and we are to live according to every word of God. (Matthew. 4:4). Therefore, before doing anything we should see what God has said about it,—and then do as He has said. That is living by His words, and that is living by faith in what He has said. One can eat by faith by eating the food God has specified; dress by faith by wearing such attire as God has said becomes His children; marry by faith by marrying ‘only in the Lord’ as He has said; and so on with everything in life.

## THE APPLICATION

“Each individual should know what God has said about the experiences he is having and about the work he is doing, and should act accordingly.

“Explicit instruction has been given in the Bible and the Testimonies concerning the life and work of the gospel minister. He should know this instruction and follow it. That will be to live by faith,—minister to the needs of humanity by faith. The same principles apply to those in official positions of all kinds throughout the work of God, and to the physician, nurse, local elder, deacon and all church officers, Sabbath-school officers and teachers, church school boards and Young People’s society officers, to the parent and youth and child, and all lay members,—everybody.

“The same principle applies to all methods of labor and procedure, all plans of organization and operation of the work, home missions, foreign missions; evangelical, educational and publishing operations; to tithing and making offerings; to the sale of literature and Ingathering and Bible work; to our contacts with the world in recreation and amusements, in labor unions, secret societies and life insurance; to matters of attire in dress, hair, jewelry, wedding rings, etc.; to our every-day health habits and the food we eat; to the kind of reading we choose, the sort of conversation we hold, the associates we choose, and the marriage unions we make. God has given detailed instruction covering every work and every experience of each individual or worker. To know this instruction and then to follow it is to live by faith. True it is that oft-times we cannot see why God has required or forbidden this or that, or what will be the consequences of doing as He has said, but faith accepts that which cannot be seen....

“Thus the entire life should be lived by faith; not in an ecstasy of trust that rests in God’s hands waiting for Him to do all these things, but a life of active endeavor to do everything just as He has commanded. Every act of life should be based upon the instruction God has given. We are to work and pray, and then believe that God will remove every mountain of difficulty that is in the way and make it possible for us to do all He has specified.”

### 165) **Review and Herald, vol. 5, p. 24**

“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.”

### 166) **Testimonies to Ministers, p. 518**

“Peace comes with dependence on divine power. As fast as the soul resolves to act in accordance with the light given, the Holy Spirit gives more light [the grand work of instruction] and strength [the ministration of grace]. The grace of the Spirit is supplied to cooperate with the soul’s resolve, but it is not a substitute for the individual exercise of faith. Success in the Christian life depends upon the appropriation of the light that God has given.”

The genuine Christian faith, by which we are to take hold of God’s saving grace, involves an active exercise of the will. Every ray of light must be appropriated.

### 167) **Matthew 14:25-31**

Peter’s faith was exercised by action. He walked on water by God’s power. Here is revealed the perfect cooperation of the human and the divine. This balanced

relation may be called **WILL-POWER**—man's **WILL** in cooperation with God's **POWER**.

**168) Patriarchs and Prophets, p. 248**

“God will not impart to men divine light while they are content to remain in darkness. In order to receive God's help, man must realize his weakness and deficiency; he must apply his own mind to the great change to be wrought in himself; he must be aroused to earnest and persevering prayer and effort. Wrong habits and customs must be shaken off; and it is only by determined endeavor to correct these errors and to conform to right principles that the victory can be gained. Many never attain to the position that they might occupy, because they wait for God to do for them that which He has given them power to do for themselves. All who are fitted for usefulness must be trained by the severest mental and moral discipline, and God will assist them by uniting **DIVINE POWER** with **HUMAN EFFORT**.”

**169) Mind, Character, and Personality, p. 694**

“We are laborers together with God. This is the Lord's own wise arrangement. The cooperation of the **HUMAN WILL** and endeavor with **DIVINE ENERGY** is the link that binds men up with one another and with God.”

**170) Desire of Ages, p. 466**

“In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. *The expulsion of sin is the act of the soul itself.* True, *we have no power* to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God.”

**171) That I May Know Him, p. 55**

“The living agent, by *an act of faith* of his own, places himself in the hands of the Lord for Him to work in him His good pleasure in His time. There must be a continual exercise of faith to be in Christ and keep in Christ, abiding by faith in Him.

“*This is a training process, a constant discipline of the mind and heart, that Christ shall work His great work in human hearts.* Self, the old natural self, dies, and Christ's will is our will, His way is our way, and the human agent becomes, with heart, mind, and intellect, an instrument in the hands of God to work no more wickedness but the righteousness of Christ...”

“In the divine arrangement *God does nothing without the cooperation of man.* He compels no man's will. That must be given to the Lord completely, else the Lord is not able to accomplish His divine work that He would do through the human agency.”

**172) Testimonies for the Church, vol. 5, p. 513**

“You will be in constant peril until you understand *the true force of the will.* You may believe and promise all things, but *your promises or your faith are of no value until you put your will on the side of faith and action.* If you fight the fight of faith with all your willpower, you will conquer. Your

feelings, your impressions, your emotions, are not to be trusted, for they are not reliable.”

**173) Messages to Young People, p. 147**

“To make *God’s grace* our own, we must *act our part*. The Lord does not propose to perform for us either the willing or the doing. His grace is given to work in us to will and to do, but never as a substitute for our effort. Our souls are to be aroused to co-operate. The Holy Spirit works in us, that we may work out our own salvation. This is the practical lesson the Holy Spirit is striving to teach us.”

**174) Mind, Character and Personality, p. 69**

“Unless a *determined effort* is made to keep the thoughts centered on Christ, grace cannot reveal itself in the life. The mind must be engaged in spiritual warfare. Every thought must be brought into captivity to the obedience of Christ. All the habits must be brought under God’s control.”

**175) Steps to Christ, p. 48**

“Through the right *exercise of the will*, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even *the life of faith*.”

**176) Series B, No. 9, p. 14**

“Perfection of character is attained through exercise of the faculties of the mind, in times of supreme test, by obedience to every requirement of God’s law.”

**177) Fundamentals of Christian Education, p. 341**

“It is through the exercise of the faculty of faith that we are enabled to receive and practice the word of God.”

**178) Faith and Works, p. 25**

“Faith is rendering to God the intellectual powers, abandonment of the mind and will to God, and making Christ the only door to enter into the kingdom of heaven.”

**179) Christ’s Object Lessons, p. 331**

“Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by *individual effort* through the merits and *grace of Christ*. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected. 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.”

**180) Christ's Object Lessons, pp. 332, 333**

"The heavenly intelligences will work with the human agent who seeks with *determined faith* that perfection of character which *will reach out to perfection in action*. To everyone engaged in this work Christ says, I am at your right hand to help you."

"As the will of man co-operates 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."

**181) Prophets and Kings, p. 488**

"A noble character is not the result of accident; it is not due to special favors or endowments of Providence. It is the result of self-discipline, of subjection of the lower to the higher nature, of the surrender of self to the service of God and man."

**182) Review and Herald, vol. 1, p. 474**

"It is only by individual, personal effort, aided by the grace of God, that a high standard of moral excellence can be reached."

**183) Ministry of Healing, p. 180**

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

**184) Messages to Young People, p. 252**

"Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed. 'Ye are complete in Him.'"

**185) Christ's Object Lessons, p. 112**

"Faith in Christ as the world's Redeemer calls for an acknowledgment of the enlightened intellect controlled by a heart that can discern and appreciate the heavenly treasure. This faith is inseparable from repentance and transformation of character. To have faith means to find and accept the gospel treasure, with all the obligations which it imposes."

**186) Review and Herald, vol. 3, p. 41**

"It is through the mighty agency of the Holy Spirit that the government of Satan is to be subdued and subjected. It is the Holy Spirit that convinces of sin, and expels it from the soul by the consent of the human agent. The mind is then brought under a new law, and that law is the royal law of liberty. Jesus came to break the shackles of sin-slavery from the soul; for sin can triumph only when the liberty of the soul is extinguished. Jesus reached to the very depth of human woe and misery, and His love attracts man to Himself. Through the agency of the Holy Spirit, He lifts the mind up from its degradation, and fastens it upon the eternal reality. Through the merit of Christ man may be able to exercise the noblest powers of his being, and expel sin from his soul."

## HOW FAITH WORKS

It is clearly obvious that true Bible faith is much more than merely the assent of the intellect to certain doctrinal and historic facts. While faith has much to do with the intellectual faculty, it is primarily a function of the human will. Saving faith not only believes what God says with the intellect but obeys what God says with the will. Determined endeavors, persevering efforts, careful discipline, and perfect self-government are the manifest works of genuine faith. This is the dividing line between the true followers of Christ and those who only profess godliness while denying the power thereof. Said Christ, "Whosoever will come after Me, let him deny himself and take up his cross, and follow Me." Mark 8:34. Saving faith works, it moves heavenward in obedience and self-denial. Genuine Christian faith involves an active moving of man's will in harmony with the will of God. This being the nature of faith and the practical reality of genuine Christian experience, there is yet a missing link in this chain of truth. There is yet a vital point to be made, an important question to be answered. Knowing that faith is to work, and work hard, we must learn the science of *how* faith works.

There must be some constraining force, some powerful motivation, capable of taking the mastery over every other motivation, able to capture, melt, and move the human spirit to willingly and happily choose the course of self-denial and obedience. And surely it must be a very appealing and drawing attraction, for it is to cause a man to choose of his own free will to tax every God-given power of his being to search out and do always those things that please Christ. According to the dictionary, motive is "that which incites to action, that determines the choice, or moves the will; causing motion; having power to move." What then is the motivating power of true Christian faith? How does faith work? How is it moved to action?

**187) Galatians 5:5, 6; 2 Corinthians 5:14; Romans 13:10; Ephesians 3:14-20**

According to these Scriptures faith works by love to purify the soul. It is the love of Christ that constrains and moves the Christian to a life of self-denial, righteousness, and obedience to God's law.

**188) Review and Herald, vol. 3, p. 615**

"There can be no perfection of Christian character without that faith that *works by love*, and purifies the soul."

**189) Testimonies for the Church, vol. 2, p. 135**

"Love is power. *Intellectual and moral strength* are involved in this principle, and cannot be separated from it.... Love cannot live without action, and every act increases, strengthens, and extends it. Love will gain the victory...."

**190) Mount of Blessing, p. 77**

"Love is the agent [i.e. power] which He [God] uses to expel sin from the heart."

**191) Mount of Blessing, p. 114**

"It is the outflow of redeeming love that transforms the heart."

**192) Upward Look, p. 98**

“The true Christian draws his motives of action from his deep love for his Redeemer. His affection for his Master is true and holy.”

**193) Christ’s Object Lessons, p. 101**

“This love masters every other motive, and raises its possessor above the corrupting influence of the world.”

The following statements tell us what we must do, and where we must look to encounter and comprehend the love of Christ:

**194) Testimonies to Ministers, p. 378**

“The love of God is fully able to restore, rebuild, encourage, and strengthen every believing soul who will accept the truth as it is in Jesus. But in order that this may be accomplished, men must yoke up with Christ. *The cross of Christ must be studied.* It must rivet the attention and hold the affections. The blood which there was shed for sins will purify and cleanse mind and heart from every species of selfishness.”

**195) Messages to Young People, p. 138**

“It is the power of the cross alone that can separate man from the strong confederacy of sin.”

The power of the gospel is the cross, and the power of the cross is love. Herein is found victory. As it is written, “Love is the fulfilling of the law.” (Romans 13:10).

**196) 1888 Materials, p. 822**

“Looking at the cross of Calvary, you will have a desire to bear the cross. A world’s Redeemer hung upon the cross of Calvary. Behold the Saviour of the world, in whom dwelt all the fullness of the godhead bodily. Can any look, and behold the sacrifice of God’s dear Son, and their hearts not be melted and broken, ready to surrender to God heart and soul?”

We see then that love is the power which moves faith to action, and that to comprehend and experience this love “the cross of Christ must be studied.” We must “Behold the Lamb of God” in order to have our sin taken away.

**197) Sons and Daughters of God, p. 233**

“As soon as Christ is revealed to the soul, the sinner feels that his only hope is in the Lamb of God as the propitiation for sin. As Christ begins to *open his love* before him *watch the effect*, and see what it is.”

*Christ appeals to the heart, the will of man:*

**198) Psalm 110:3**

“Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.”

This Scripture is a beautiful description of what the attitude of God’s last-day people will be in the day of His power. They shall be “willing” souls in their experience of holiness. In their lives, obedience and righteousness has become a heart matter, a delight, so that when obeying God they are but carrying out their

own impulses. For them the commandments of God are not grievous. As they are imbued with the mind of Christ, they say with their Lord, "I delight to do Thy will, O my God: yea, Thy law is within my heart." (Psalm 40:8).

199) **Review & Herald, vol. 3, p. 421**

"It was for the recovery of man that Christ came into the world, and it is to the will of man that He appeals."

200) **Youth's Instructor, p. 397**

Christ bore "the penalty of 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."

201) **Desire of Ages, p. 668**

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

202) **Romans 6:16,17**

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but *ye have obeyed from the heart* that form of doctrine which was delivered you."

203) **Christ's Object Lessons, p. 355**

"Looking unto Jesus we obtain brighter and more distinct views of God, and by beholding we become changed. Goodness, love for our fellow men, becomes our *natural instinct*. We develop a character which is the counterpart of the divine character."

204) **Christ's Object Lessons, p. 97, 98**

"As the leaven, when mingled with the meal, works *from within outward*, so it is by the renewing of the heart that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting this or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. *Our first work is with the heart...*

"The man who attempts to keep the commandments of God from a sense of *obligation* merely—because he is *required* to do so—will never enter into *the joy of obedience*. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. *True obedience is the outworking of a principle within*. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God."

205) SDA Bible Commentary, vol. 4, p. 1181

“The truth as it is in Jesus, planted in *the heart* by the Holy Spirit, always works from within outward; it will be revealed in our words and spirit and actions toward everyone with whom we are connected.”

206) Temperance, p. 102

“Christianity proposes a reformation in *the heart*. What Christ works within, will be worked out under the dictation of a converted intellect. The plan of beginning outside and trying to work inward has always failed, and always will fail.”

207) This Day With God, p. 146

“When the law of God is written in *the heart* it will be exhibited in a pure and holy life. The commandments of God are no dead letter. They are spirit and life, bringing the imaginations and even the thoughts into subjection to the will of Christ. *The heart* in which they are written will be kept with all diligence; for out of it are the issues of life. All who love Jesus and keep the commandments will seek to avoid the very appearance of evil; *not because they are constrained thus to do*, but because they are copying a pure model, and feel averse to everything contrary to the law written in their hearts. They will not feel self-sufficient, but their trust will be in God, who alone is able to keep them from sin and impurity. The atmosphere surrounding them is pure; they will not corrupt their own souls or the souls of others. It is their pleasure to deal justly, to love mercy, and to walk humbly before God.

“The danger that lies before those living in these last days, is the absence of *pure religion*, the absence of *heart holiness*. The converting power of God has not wrought in transforming their characters. They profess to believe sacred truths as did the Jewish nation; but in their failing to practice the truth, they are ignorant both of the Scriptures and the power of God. The power and influence of God’s law are around about, but not within the soul, renewing it in true holiness.”

208) Desire of Ages, p. 455

“The perception and appreciation of truth, He [Christ] said, depends less upon the mind than upon *the heart*. Truth must be received into the soul; it claims the homage of *the will*. If truth could be submitted to the reason alone, pride would be no hindrance in the way of its reception. But it is to be received through the work of grace in *the heart*; and its reception depends upon the renunciation of every sin that the Spirit of God reveals.”

*The Nature of Divine Love as Revealed in our Father’s Decision:*

209) Early Writings, pp. 149-151

“Sorrow filled heaven, as it was realized that man was lost, and that world which God had created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus and beheld an expression of sympathy and sorrow upon His countenance. Soon I saw Him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, ‘He is in close converse with His Father.’ The anxiety of the angels seemed to be intense while Jesus was communing with His Father. Three times He was shut in by the glorious light about the Father, and the third time He came from the Father, His person could be seen. His countenance was calm, free from all perplexity and doubt, and shone

with benevolence and loveliness, such as words cannot express. He then made known to the angelic host that a way of escape had been made for lost man. He told them that He had been pleading with His Father, and had offered to give His life a ransom, to take the sentence of death upon Himself, that through Him man might find pardon; that through the merits of His blood, and obedience to the law of God, they could have the favor of God, and be brought into the beautiful garden, and eat of the fruit of the tree of life.

“At first the angels could not rejoice; for their Commander concealed nothing from them, but opened before them the plan of salvation. Jesus told them that He would stand between the wrath of His Father and guilty man, that He would bear iniquity and scorn, and but few would receive Him as the Son of God. Nearly all would hate and reject Him. He would leave all His glory in heaven, appear upon earth as a man, humble Himself as a man, become acquainted by His own experience with the various temptations with which man would be beset, that He might know how to succor those who should be tempted; and that finally, after His mission as a teacher would be accomplished, He would be delivered into the hands of men, and endure almost every cruelty and suffering that Satan and his angels could inspire wicked men to inflict; that He would die the cruelest of deaths, hung up between the heavens and the earth as a guilty sinner; that He would suffer dreadful hours of agony, which even angels could not look upon, but would veil their faces from the sight. Not merely agony of body would He suffer, but mental agony, that with which bodily suffering could in no wise be compared. The weight of the sins of the whole world would be upon Him. He told them He would die and rise again the third day, and would ascend to His Father to intercede for wayward, guilty man.

“The angels prostrated themselves before Him. They offered their lives. Jesus said to them that He would by His death save many, that the life of an angel could not pay the debt. His life alone could be accepted of His Father as a ransom for man. Jesus also told them that they would have a part to act, to be with Him and at different times strengthen Him; that He would take man’s fallen nature, and His strength would not be even equal with theirs; that they would be witnesses of His humiliation and great sufferings; and that as they would witness His sufferings, and the hatred of men toward Him, they would be stirred with the deepest emotion, and through their love for Him would wish to rescue and deliver Him from His murderers; but that they must not interfere to prevent anything they should behold; and that they should act a part in His resurrection; that the plan of salvation was devised, and His Father had accepted the plan.

“With a holy sadness Jesus comforted and cheered the angels and informed them that hereafter those whom He should redeem would be with Him, and that by His death He should ransom many and destroy him who had the power of death. And His Father would give Him the kingdom and the greatness of the kingdom under the whole heaven, and He would possess it forever and ever. Satan and sinners would be destroyed, nevermore to disturb heaven or the purified new earth. Jesus bade the heavenly host be reconciled to the plan that His Father had accepted and rejoice that through His death fallen man could again be exalted to obtain favor with God and enjoy heaven.

“Then joy, inexpressible joy, filled heaven. And the heavenly host sang a song of praise and adoration. They touched their harps and sang a note higher than they had done before, for the great mercy and condescension of God in yielding up His dearly Beloved to die for a race of rebels. Praise and adoration were poured forth for the self-denial and sacrifice of Jesus; that He would consent to leave the bosom

of His Father, and choose a life of suffering and anguish, and die an ignominious death to give life to others.

“Said the angel, ‘Think ye that the Father yielded up His dearly beloved Son without a struggle? No, no. It was even a struggle with the God of heaven, whether to let guilty man perish, or to give His beloved Son to die for him.’”

**210) John 17:23**

“That the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.”

**211) Testimonies for the Church, vol. 2, p. 200**

“The glorious plan of man’s salvation was brought about through the infinite love of God the Father. In this divine plan is seen the most marvelous manifestation of the love of God to the fallen race.”

***The Nature of Divine Love as Revealed in Christ’s Decision:***

The awesomeness of Christ’s sacrifice is constituted in the decision which He made. Love is not a sentimental feeling, but rather, love is “a decision of a sanctified will.” (*SDA Bible Commentary*, vol. 6, pp. 1100, 1101). Neither is it a willingness to give some of one’s self, or nearly all of one’s self. Genuine love is willing to give all for the happiness and life of the beloved one. Inspiration reveals the nature of His decision.

**212) Desire of Ages, p. 687**

“The sins of men weighed heavily upon Christ, and the sense of God’s wrath against sin was crushing out His life.

“Behold Him *contemplating* the price to be paid for the human soul.”

**213) Desire of Ages, p. 693.**

“...*His decision* is made. He will save man at *any cost* to Himself.”

**214) Testimonies for the Church, vol. 2, pp. 213, 214**

“Some have limited views of the atonement. They think that Christ suffered only a small portion of the penalty of the law of God; they suppose that, while the wrath of God was felt by His dear Son, He had, through all His painful sufferings, the evidence of His Father’s love and acceptance; that the portals of the tomb before Him were illuminated with bright hope, and that He had the abiding evidence of His future glory. Here is a great mistake. Christ’s keenest anguish was a sense of His Father’s displeasure. His mental agony because of this was of such intensity that man can have but faint conception of it.”

**215) Desire of Ages, p. 686**

“He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man’s sin. As man He must endure the wrath of God against transgression.

“Christ was now standing in a different attitude from that in which He had ever stood before. His suffering can best be described in the words of the prophet, ‘Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of Hosts.’ Zechariah 13:7. As the substitute and surety for sinful

man, Christ was suffering under divine justice. He saw what justice meant. Hitherto He had been as an intercessor for others; now He longed to have an intercessor for Himself."

216) Testimonies for the Church, vol. 2, pp. 209, 210

"Christ is dying! He is in despair! His Father's approving smile is removed, and angels are not permitted to lighten the gloom of the terrible hour....

"Even doubts assailed the dying Son of God. He could not see through the portals of the tomb. Bright hope did not present to Him His coming forth from the tomb a conqueror and His Father's acceptance of His sacrifice. The sin of the world, with all its terribleness, was felt to the utmost by the Son of God. The displeasure of the Father for sin, and its penalty, which is death, were all that He could realize through this amazing darkness. He was tempted to fear that sin was so offensive in the sight of His Father that He could not be reconciled to His Son. The fierce temptation that His own Father had forever left Him caused that piercing cry from the cross: my God, my God, why hast Thou forsaken me?

"Christ felt much as sinners will feel when the vials of God's wrath shall be poured out upon them. Black despair, like the pall of death, will gather about their guilty souls, and then they will realize to the fullest extent the sinfulness of sin."

217) Testimonies for the Church, vol. 2, p. 214

"Many have suffered death by slow tortures; others have suffered death by crucifixion. In what does the death of God's dear Son differ from these? It is true He died upon the cross a most cruel death; yet others, for His dear sake, have suffered equally, so far as bodily torture is concerned. Why, then, was the suffering of Christ more dreadful than that of other persons who have yielded their lives for His sake? If the sufferings of Christ consisted in physical pain alone, then His death was no more painful than that of some of the martyrs.

"But bodily pain was but a small part of the agony of God's dear Son. The sins of the world were upon Him, also the sense of His Father's wrath as He suffered the penalty of the law transgressed. It was these that crushed His divine soul. It was the hiding of His Father's face—a sense that His own dear Father had forsaken Him—which brought despair. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. **HE HAD NOT ONE RAY OF LIGHT TO BRIGHTEN THE FUTURE.**"

The cup which He drained  
was His Father's wrath,  
As His soul by the sword  
of justice was thrashed.

Angels were not to lighten His gloom,  
As He suffered for me my rightful doom.

His Father's approving smile was fled,  
As He made His grave with the wicked dead.

Willingly He gave His life for me,  
Willing to die for eternity.

What does inspiration mean when it says that “He could not see through the portals of the tomb”, and that “bright hope did not present to Him His coming forth from the tomb a conqueror and His Father’s acceptance of His sacrifice”?

As absolutely amazing as it may seem, yet, it is a fact of mind-bending and heart-breaking force, that Jesus Christ made the totally conscious decision, that even if it meant His complete and eternal destruction, and never ending separation from His Father, He would do just that to save even one guilty man or woman from the same doom. He was willing to cease from being, to pass out of existence, in order to restore man to his original state of perfection, and grant him the right to eternal life.

O what love, who can know it,  
And who but Christ our Lord could bestow it?

We realize now that the decision of Christ to die in our stead was far more than a decision to suffer physical pain and death, with the bright hope of coming forth from the grave as a conqueror. “He could not see through the portals of the tomb.” He experienced complete separation from His Father. The deep abyss of eternal darkness gripped His holy soul as though He were the vilest of sinners. Though He knew His innocence, and was fully aware of our guilt, yet He was willing to meet eternal ruin, pass out of existence, and never see His Father again, if just one fallen man or woman would accept His sacrifice and pass on to eternal bliss in the glorious presence of His Father.

O Holy decision! O depth of redeeming love!  
Who can bend the mind enough to comprehend it?

That the divine Son of God, so pure, so clean,  
would descend so low, my life to redeem.

Why, O my Saviour, from my heart I cry,  
Why for a wretch like me did you die?

**218) Testimonies for the Church, vol. 2, p. 207**

“Nothing could have induced [or motivated] Christ to leave His honor and majesty in heaven, and come to a sinful world, to be neglected, despised, and rejected by those He came to save, and finally to suffer upon the cross, but eternal, redeeming love, which will ever remain a mystery.”

Free and well able to call to His aid,  
Mighty and holy angelic myriads.

Back to His Father He could take flight,  
To escape the gross blackness of the darkest midnight.

O holy decision He made for me there,  
To drink my cup, my sin to bear.

With entire submission to the will of our God,  
The horrible death way for me He trod.

**219) Testimonies for the Church, vol. 2, p. 206**

“The sense of the withdrawal of His Father’s love pressed from His anguished soul these mournful words: ‘My soul is exceeding sorrowful, even unto death.’ ‘If it be possible, let this cup pass from Me.’ Then with entire submission to His Father’s will, He adds: ‘Nevertheless not as I will, but as Thou wilt.’”

**220) The Book of Hebrews, by M.L. Andreasen, pp. 109,110,112-115**

“In any evaluation of the sufferings of Christ consideration must be given to the spiritual aspects of the agony rather than the mere physical. As far as bodily suffering is concerned—others have suffered as much or more, and exhibited a courage that must command admiration.

“But mere physical agony does not explain the heart-rending cry that came from the lips of the Saviour, ‘My God, my God, why hast thou forsaken me?’ Matt. 27:46. Only spiritual distress can account for this, a feeling of being forsaken, being left alone, and that in the crisis hour. We hear no complaint as the nails are driven into His hands; we hear no complaint as the cross is rudely thrust into the ground; we hear no complaint as He is spit upon, scourged, reviled; the thing that occupied His mind was the hiding of God. Martyrs were upheld in their last hour by the assurance of the love and care of God. But not so (with) Christ. He was alone, and apparently forsaken. To Him, God seemed far off....

“In our evaluation of the sufferings of Christ, we must not omit Gethsemane.

“What did happen in Gethsemane? It was there the separation of Father and Son took place. In the darkness, and alone, they parted. The Son had made the supreme decision. He would drink the cup, bitter though it be. But His human nature succumbed. He fell dying to the ground, and would have died had not superhuman strength been given Him for the purpose of additional suffering. Had He died there, He would not fully have tasted death. He endured all that humanity could endure; His body could bear no more. But He was not permitted to die, welcome though that would be, as that would be the end of suffering. He must live beyond the point where He naturally would have died; He must consciously come to the moment of death and taste to the full what death means—separation from the Father. When He rose from the struggle ‘He had tasted the sufferings of death for every man.’ On the cross He died. In Gethsemane He tasted death....”

“A man who dies does not necessarily by that fact taste death. Most people who die are unaware of what is taking place. Few are able to evaluate their own reactions as the end draws near, and most of them are unconscious some time before the event. But even such as are conscious of their state lose that consciousness at the moment death takes place, when of all times they should be alert if they are really to taste death. Thus in a certain sense it may be said—though this seems a contradiction—that no man who has died has ever fully tasted death. This can only be done by being conscious at the moment of dissolution.

“In the same sense it may be said that no man who has died has ever tasted suffering to the full. However much he has endured, when death comes, the suffering ends. A person of weak bodily resistance is not able to endure as much physical suffering as one with a stronger constitution, and hence will succumb earlier. But however strong a person may be, he can withstand only a certain amount of suffering and torture, and then he dies. Were he given superhuman strength, and thus enabled to live beyond the point where he ordinarily would have died, he could more truly be said to have suffered to the full.

“It should also be had in mind that the moment of death is not all that is included in death as punishment. Though death is the climax of the punishment, it is also the end of suffering.

“A man is sentenced to be hanged three weeks from the time the sentence is pronounced. Those three weeks are a vital part of his punishment. Every day he is one day nearer the fatal date, and his anxiety and torture daily increase. When at last the moment arrives, when the trap springs, when the neck is broken, his sufferings are over. Death is both the climax of, and the release from, suffering. No evaluation of the sufferings of death is adequate that takes into account only the moment of death. What goes before must be given due consideration.

“If we apply this to the case of Christ’s death, we find that no evaluation of His sacrifice and suffering is adequate if Gethsemane is left out. The garden experience is closely connected with Golgotha; the two cannot be separated. On the cross Christ suffered and died; in Gethsemane He also suffered and in some respects reached depths lower than on the cross. With this in mind, note again the extract previously quoted: ‘As the Father’s presence was withdrawn, they saw Him sorrowful with a bitterness of sorrow exceeding that of the last great struggle with death.’—The Desire of Ages, p. 759.”

**221) SDA Bible Commentary, vol. 5, p. 1103**

“In the Garden of Gethsemane Christ suffered in man’s stead, and the human nature of the Son of God staggered under the terrible horror of the guilt of sin, until from His pale and quivering lips was forced the agonizing cry, ‘O my Father, if it be possible, let this cup pass from me:’ but if there is no other way by which the salvation of fallen man may be accomplished, then ‘not as I will, but as thou wilt.’ Human nature would then and there have died under the horror of the sense of sin, had not an angel from heaven strengthened Him to bear the agony.

“The power that inflicted retributive justice upon man’s substitute and surety, was the power that sustained and upheld the suffering One under the tremendous weight of wrath that would have fallen upon a sinful world. Christ was suffering the death that was pronounced upon the transgressors of God’s law.

“It is a fearful thing for the unrepenting sinner to fall in the hands of the living God. This is proved by the history of the destruction of the old world by a flood, by the record of the fire which fell from heaven and destroyed the inhabitants of Sodom. But never was this proved to so great an extent as in the agony of Christ, the Son of the infinite God, when He bore the wrath of God for a sinful world. It was in consequence of sin, the transgression of God’s law, that the Garden of Gethsemane has become pre-eminently the place of suffering to a sinful world. No sorrow, no agony, can measure with that which was endured by the Son of God.

“Man has not been made a sin-bearer, and he will never know the horror of the curse of sin which the Saviour bore. No sorrow can bear any comparison with the sorrow of Him upon whom the wrath of God fell with overwhelming force. Human nature can endure but a limited amount of test and trial. The finite can only endure the finite measure, and human nature succumbs; but the nature of Christ had a greater capacity for suffering; for the human existed in the divine nature, and created a capacity for suffering to endure that which resulted from the sins of a lost world. The agony which Christ endured, broadens, deepens, and gives a more extended conception of the character of sin, and the character of the retribution which God will bring upon those who continue in sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ to the repenting, believing sinner.”

When we rightly and deeply comprehend the overflow of redeeming love as manifested in the sacrifice of Calvary, our experience will be one of conscious and earnest warfare against sin and evil of every kind. Sacrificial love of the same nature as that which Christ has shown to us, as deep as the soul and as powerful as God Himself, will be awakened in our hearts as we behold with riveted attention the Lamb of God slain from the foundation of the world. The powerful current of divine love is the agency which God uses to expel sin from the heart. Such love will produce a willing obedience to every detail of God's expressed will. "The goodness of God leadeth thee to repentance." (Romans 2:4). "Therefore love is the fulfilling of the law." (Romans 13:10).

### *By Faith Alone:*

At this point in our study a certain question must arise and receive an answer:

Why did Christ say that He would rise from the dead in three days if He truly could not see through the portals of the tomb? In other words, if He was *willing* to die forever, never to see the light of His Father's glory again, why did He speak so confidently of His coming forth from the grave as a conqueror? The answer to this question reveals the keynote of Christian victory.

While it is true that Christ did not die forever, and is now risen, such was the magnitude of His sacrificial decision and love. Such was the willing attitude of His heart. His sacrifice did indeed involve a very serious and conscious choice to save man at any cost to Himself, even eternal night and never ending separation from His Father. His decision constitutes the ultimate expression of divine love and selflessness. Truly it may be said that He could give no more.

There is no doubt that Christ did prophesy of His resurrection. But this in no way lessens the greatness of His sacrifice. Let us take careful notice of His words:

#### 222) **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 up again. THIS COMMANDMENT HAVE I RECEIVED OF MY FATHER."

Our question concerning these words is this: When stating that He would take up His life again, was Christ speaking as the Divine God with the absolute foreknowledge of His future glory? or was He speaking as a man exercising *faith alone* in His Father's promises and commands? The Bible is clear. When prophesying of His resurrection Christ was wholly trusting in the commandment which He had received of His Father.

#### 223) **Testimonies for the Church, vol. 2, pp. 210, 211**

"In His dying agony, as He yields up His precious life, He has *by faith alone* to trust in Him whom it has ever been His joy to obey. He is not cheered with clear, bright rays of hope on the right hand nor on the left. All is enshrouded in oppressive gloom. Amid the awful darkness which is felt by sympathizing nature, the Redeemer drains the mysterious cup even to its dregs."

#### 224) **Desire of Ages, p. 686**

"He felt that by sin He was being separated from His Father. The gulf was so *broad, so black, so deep*, that His spirit shuddered before it. This agony He must

not exert His divine power to escape. **AS MAN** he must suffer the consequences of man's sin. **AS MAN** He must endure the wrath of God against transgression."

**225) Desires of Ages, p. 756**

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

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

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

Thus we see that it was by faith alone that Christ prophesied of His resurrection. His Father had told Him of His victory and He believed the promise. His faith was that spoken of by Paul as "the substance of things hoped for and the evidence of things not seen." Hebrews 11:1. Thus it was that Christ could not see beyond the portals of the tomb, and yet by faith gain the victory.

As a man He did by faith alone grasp the promises of God. His exercise of faith in His Father's word, even in the face of total darkness, is the victory which He gained over the unbelief and sin which lies in the heart of fallen man, and over the death which claimed man as its lawful prey. Indeed faith is the victory!

**"Look and Live":**

**226) Zechariah 12:10**

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and *they shall look upon me whom they have pierced*, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

This prophecy tells of a time when God's people will engage in a special experience of looking upon Christ and perceiving Him as One whom they have pierced. Their spiritual perception of Christ's sufferings will deepen as each repenting child of God realizes his personal responsibility and guilt for the rejection and murder of the Son of God, and that the true nature of Christ's agony as made manifest at Calvary is not confined to that single manifestation in time and space.

**227) Great Controversy, p. 489**

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that

work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the forerunner is for us entered.' Hebrews 6:20. *There the light from the cross of Calvary is reflected.* There we may gain a clearer insight in the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God."

228) **Early Writings, p. 78,79**

"I dreamed of seeing *a temple* to which many people were flocking. Only those who took refuge in that temple would be saved when time should close. All who remained outside would be forever lost. The multitudes without, who were going their various ways, were deriding and ridiculing those who were entering the temple, and told them that this plan of safety was a cunning deception, that, in fact, there was no danger whatever to avoid. They even laid hold of some to prevent them from hastening within the walls.

"Fearing to be laughed at and ridiculed, I thought best to wait until the multitude were dispersed, or until I could enter unobserved by them. But the numbers increased instead of diminishing, and fearful of being too late, I hastily left my home and pressed through the crowd. In my anxiety to reach the temple I did not notice or care for the throng that surrounded me. On entering the building, *I saw that the vast temple was supported by one immense pillar, and to this was tied a Lamb all mangled and bleeding. We who were present seemed to know that this Lamb had been torn and bruised on our account. All who entered the temple must come before it and confess their sin.*

"Just before the Lamb were elevated seats upon which sat a company of people looking very happy. The light of heaven seemed to shine upon their faces, and they praised God and sang songs of glad thanksgiving that seemed to be like the music of angels. These were they who had come before the Lamb, confessed their sins, been pardoned, and were now waiting in glad expectation of some joyful event.

"Even after having entered the building a fear came over me and a sense of shame that I must humiliate myself before these people. But I seemed compelled to move forward, and was slowly making my way around the pillar in order to **FACE THE LAMB**, when a trumpet sounded, the temple shook, shouts of triumph arose from the assembled saints, an awful brightness illuminated the building, then all was intense darkness. The happy people had all disappeared with the brightness, and I was left alone in the silent horror of night."

229) **Testimonies to Ministers, p. 38**

"The whole world stands charged today with the deliberate rejection and murder of the Son of God."

230) **Desire of Ages, p. 300**

"**BY EVERY SIN JESUS IS WOUNDED AFRESH**; and as we look upon Him whom we have pierced, we mourn for the sins that have brought anguish upon Him. Such mourning will lead to the renunciation of sin."

231) **Education, p. 263**

"Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in

humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him.”

Think on these things deeply. The suffering which we witness at Calvary is a revelation of the pain that our God has been suffering since the inception of sin, and which He still suffers today because of our continuation in sin. His agonizing heart-pain began the moment that sin came into existence, and has not ended yet.

Consider: The giving of the Ten Commandments at a certain time and place was not the bringing into existence of God's law, for it always was in the heart of God before it was actually written on stone.

Likewise, Calvary was not the infliction of pain on Christ for the law transgressed at a certain time and place as if that pain had no existence before or after that time. The suffering of Deity for our sin began in the heart of God at the very inception of sin, and continues until sin is brought to an end. The heart-throbbing anguish only revealed at Calvary began when sin was conceived, and is yet a present reality as sin continues.

**232) Desire of Ages, p. 356**

“Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart...In all our afflictions He is afflicted.”

**233) Desire of Ages, p. 88**

“He hated but one thing in this world, and that was sin. He could not witness a wrong act without pain which it was impossible to disguise.”

**234) Desire of Ages, p.111**

“Every sin, every discord, every defiling lust that transgression had brought, was torture to His spirit.”

**235) Signs of the Times, vol. 4, p. 278**

“‘And they also which pierced Him.’ These words apply not only to the men who pierced Christ when He hung on the cross of Calvary, but to those who by evil-speaking and wrong-doing are piercing Him to-day. *Daily He suffers the agonies of the crucifixion.* Daily men and women are piercing Him by dishonoring Him, by refusing to do His will.

“The Lord desires us to be men and women in Christ Jesus. Our natural dispositions are to be softened and subdued by His grace. Then we shall not be continually crucifying Him afresh.”

**236) Our High Calling, p. 11**

“Infinite love has cast up a pathway upon which the ransomed of the Lord may pass from earth to heaven. That path is the Son of God. Angel guides are sent to direct our erring feet. Heaven's glorious ladder is let down in every man's path, barring his way to vice and folly. He must trample upon a crucified Redeemer ere he can pass onward to a life of sin.”

**237) Great Controversy, p. 489**

“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 make haste to confess their sins and to put them away.”

When our ignorance is swept away and we become consciously aware that every deviation from the path of righteousness brings pain to our Saviour, and that in order to indulge in sin we must trample upon Him, we will not regard sin as a light matter. We will not find it an easy thing to sin if we truly love our Lord and realize that sin hurts Him. It is when we lose sight of Jesus, His cross, and redeeming love, that we find ourselves carelessly indulging in sin. The only way that we are ever going to put away our sin once and for all is when we, through an understanding of redeeming love, are led to love Christ enough to hate sin enough to quit it. The truth as it is in Jesus, having Calvary's cross as the continually present central theme, and thus working by love, is the purifying agent of the Lord. It is ignorance and unmindfulness of God's great love as expressed through Christ, and of the nature, effects, and horribleness of sin that keeps men and women in bondage. In this knowledge, the knowledge of Christ and the terribleness of sin, there is freedom. Not only *did* sin crucify my Lord, but sin *does yet* crucify my Lord today. Is this not sufficient enough motivation to turn from sin with loathing and to the Lord with the whole heart?

### *The law of beholding:*

Beholding is the key of life and God-likeness. The mind of a man is the man. As he thinks in his heart, so is he. That which a person most fully comprehends and loves to dwell upon will be the quality and flavor of his life's experience and the atmosphere he generates. Transformation comes by way of consistent and steady thought.

#### 238) 2 Corinthians 3:18

"We all, with open face *beholding* as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."

The beholding of which the Scriptures speak is an encouragement to engage in the blessed privilege of holy meditation and solemn contemplation—beholding the glory of the Lord with the minds-eye of faith and reflection. It is in this way that we are to "behold the Lamb of God which taketh away the sin of the world." (John 1:29) Our only hope of salvation and transformation is to see and know Jesus as He really is. The operation of the law of beholding is clearly set forth in the following words of inspiration:

#### 239) Great Controversy, p. 555

"It is a law both of the intellectual and the spiritual nature that by beholding we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence. Man will never rise higher than his standard of purity or goodness or truth."

#### 240) Youth's Instructor, Feb. 10, 1898

"*The reason that we carelessly indulge in sin is that we do not see Jesus.* We would not lightly regard sin, did we appreciate the fact that *sin wounds our Lord.* Did we know Jesus by an experimental knowledge, we would not esteem duty as of small importance; but would manifest faithful integrity in the performance of every service. A right estimate of the character of God would enable us rightly to represent Him to the world. Harshness, roughness in words or manner, evil speaking, passionate words, cannot exist in the soul that is looking

unto Jesus. He who abides in Christ is in an atmosphere that forbids evil, and gives not the slightest excuse for anything of this kind.”

**241) Review and Herald, vol. 5. p. 433**

“If with clear, sanctified vision, we keep our eyes fixed upon Jesus, and walk by faith, we shall not stumble and fall. By beholding, we shall become changed into the likeness of the divine.”

**242) Review and Herald, vol. 2, p. 421**

“The more you study the character of Christ, the more attractive will He appear to you. He will become as one near you, in close companionship with you; your affections will go out after Him. If the mind is molded by the objects with which it has most to do, then to think of Jesus, to talk of Him, will enable you to become like Him in Spirit and character. You will reflect His image in that which is great and pure and spiritual. You will have the mind of Christ, and He will send you forth to the world as His spiritual representative. He will be your only glory. You can not affiliate with the world without becoming a partaker of its spirit, without becoming guilty of treason against the Lord who has bought you.”

**243) SDA Bible Commentary, vol. 6, p. 1098**

“Beholding Christ means studying His life as given in His Word. We are to dig for truth as for hidden treasure. We are to fix our eyes upon Christ. When we take Him as our personal Saviour, this gives us boldness to approach the throne of grace. By beholding we become changed, morally assimilated to the One who is perfect in character. By receiving His imputed righteousness, through the transforming power of the Holy Spirit, we become like Him. The image of Christ is cherished, and it captivates the whole being.”

**244) Testimonies for the Church, vol. 2, p. 212**

“When men and women can more fully comprehend the magnitude of the great sacrifice which was made by the Majesty of heaven in dying in man’s stead, then will the plan of salvation be magnified, and reflections of Calvary will awaken tender, sacred, and lively emotions in the Christian’s heart. Praises to God and the Lamb will be in their hearts and upon their lips. Pride and self-esteem cannot flourish in the hearts that keep fresh in memory the scenes of Calvary.”

**245) Desire of Ages, p. 83**

“It would be well for us to *spend a thoughtful hour each day in contemplation of the life of Christ*. We should take it point by point, and *let the imagination grasp each scene*, especially the closing ones. As we thus *dwell* upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. *If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross.*

“As we associate together, we may be a blessing to one another. If we are Christ’s, our sweetest thoughts will be of Him. We shall love to talk of Him; and as we speak to one another of His love, our hearts will be softened by divine influences. *Beholding the beauty of His character, we shall be ‘changed into the same image from glory to glory.’ 2 Corinthians 3:18.*”

**246) Testimonies to Ministers, p. 93**

“Unless he makes it his life business to behold the uplifted Saviour, and by faith to accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus.”

**247) Sanctified Life, p. 92**

“If we would enter the city of God, and look upon Jesus and His glory, we must become accustomed to beholding Him with the eye of faith here. The words and the character of Christ should be often the subject of our thoughts and of our conversation, and each day some time should be especially devoted to prayerful meditation upon these sacred themes.”

All must encounter the Man of Calvary. He is the only way of life, the most lovely and precious being in all the universe, the most wonderful and complete gift of God to man. And as we behold Him, “The echo of God’s voice comes to us, ever saying, Holier, holier still. And ever our answer is to be, Yes, Lord, holier still.” (*SDA Bible Commentary*, vol. 7, p. 908).

Dear reader, there is only one way to know Jesus Christ as your personal Saviour from sin. Learn of Him daily. In meditative awe reflect in study and prayer upon the loveliness of Christ. Search the Scriptures with untiring vigilance to find that which pleases Him. And then, without hesitation, and in full acceptance of His power, walk promptly in the light as it shines upon your pathway.

It is our blessed privilege as children of the all-powerful Sovereign of the Universe to possess as our very own the likeness and mind of Jesus Christ. We may experience the pure Christian graces of unconditional LOVE for all human beings, JOY that is sweet to the taste of all around us, PEACE that cannot be frustrated by the greatest trials of life, LONG-SUFFERING as patient as God Himself, GENTLENESS that cannot be offended by the most evil men, GOODNESS which exemplifies the excellence of the very character of Christ, FAITH which with spiritual hand reaches out to touch infinity, MEEKNESS as humble as the most godly child, and last but not least, TEMPERANCE, which “alone is the foundation of all the graces that come from God, the foundation of all victories to be gained.” (*Temperance*, p. 201).

**248) Desire of Ages, p. 676**

“When we live by faith on the Son of God, the fruits of the Spirit will be seen in our lives; not one will be missing.”

The clearer our understanding is of the love of God as perfectly expressed through Christ, the clearer will be our concepts of holiness, and the deeper will be our longing to possess His likeness. As we progress in our understanding of redeeming love so shall we progress in the development of Christian virtue and God-likeness of character. Make this Man the ever-present and predominate theme of your heart; the answer to your every question; the channel through which you perceive all people; and the rule by which you measure your every thought, word, and deed, and you can never fail, never! Herein is discovered the key of power, the secret spring of true life and everlasting happiness—“Looking unto Jesus the Author and finisher of our faith...” (Hebrews 12:2).

This may sound a bit too simple if given merely a passing glance; but consider deeply, my fellow pilgrim, that to *truly look*, and *consistently look*, will call for the most earnest and disciplined devotional effort of our lives. It will not be hard in the sense that it will be unpleasant or grievous, for His yoke is easy and His burden is light. In His presence is found fullness of joy and pleasure forevermore. But to

walk in this way calls for the yielding up of that which man is the least inclined to give—**ALL**—all of our heart, and love, and self, and time, and energy, and means, and every plan and pursuit of life. Indeed, as our Master taught us by a parable, it will cost all to buy the field. Such is the profound simplicity of the gosple of Christ. In short: Believe on and follow, abide in and adore the Lord Jesus Christ, and thou shalt be saved. Look and thou shalt live.