

The crisis is fast approaching. The time for God's visitation has about come. Although loth to punish, nevertheless ***He will punish***, and that speedily. Those who walk in the light will see signs of the approaching peril; but ***they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves*** with the belief that God will shelter His people in the day of visitation. Far from it. They should realize that it is their duty to ***labor diligently*** to save others, looking with strong faith to God for help. "The effectual, fervent prayer of a righteous man availeth much." James 5:16. {5T 209.2} {CET 186.3} {RH, January 11, 1887 par. 8}

The easy position so pleasing to the carnal heart is, that Christ has done all, that personal striving is unnecessary, and would be an evidence of unbelief. But the Bible tells us to work out our own salvation with fear and trembling. Self-complacency will never save us. Those who imagine that because Christ has done all that is necessary in the way of merit, there remains nothing for them to do in the way of complying with the conditions, are deceiving their own souls. There are higher attainments for us. Are we indeed channels of light to the world? Then how important that we seek perfection of character. Said Christ, "I sanctify myself, that they also might be sanctified through the truth." {RH, December 22, 1885 par. 10}

There are many who profess Christ, but who never become mature Christians. They admit that man is fallen, that his faculties are weakened, that he is unfitted for moral achievement, but ***they say that Christ has borne all the burden, all the suffering, all the self-denial, and they are willing to let him bear it. They say that there is nothing for them to do but to believe;*** but Christ said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Jesus kept the commandments of God. The Pharisees declared that he broke the fourth commandment because he made a man every whit whole on the Sabbath day; but Jesus turned to the accusing Pharisees, and asked, "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do with Jesus." {RH, June 17, 1890 par. 6}

Those who take the position that Christ has done it all, and that we need not obey the requirements of God, will fail of everlasting life. But what a terrible thing it is to trample upon the holy commandments of the Lord,--to be unthankful, unholy, and so lose the soul at last. We should seek most earnestly to make our calling and our election sure. We should search diligently that we may know the conditions upon which salvation is promised, and then we should carefully comply

with the conditions. Daniel and his companions were greatly favored of God, because they fulfilled his requirements. The inspired record states that "as for these four children, God gave them knowledge and skill in all learning and wisdom." Every hour, every day, comes to us freighted with great responsibilities and terrible significance, from the fact that we are either laborers together with God, or agents of the enemy of all righteousness. {RH, October 30, 1888 par. 8}

But the faith and righteousness of Cornelius could not be perfect without a knowledge of Christ; therefore God sent that light and knowledge to him for the further development of his righteous character. Many refuse to receive the light which the providence of God sends them, and, as an excuse for so doing, quote the words of Peter to Cornelius and his friends: "But in every nation he that feareth Him, and worketh righteousness, is accepted with Him." They maintain that it is of no consequence what men believe, so long as their works are good. Such ones are wrong; faith must unite with their works. They should advance with the light that is given them. If God brings them in connection with His servants who have received new truth, substantiated by the Word of God, they should accept it with joy. Truth is onward. Truth is upward. On the other hand, *those who claim that their faith alone will save them are trusting to a rope of sand*, for faith is strengthened and made perfect by works only. {SR 288.2}

Where there is a lack of home religion, a profession of faith is valueless. . . . *Many are deceiving themselves by thinking that the character will be transformed at the coming of Christ, but there will be no conversion of heart at His appearing. Our defects of character must here be repented of, and through the grace of Christ we must overcome them while probation shall last.* This is the place for fitting up for the family above. {AH 319.2}

When Christ shall come, our vile bodies are to be changed, and made like His glorious body; but the vile character will not be made holy then. The transformation of character must take place before His coming. Our natures must be pure and holy; we must have the mind of Christ, that He may behold with pleasure His image reflected upon our souls. . . . {OHC 278.3}

There are grand truths, long hidden under the rubbish of error, that are to be revealed to the people. The doctrine of justification by faith has been lost sight of by many who have professed to believe the third angel's message. *The Holiness people have gone to great extremes on this point. With great zeal they have taught, "Only believe in Christ, and be saved; but away with the law of God."* This is not the teaching of the Word of God. There is no foundation for such a faith. This is not the precious gem of truth that God has given to His people for this

time. ***This doctrine misleads honest souls.*** The light from the Word of God reveals the fact that the law must be proclaimed. Christ must be lifted up, because He is a Saviour who forgiveth transgression, iniquity, and sin, but will by no means clear the guilty and unrepentant soul.--The Review and Herald, Aug. 13, 1889. {1SM 360.3}

Jesus, our Substitute, consented to bear for man the penalty of the law transgressed. He clothed His divinity with humanity and thus became the Son of man, a Saviour and Redeemer. The very fact of the death of God's dear Son to redeem man shows the immutability of the divine law. How easily, from the transgressor's standpoint, could God have abolished His law, thus providing a way whereby men could be saved and Christ remain in heaven! ***The doctrine which teaches freedom, through grace, to break the law is a fatal delusion. Every transgressor of God's law is a sinner, and none can be sanctified while living in known sin.*** {FW 30.3}

There are dangers to be guarded against on the right hand and on the left. Those who are inexperienced, who have newly come to the faith, will need to be strengthened, and to have a correct example set before them. ***Some will not make a right use of the doctrine of justification by faith. They will present it in a one-sided manner, making everything of faith, and belittling works. Others will seize the points that have a leaning toward error, and will ignore works altogether.*** Now, genuine faith always works by love; it supplies a motive power. Faith is not an opiate, but a stimulant. Looking to Calvary will not quiet your soul into nonperformance of duty, but will create faith that will work, purifying the soul from all selfishness. In laying hold of Christ by faith, we but just begin our work. Every man has corrupt and sinful habits, that must be overcome through vigorous warfare. Every soul must fight the fight of faith. He who is a follower of Christ, cannot deal deceitfully; he cannot be hard-hearted and devoid of sympathy. He cannot be coarse in speech. He cannot be a surmiser of evil, an accuser of the brethren. He cannot be full of pomposity and self-esteem. He cannot be overbearing, using harsh words, and censuring and condemning those around him. {RH, January 24, 1893 par. 5}

The gospel of good news was not to be interpreted as allowing men to live in continued rebellion against God by transgressing His just and holy law. Why cannot those who claim to understand the Scriptures, see that God's requirement under grace is just the same He made in Eden--perfect obedience to His law. In the judgment, God will ask those who profess to be Christians, Why did you claim to believe in My Son, and continue to transgress My law? Who required this at your hands--to trample upon My rules of righteousness? "Behold, to obey

is better than sacrifice, and to hearken than the fat of rams." The gospel of the New Testament is not the Old Testament standard lowered to meet the sinner and save him in his sins. God requires of all His subjects obedience, entire obedience to all His commandments. He demands now as ever perfect righteousness as the only title to heaven. Christ is our hope and our refuge. His righteousness is imputed only to the obedient. Let us accept it through faith, that the Father shall find in us no sin. But those who have trampled on the holy law will have no right to claim that righteousness. O that we might view the immensity of the plan of salvation as obedient children to all God's requirements, believing that we have peace with God through Jesus Christ, our atoning sacrifice (RH Sept. 21, 1886)! {6BC 1072.8}

There are persons professing to be ministers of Christ, who declare with the utmost assurance that no man ever did or ever can keep the law of God. But, according to the Scriptures, Christ "took upon himself our nature," he "was made in fashion as a man." He was man's example, man's representative, and he declares of himself, "I have kept my Father's commandments." The beloved disciple urges that every follower of Christ "ought himself also so to walk even as He walked." All who are Christ's will follow the example of Christ. *All who justify the sinner in his transgression of God's law, belong to that class of whom our Saviour said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of Heaven."* They can have no part with Him who came to magnify the law and make it honorable. They are deceiving the people with their sophistry,--saying to the sinner, "It shall be well with thee," when God has declared that "the soul that sinneth ["transgresseth the law"] it shall die." {RH, September 27, 1881 par. 12}

Sanctification is claimed by professed Christians who ignore God's holy rest day for a spurious sabbath. *But God declares that the sanctification coming from Him is bestowed on those only who honor Him by obeying His commands. The sanctification claimed by those who continue in transgression is a spurious sanctification. Thus the religious world is deceived by the enemy of God and man.* {ST, March 31, 1898 par. 9}