

(1905) M.H. 143, 144. 791.

Christ's method alone will give true success in reaching the people. (1)The Saviour *mingled* with men as one who *desired* their good. (2) He showed His *sympathy* for them, *ministered to their needs, and won their confidence*. (3) Then He *bade* them, "Follow Me." {CD 458.3}

There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit. {CD 458.4}

An instructive lesson may be drawn from the striking contrast between the character of John and that of Judas. John was a living illustration of sanctification. On the other hand, Judas possessed a form of godliness, while his character was more satanic than divine. He professed to be a disciple of Christ, but in words and in works denied Him. {SL 59.2}

Judas had the same precious opportunities as had John *to study and to imitate the Pattern*. He listened to the lessons of Christ, and his character might have been transformed by divine grace. But while John was *earnestly warring against his own faults and seeking to assimilate to Christ*, Judas was violating his conscience, yielding to temptation, and fastening upon himself habits of dishonesty that would transform him into the image of Satan. {SL 59.3}

These two disciples represent the Christian world. All profess to be Christ's followers; but while one class walk in humility and meekness, learning of Jesus, the other show that they are not doers of the word, but hearers only. One class *are sanctified through the truth*; the other know nothing of the transforming power of divine grace. The former are daily dying to self, and are overcoming sin. The latter are indulging their own lusts, and becoming the servants of Satan. {SL 60.1}

Zeal and Certainty--When Jesus spoke, it was not with hesitating uncertainty, with repetition of words and familiar figures. The truth came from His lips clothed in new and interesting representations that gave it the freshness of a new revelation. {VSS 92.3}

His voice was never pitched to an unnatural key, and His words came with an earnestness and assurance appropriate to their importance and the momentous consequences involved in their reception or rejection. *When His doctrines were opposed, He defended them with so great zeal and certainty as to impress His hearers that He would die, if need be, to sustain the authority of His teachings. . . . When He taught, His words came with authority; for He spoke with positive knowledge of the truth.*-- RH Jan. 7, 1890. {VSS 92.4}

With searching glance, Christ takes in the scene before Him as He stands upon the steps of the temple court. With prophetic eye He looks into futurity, and sees not only years, but centuries and ages. He sees how priests and rulers will turn the needy from their right, and forbid that the gospel shall be preached to the poor. He sees how the love of God will be concealed from sinners, and men will make merchandise of His grace. *As He beholds the scene, indignation, authority, and power are expressed in His countenance*. The attention of the people is attracted to Him. The eyes of those engaged in their unholy traffic are riveted upon His face. They cannot withdraw their gaze.

They feel that this Man reads their inmost thoughts, and discovers their hidden motives. Some attempt to conceal their faces, as if their evil deeds were written upon their countenances, to be scanned by those searching eyes. {DA 157.4}

The confusion is hushed. The sound of traffic and bargaining has ceased. The silence becomes painful. A sense of awe overpowers the assembly. It is as if they were arraigned before the tribunal of God to answer for their deeds. Looking upon Christ, they behold divinity flash through the garb of humanity. The Majesty of heaven stands as the Judge will stand at the last day,--not now encircled with the glory that will then attend Him, but with the same power to read the soul. His eye sweeps over the multitude, taking in every individual. His form seems to rise above them in commanding dignity, and a divine light illuminates His countenance. He speaks, and His clear, ringing voice--the same that upon Mount Sinai proclaimed the law that priests and rulers are transgressing--is heard echoing through the arches of the temple: "Take these things hence; make not My Father's house an house of merchandise." {DA 158.1}

Slowly descending the steps, and *raising the scourge of cords* gathered up on entering the enclosure, He bids the bargaining company depart from the precincts of the temple. *With a zeal and severity He has never before manifested*, He overthrows the tables of the money-changers. The coin falls, ringing sharply upon the marble pavement. None presume to question His authority. None dare stop to gather up their ill-gotten gain. Jesus does not smite them with the whip of cords, but in His hand that simple scourge *seems terrible as a flaming sword*. Officers of the temple, speculating priests, brokers and cattle traders, with their sheep and oxen, rush from the place, with the one thought of escaping from the *condemnation* of His presence. {DA 158.2}

A panic sweeps over the multitude, who feel the overshadowing of His divinity. *Cries of terror escape from hundreds of blanched lips. Even the disciples tremble. They are awestruck by the words and manner of Jesus, so unlike His usual demeanor.* They remember that it is written of Him, "The zeal of Thine house hath eaten Me up." Psalm 69:9. Soon the tumultuous throng with their merchandise are far removed from the temple of the Lord. The courts are free from unholy traffic, and a deep silence and solemnity settles upon the scene of confusion. The presence of the Lord, that of old sanctified the mount, has now made sacred the temple reared in His honor. {DA 158.3}

Mark. 3:5 And *when he had looked round about on them with anger*, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched [it] out: and his hand was restored whole as the other. See Prov. 1.

Those whom God has chosen for an important work, have ever been received with distrust and suspicion. Anciently, when Elijah was sent with a message from God to the people, they did not heed the warning. *They thought Elijah unnecessarily severe. He must, they thought, have lost his senses, that he would denounce them, the favored people of God, as sinners, and their crimes, so aggravating, that the judgments of God would awaken against them.* {RH, September 16, 1873 par. 25}

Those who are *out of the right way need more than soft words* to bring them back. {PH070 5.4}

Elijah, with *stern and commanding voice*, cries out, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word." Not one in that vast assembly dare utter one word for God, and show their loyalty to Jehovah. {RH, September 30, 1873 par. 8}

It is impossible for the worldly and pleasure-loving to rightly value the messages of warning and reproof which God sends to correct the errors of his people. They cannot distinguish between the earnestness and zeal of the faithful servant, and the trifling, superficial spirit of him who is unfaithful. One declares that the sword is coming; the other puts far off the evil day. One faithfully reproves sin; the other excuses and palliates it. *As the professed people of God depart from him and lose the simplicity of the faith, the words of his messengers seem to them unnecessarily harsh and severe.* They cherish prejudice and unbelief, and finally place themselves fully on Satan's side. His suggestions seem pleasant and palatable; they are controlled, in spirit and opinion, by the arch-deceiver, and having permitted him to direct their thoughts, they soon permit him to direct their actions. {LP 229.3}

Too often he (satan) succeeds in working through their own brethren, to bring upon them such sorrow and anguish of heart that God graciously interposes to give his persecuted servants rest. After the hands are folded upon the pulseless breast, after the voice of warning and encouragement is silent, then death may accomplish that which life has failed to do; then the obdurate may be aroused to see and prize the blessings they have cast from them. {LP 232.1}

God demonstrated to the people for whom He had done so much that He would not serve with their sins. He wrought, not through those who refused to serve Him with singleness of purpose, who had corrupted their ways before Him, but through Nehemiah; for he was registered in the books of heaven as a man. God has said, "Them that honor me I will honor." *Nehemiah showed himself to be a man whom God could use to put down false principles and to restore heaven-born principles; and God honored him. The Lord will use in His work men who are as true as steel to principle, who will not be swayed by the sophistries of those who have lost their spiritual eyesight.* {3BC 1135.4}

When perplexities arise, as they are sure to do, draw near to God, and he will draw near to you; and then when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for you. Decide that there is a great work to be done, and that no man's influence or opposition shall divert you from the plain path of duty. Then you can say, with Nehemiah, "Remember me, O my God, for good." {RH, May 9, 1899 par. 14}

Even though you may not feel able to speak a word to those who are working on wrong principles, *leave them. Your withdrawal and silence* may do more than words. Nehemiah *refused to associate with those who were untrue to principle*, and he would not permit his workmen to associate with them. The love and fear of God were his safeguard. He lived and worked as in view of the unseen world. And David said, "I have set the Lord always before me." {RH, May 9, 1899 par. 18}

Before the day of fasting ended, the people still further manifested their determination to return unto the Lord. With one accord, all pledged themselves to cease the desecration of the Sabbath. Nehemiah did not at this time, as at a later date, exercise his authority to prevent heathen traders from coming into Jerusalem on the Sabbath, for the sale of provisions and other articles; **but to save the people from yielding to temptation**, he engaged them, by a solemn covenant, not to transgress the Sabbath law by purchasing of those venders, hoping that this would discourage them, and put an end to their traffic. {ST, January 10, 1884 par. 17}

In childhood, youth, and manhood, Jesus studied the Scriptures. As a little child He was daily at His mother's knee ***taught from the scrolls of the prophets***. In His youth the early morning and the evening twilight often found Him alone on the mountainside or among the trees of the forest, spending a quiet hour in prayer and the study of God's word. During His ministry His intimate acquaintance with the Scriptures testifies to His diligence in their study. And since He gained knowledge as we may gain it, His wonderful power, both mental and spiritual, is a testimony to the value of the Bible as a means of education. {Ed 185.1}

But Jesus asked questions about the scriptures that pointed to his first appearing, that flashed light into the minds of those who were willing to receive the truth. Before he had come to the earth, ***he had given these prophecies*** to his servants who had written them down, and now as he studied the Bible, the Holy Spirit brought these things to his mind, and showed him the great work that he was to do in the earth. As he grew in knowledge, he imparted knowledge to others. {YI, November 28, 1895 par. 4}

Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel in regard to their time, He said, "Whoso readeth, let him understand." Matt. 24:15. After His resurrection He explained to the disciples in "all the prophets" "the things concerning Himself." Luke 24:27. "The Spirit of Christ which was in them" "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11. {DA 234.1}

It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to **Daniel**. It was Gabriel, "His angel," whom Christ sent to open the future to the beloved John; and a blessing is pronounced on those who read and ***hear the words of the prophecy***, and keep the things written therein. Rev. 1:3. {DA 234.2}

"The Lord God will do nothing, but He revealeth His secret unto His servants and prophets." While "the secret things belong unto the Lord our God," "those things which are revealed belong unto us and to our children forever." Amos 3:7; Deut. 29:29. God has given these things to us, and His blessing will attend the reverent, ***prayerful study of the prophetic scriptures***. {DA 234.3}

The prophecies are to be studied, and ***the life of Christ compared with the writings of the prophets***. He identifies Himself with the prophecies, stating over and over again, They wrote of Me; they testify of Me. The Bible is the only book giving a positive description of Christ Jesus; and if every human being would study it as his lesson book, and obey it, not a soul would be lost. {FE 382.2}

Jesus knew that He could do the scribes and Pharisees no good, unless they would empty themselves of self-importance. He chose new bottles for His new wine of doctrine, and made fishermen and unlearned believers the heralds of His truth to the world. And yet, though His doctrine seemed new to the people, *it was in fact not a new doctrine*, but the revelation of the significance of that which had been taught from the beginning. *It was His design that His disciples should take the plain, unadulterated truth for the guide of their life.* They were not to add to His words, or give a forced meaning to His utterances. *They were not to put a mystical interpretation upon the plain teaching of the Scriptures, and draw from theological stores to build up some man-made theory. It was through putting a mystical meaning upon the plain words of God, that sacred and vital truths were made of little significance, while the theories of men were made prominent. It was in this way that men were led to teach for doctrines the commandments of men, and that they rejected the commandment of God, that they might keep their own tradition.* (RH June 2, 1896). {RH, June 2, 1896 par. 7}{5BC 1089.1}

1 Cor. 13:4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Col.3:14 And above all these things put on charity, which is the bond of perfectness.

Strong's greek 26:--*LOVE!*

Webster:--

char 'i-ty, *n.* [OFr. *charite*, from L. *caritas* (-*alis*), dearness, affection, high regard, from *carus*, dear.]

1. In a general sense, love, benevolence, goodwill, that disposition of heart which inclines men to think favorably of their fellow men, and to do them good. In a theological sense, it includes supreme love for God, and universal goodwill to men.

2. In a more particular sense, love, kindness, affection, tenderness, springing from natural relations; as, the *charities* of father, son, and brother.

The history of Achan teaches the solemn lesson that for one man's sin the displeasure of God will rest upon a people or a nation *till the transgression is searched out and punished.* Sin is corrupting in its nature. One man infected with its deadly leprosy may communicate the taint to thousands. Those who occupy responsible positions as guardians of the people are false to their trust if they do not faithfully search out and reprove sin. Many dare not condemn iniquity, lest they shall thereby sacrifice position or popularity. And *by some it is considered uncharitable to rebuke sin.* The servant of God should never allow his own spirit to be mingled with the reproof which he is required to give; but he is under the most solemn obligation to present the Word of God, without fear or favor. He must call sin by its right name. Those who by their carelessness or indifference permit God's name to be dishonored by His professed people, are numbered with the transgressor,-- registered in the record of heaven as partakers in their evil deeds.... {2BC 996.6}

The spirit of hatred against reproof is steadily increasing. *It is considered uncharitable to deal*

plainly and faithfully with the erring. Sin is glossed over, and thus blindness has come upon souls until it is impossible for them to discriminate between right and wrong, between sin and holiness. Many have closed their ears to reproof, and hardened their hearts against every influence which would set their sins before them. {ST, April 21, 1881 par. 23}

Many professed Christians look upon men who do not reprove and condemn wrong, as men of piety and Christians indeed, while they think that those who stand boldly in defense of the right, and will not yield their integrity to unconsecrated influences, lack piety and a Christian spirit. {3T 302.1}

Those who excuse these wrongs have been thought by the people *to be very amiable and lovely in disposition*, simply because they shunned to discharge a plain Scriptural duty. The task was not agreeable to their *feelings*: therefore they avoided it. {3T 266.0}

There are *many* who neglect the work of personal and private intercourse with families and individuals. Many leave their fields of labor with much neglected that should have been done. *They have not reproved the injurious and evil habits of the people, nor showed the positive necessity of clearing the life from everything condemned by the word of God. The fear of giving offense, of losing the friendship of men, often causes the minister to lower the standard to the people, instead of bringing the people up to the standard. Plain dealing with errors at the right time will prevent a vast amount of evil*, and will be the means of saving souls from destruction. {RH, April 24, 1888 par. 8}

If this work is neglected by one, it has to be done by some other under more unfavorable circumstances; for those who are in error think the faithful reprovor is exacting and uncharitable by comparing him to the first laborer. Oh, how important it is that every one should be faithful to his God-given trust! It is not enough to be simply a minister in the desk. You must reprove, rebuke, exhort, give full proof of your ministry, ever showing your disapproval of iniquity and your sorrow for sin. But all efforts must be made in the spirit of meekness, of long suffering love and untiring patience. Nothing will be gained by manifesting impatience or unholy anger. You must cherish the spirit of the meek and lowly Jesus. If there seems to be but little good resulting from your work, you are not to be discouraged. It will work for your good; for the long-suffering will make you patient, and give you an experience in trusting God in dark hours. Keep working, be discreet, be discerning when to speak and when to be silent; watch for souls as they who must give an account--watch for the devices of Satan, lest you be beguiled from doing the disagreeable duty. Difficulties must not dishearten or intimidate you. With strong faith, with well-balanced minds, with intrepid purpose, meet the difficulties and overcome them. Do the work of an evangelist; and that is to water the seed already sown. {RH, April 24, 1888 par. 9}

The school faculty held private consultations to consider what was best to be done. There was a voice in these counsels that tried to counterwork the plans introduced to keep discipline and order. By this sympathizing voice indiscreet words were dropped to the students in reference to the matters under consideration in the council. These things were caught up by the students. They thought that such a teacher was all right; that she was a clever teacher. She would have sympathy for the wrongdoer. Thus the hands of those carrying a heavy load were not strengthened, but

weakened. *The efforts made to repress evil were looked upon as harsh and uncharitable.* "Young folks must have their jolly times," was repeated, with other insipid speeches. A word dropped here and a word there left its baneful impression; and the wrong-doers knew that there were those in the school who did not think that their course of deception and falsehood was a great sin. But to continually take up the cause of the wrongdoer, making of no account his departure from righteousness and truth and steadfast integrity, is a grievous sin against God. {FE 454.2}

Note: I stand on solid ground!

The Wesleys encountered similar accusations from the ease-loving, godless ministers who were constantly intercepting their labors, and seeking to destroy their influence. *They were pronounced uncharitable, and accused of pride and vanity, because they did not pay homage to the popular teachers of their time. They were accused of skepticism, of disorderly practices, and of contempt of authority.* John Wesley fearlessly threw back these charges upon those who framed them, showing that they themselves were responsible for the very evils of which they accused the Methodists. In a similar manner may the charges against Adventism be refuted. {4SP 219.1}

The great controversy between truth and error has been carried forward from century to century since the fall of man. God and angels, and those united with them, have been inviting, urging men to repentance and holiness and Heaven; while Satan and his angels, and men inspired by them, have been opposing every effort to benefit and save the fallen race. Wm. Miller was disturbing Satan's kingdom, and the arch-enemy sought not only to counteract the effect of the message, but to destroy the messenger himself. As Father Miller made a practical application of Scripture truth to the hearts of his hearers, *the rage of professed Christians* was kindled against him, even as the anger of the Jews was excited against Christ and his apostles. *Church-members stirred up the baser classes,* and upon several occasions enemies plotted to take his life as he should leave the place of meeting. But holy angels were in the throng, and one of these, in the form of a man, took the arm of this servant of the Lord, and led him in safety from the angry mob. His work was not yet done, and Satan and his emissaries were disappointed in their purpose. {4SP 219.2}

Comparing his own expectations as to the effect of his preaching with the manner in which it had been received by the religious world, Wm. Miller said: "It is true, but not wonderful, when we become acquainted with the state and corruption of the present age, . . . that I have met with great *opposition from the pulpit and professed religious press;* and I have been instrumental, through the preaching of the Advent doctrine, of *making it quite manifest that not a few of our theological teachers are infidels in disguise.* I cannot for a moment believe that denying the resurrection of the body, or the return of Christ to this earth, or a judgment day yet future, is any the less infidelity now than it was in the days of infidel France; and yet who does not know that these things are as common as pulpits and presses are? And which of these questions are not publicly denied in our pulpits, and by the writers and editors of the public papers? {4SP 220.1}

Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day

Adventists. The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, "Behold the Lamb of God, which taketh away the sin of the world." [JOHN 1:29.] {GW 148.1}

The light given me has been very forcible that many would go out from us, giving heed to seducing spirits and doctrines of devils. The Lord desires that every soul who claims to believe the truth shall have an intelligent knowledge of what is truth. False prophets will arise and will deceive many. Everything is to be shaken that can be shaken. Then does it not become everyone to understand the reasons for our faith? In place of having so many sermons, there should be a more close searching of the Word of God, opening the Scriptures text by text, and searching for the strong evidences that sustain the fundamental doctrines that have brought us where we now are, upon the platform of eternal truth. {Ev 363.3}

My soul is made very sad to see how quickly some who have had light and truth will accept the deceptions of Satan, and be charmed with a spurious holiness. When men turn away from the landmarks the Lord has established that we may understand our position as marked out in *prophecy*, they are going they know not whither.--Undated Manuscript 148. {Ev 364.1}

As a people we are called individually to be students of prophecy. {5T 708.2}

1. Bible.-- "Our heavenly Father, in giving His Word, did not overlook the children. In all that men have written, where can be found anything that has such a hold upon the heart, anything so well adapted to awaken the interest of the little ones, as the stories of the Bible? In these simple stories may be made plain the great principles of the law of God."--Ed., p. 185. {PH124 10.2}

"The Old Testament no less than the New should receive attention. . . . *The book of Revelation, in connection with the book of Daniel, especially demands study.* Let every God-fearing teacher consider how most clearly to comprehend and to present the gospel that our Saviour came in person to make known to His servant John." --Ed., p. 191. {PH124 11.4}

"Do not think the Bible will become a tiresome book to the children. Under a wise instructor the work will become more and more desirable. It will be to them as the bread of life, and will never grow old."--MS., Dec. 15, 1897. {PH124 11.5}

2. Nature.--"While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance."--Sp. Test., p. 58. {PH124 11.6}

"Day by day He [Jesus] gained knowledge from the great library of animate and inanimate nature. . . . *He studied the lessons which His own hand had written in earth and sea and sky.* The parables by which, during His ministry, He loved to teach His lessons of truth, show how open His spirit was to the influences of nature, and how, in His youth, He had delighted to gather the spiritual teaching from the surroundings of His daily life. To Jesus the significance of the Word and the works of God unfolded gradually, as He was seeking to understand the reason of things. . . . Every child may gain knowledge as Jesus did, from the works of nature and the pages of God's Holy Word."--Sp. Test., pp. 158, 159. {PH124 11.7}

The message To Present.--Our lesson for the present time is, How may we most clearly

comprehend and present the *gospel* that Jesus came in person to present to John on the Isle of Patmos,-- **the gospel that is termed "the revelation of Jesus Christ"**? We are to present to our people a clear explanation of Revelation. CW 28-32.

Prophecies Already Made Plain.--The Lord wants all to understand His providential dealings now, just now, in the time in which we live. *There must be no* long discussions, *presenting new theories in regard to the prophecies which God has already made plain.* Now the great work from which the mind should not be diverted is the consideration of our personal safety in the sight of God. Are our feet on the rock of ages? Are we hiding ourselves in our only refuge? The storm is coming, relentless in its fury. Are we prepared to meet it? Are we one with Christ as He is one with the Father? Are we heirs of God and joint heirs with Christ? Are we working in copartnership with Christ?--Manuscript 32a, 1896. {Ev 199.1}

Yet convincing as was this evidence of the certainty of the believers' hope, there was another still more convincing in the witness of prophecy, through which the faith of all might be confirmed and securely anchored. "We have also," Peter declared, "a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." {AA 534.3}

While exalting the "sure word of prophecy" as a safe guide in times of peril, the apostle solemnly warned the church against the torch of false prophecy, which would be uplifted by "false teachers," who would privily bring in "damnable heresies, even denying the Lord." *These false teachers, arising in the church and accounted true by many of their brethren in the faith,* the apostle compared to "wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." "The latter end is worse with them," he declared, "than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." {AA 535.1}

Looking down through the ages to the close of time, Peter was inspired to outline conditions that would exist in the world just prior to the second coming of Christ. "There shall come in the last days scoffers," he wrote, "walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But "when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thessalonians 5:3. Not all, however, would be ensnared by the enemy's devices. As the end of all things earthly should approach, there would be faithful ones able to discern the signs of the times. While a large number of professing believers would deny their faith by their works, there would be a remnant who would endure to the end. {AA 535.2}

We must have a better and deeper teaching than man can give us. There must be a deep conviction in our own souls that forms and ceremonies are as nothing without Christ. He is the Alpha and Omega. *Truth is the only panoply for the covering of any soul.* Our convictions need daily to be reinforced by humble, sincere prayer and reading of the word. While we each have an individuality, while we each should hold our convictions firmly, we must hold them as God's truth

and in the strength which God imparts. If we do not, they will be wrung from our grasp. We need to be self-reliant; it is the duty of all to respect self; but we are to remember that we are God's property, that we are bought with a price, body, soul, and spirit. We must guard the living machinery, and keep it in the very best condition, that we may glorify God. It is to be daily oiled by his grace, to run at his touch, without friction. To trust in ourselves, to become boastful as if we had created and redeemed ourselves, is to dishonor God. Human wisdom, aside from God, will prove itself to be foolishness, and will bring confusion and perplexity. We need to have on the whole armor of God. The holy influence of a Saviour's loving protection is our sure defense. There is but One who can prove a safeguard against the schemes of Satan. {1888 1626.2}

Mark this point with care: Those who receive the *pure mark of truth*, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those "that sigh and cry for all the abominations that be done" in the church. Their love for purity and the honor of God is such, and they have so clear view of the exceeding sinfulness of sin, that they are represented as being in agony, even sighing and crying. Read the ninth chapter of Ezekiel. {3T 267.0}

This is the danger to which the church is now exposed--that the inventions of finite men shall mark out the precise way for the Holy Spirit to come. Though they would not care to acknowledge it, some have already done this. And because the Spirit is to come, not to praise men or to build up their erroneous theories, but to reprove the world of sin, and of righteousness, and of judgment, many turn away from it. They are not willing to be deprived of the garments of their own self-righteousness. They are not willing to exchange their own righteousness, which is unrighteousness, *for the righteousness of Christ, which is pure, unadulterated truth*. The Holy Spirit flatters no man, neither does it work according to the devising of any man. Finite, sinful men are not to work the Holy Spirit. When it shall come as a reprover, through any human agent whom God shall choose, it is man's place to hear and obey its voice. {TM 64.3}

The righteousness of Christ is not a cloak to cover unconfessed and *unforsaken* sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven. DA 555.6