

Acts 4:12 Neither is there salvation in any other: for there is *none other name under heaven given among men, whereby we must be saved*. Phil. 2:9 Wherefore God also hath highly exalted him, and *given him a name which is above every name*: 10 *That at the name of Jesus every knee should bow*, of things in heaven, and things in earth, and things under the earth; 11 And that *every tongue should confess that Jesus Christ is Lord*, to the glory of God the Father.

Ps. 22:29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and *none can keep alive his own soul*.

Ezekiel 14:12 The word of the LORD came again to me, saying, 13 Son of man, *when the land sinneth against me* by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: 14 *Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness*, saith the Lord GOD. . . . 20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

Note: Here is where the blasphemous error of collective righteousness, corporate salvation raises its ugly theology. That the righteousness of the better makes up for those who lack—evened out among the professed people. So that those who are deficient attain to what they put forth no effort. As those in a corporation are all partakers of its gain, NOT SO.

Ps. 49:7 None of them can by any means *redeem* his brother, nor give to God a *ransom* for him:

Ezekiel 13:22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, *by promising him life*: 23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the LORD.

Pro. 24:24 He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:

Mal. 2:17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? *When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them*; or, Where is the God of judgment?

Note: A phrase appears in EG White “God’s denominated people,” etc. One use

is for ancient Israel God's denominated people, the other is modern for Seventh Day Adventists, and simply means God's named people. But there is an error that God has never had a non-denominated people. Genesis 6 Son's of God, **Jethro Moses father inlaw**, those in Hebrews 11 these are non-denominated as one will find in other portions of scripture. 1Cor. 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, ***with all that in every place call upon the name of Jesus Christ*** our Lord, ***both theirs and ours:***

We are not saved as a sect; no denominational name has any virtue to bring us into favor with God. ***We are saved individually as believers in the Lord Jesus Christ.*** And "by grace are ye saved through faith; and that not of yourselves; it is the gift of God." We may have our names recorded on the books of the most spiritual of the churches, and yet we may not belong to Christ, and our names may not be written on the Lamb's book of life. Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." If we could reach heaven through our own merits and efforts, then Christ need not have come to the world, to endure suffering, reproach, and shame, to be subjected to humiliation, mockery, insult, and death. He made an infinite sacrifice, because it was the only way whereby man could be saved. ***Those who believe in Christ will reveal it in their life and character. By beholding Christ they will be changed into his image, and Christ will be represented to the world by his followers. If we are branches of the True Vine, precious clusters of rich fruit will appear in the life as the natural result. Practical faith in Christ will result in the doing of his words; the believer in Jesus will work the works of God. "We are laborers together with God." "Without me," says Christ, "ye can do nothing." In and through the grace of Christ we can do all things.*** RH February 10, 1891, par. 6

Religion is a personal matter. ***We are not saved by companies; we are not saved by having our names on the church books; we are not saved by numbers. The matter is, How is it with my soul? Have I made the surrender to God?*** Luke 10. Read the test made to Christ, "What shall I do to inherit eternal life?" Christ responds to the lawyer, "What is written in the law? how readest thou?" (Read the whole on this point.) Am I converted to God? Has His transforming power made me a new man? Am I kind? Have I the attributes of Christ, or the attributes of Satan? Am I polite to God whose property in souls I am responsible for? Am I kind? Am I patient? Am I tender? Do I have the love of Christ for the souls for whom He has died? {1SAT 178.2}

Again: it is written, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John

1:12, 13). Jesus declared, “Except a man be born again, he cannot see the kingdom of God” (John 3:3). “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (Verse 5). It is not a low standard that is placed before us, for we are to become the children of God. ***We are to be saved as individuals, and in the day of test and trial we shall be able to discern between him that serveth God and him that serveth Him not.*** We are saved as individual believers in the Lord Jesus Christ. FW 101.2

Salt must be mingled with the substance to which it is added; it must penetrate and infuse in order to preserve. ***So it is through personal contact and association that men are reached by the saving power of the gospel. They are not saved in masses, but as individuals.*** Personal influence is a power. We must come close to those whom we desire to benefit.—*Mount of Blessing*, p. 59. (1896). Ev 460.2 MB 36.1

Testing times come to all. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The five wise virgins could not impart their character to the five foolish virgins. ***Character must be formed by us as individuals. It cannot be transferred to another, even if the possessor were willing to make the sacrifice.*** There is much we can do for each other while mercy still lingers. ***We can represent the character of Christ.*** We can give faithful warnings to the erring. We can reprove, rebuke, with all long-suffering and doctrine, bringing the doctrines of Holy Writ home to the heart. We can give heartfelt sympathy. We can pray with and for one another. By living a circumspect life, by maintaining a holy conversation, we may give an example of what a Christian should be; ***but no person can give to another his own mold of character. Let us duly consider the fact that we are to be saved, not as companies, but as individuals. We shall be judged according to the character we have formed.*** It is perilous to neglect to prepare the soul for eternity, and to put off making our peace with God until upon a dying bed. It is by the daily transactions of life, by the spirit we manifest, that we determine our eternal destiny. He who is faithful in that which is least, is faithful also in much. If we have made Christ our pattern, if we have walked and worked as he has given us an example in his own life, we shall be able to meet the solemn surprises that will come upon us in our experience, and say from our heart, “Not my will, but thine, be done.” RH September 17, 1895, par. 10

Religion is a personal matter. ***We are not to be saved as churches, but as individuals*** who have appropriated the merits of Christ. The question each one should ask is: “Is it well with my soul? Has the transforming grace of Christ renewed my heart? Have I a kind, tender, compassionate spirit? Am I like Him

who, though he was rich, yet for my sake became poor, that I through His poverty might be made rich? What sacrifice have I made for Him who died for me?" ST July 25, 1892, par. 12

*We are to be doers of Christ's words, and not hearers only. **Having our names registered in the church books will not save us. We are to be saved as individual members of Christ's body. We are to be individual workers with Christ** in the great plan of salvation, and partakers at last with him in his glory. We are not to follow the customs and traditions of men; for they are far from the ways of God. We are ever to seek first the kingdom of God and his righteousness. YI June 28, 1894, par. 10*

***Individually you carry** with you a personal value of more worth than worlds can buy. "What shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" [Mark 8:36, 37.] Nothing upon earth is of sufficient value to compute with the value of the human soul. Sin is a mortal disease. The wages of sin is death, the gift of God in the saving of the human soul is eternal life. **We have as individuals a soul to save or a soul to lose.** If the soul perishes through unbelief, it were better had that soul never have been born. Will you have Jesus Christ as your Saviour? He has given His life and made every provision that you shall not perish if you believe in Him. 8LtMs, Lt 2, 1893, par. 10*

*We are not saved as a sect; **no denominational name has any virtue to bring us into favor with God.** We are saved individually as believers in the Lord Jesus Christ. RH February 10, 1891, par. 6*

*Profession alone is nothing. Names are registered upon the church-books upon earth, but not in the book of life. 1T504.2*

*Not all the names registered in the church books are registered in the Lamb's book of life. 5T278.2*

*It is the character, not the placing of our names on the church books, that makes us Christians. UL 28.5*

*A mere profession of godliness, a name registered on the church-books, does not constitute one a child of God. {RH, February 13, 1894 par. 6}*

*Their names may be enrolled on the church books, but they are not members of his body. {RH, September 18, 1900 par. 13}*

*The fact that our names are on the church books will not secure for us an entrance into the kingdom of heaven. {RH, April 22, 1909 par. 11}*

*We are to be saved as individuals, and in the day of test and trial we shall be able*

*to discern between him that serveth God and him that serveth Him not.* We are saved as individual believers in the Lord Jesus Christ. MB 36.1

## The Third Angels Message

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"The whole advent host once believed that publishing the visions of Daniel and John on the chart, from which the swift messengers lectured in 1842 and 1843, was a fulfillment of this prophecy (Hab.2:2); and the unbelief of those who doubt now, does not prove that we were all mistaken then. The passing of the time, and the perpetual backsliding and unbelief of Adventists has not changed this truth of God into a lie; but it remains truth still.

You who participated in this first angel's message, and felt its power and glory, and saw its effects on the people, just go back with me to the camp-meetings, conferences, and other meetings where the time, 1843, was proclaimed from the chart. With what solemnity, zeal and holy confidence the servants of the Lord proclaimed the time. And O, how their words fell upon the people, melting the hardest sinner's heart; for God was with them, and his Spirit attended the solemn message. ***The most spiritual and devoted in all the churches caught the flame and many who had been trained to worship their church and their minister, here learned to "fear God" alone, and "give glory to him."*** This message weaned us from this world, and led us to the feet of Jesus, to seek forgiveness of all our sins, and a free and full salvation through the blood of Christ. Dear Brethren, Was this message "from heaven or from men?" I know your answer—"from heaven," Amen.

We then "tasted of the good word of God, and the powers of the world to come," and we can not, will not, dare not give it up, and call it a "mistake," the "work of man," "mesmerism," and "of the Devil," as many have done, and have fallen away. "It is impossible" "to renew" such "to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." See Heb.6:4-6."

Jer. 7:3 Thus saith the LORD of hosts, the God of Israel, ***Amend your ways and your doings,*** and I will cause you to dwell in this place. 4 ***Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.*** 5 For ***if ye thoroughly amend your ways and your doings; if ye*** thoroughly execute judgment between a man and his neighbour; 6 ***If ye*** oppress not the stranger, the fatherless, and the widow, and ***shed not innocent blood*** in this place, neither walk after other gods to your hurt: 7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

The expression "Church of God" does not refer to denominational names or lines. From the days of Christ, until the present, there has been a true church. Its members have often been scattered as far as human eye could discern, ***but on the***

*record books of heaven they have been recognized as a single company.* SDP 253.2

***The characteristic which marks the true church is adherence to the commandments of the God of heaven.*** Wherever a people has been true Margin to these, God has honored them with his presence. Moreover, to each denomination which has arisen, there have been offered the same opportunities which were offered to the four succeeding nations as they arose; that is, the privilege of walking in all the light, and by that very act becoming an everlasting company. As truth was rejected by the nations and they fell, so truth has been rejected by one denomination after another, and they have fallen, another people taking the vacant place. This succession will be kept up until a remnant people who will keep the commandments of God and the faith of Jesus will be made up. They will enter the eternal city to reign with Christ. It is this struggle which was revealed to Daniel in the latter part of his last vision. The history of Rome becomes the history of religious controversy, and the struggle between truth and error is greater than ever before. SDP 253.3

Truth is not what I *believe*. Truth is not even what I *know*. Truth is *fact*. I may not believe it. I may not know it. That does not change it. It is there nevertheless, waiting to be discovered and believed.

Truth does not depend on the unsettled and changing opinions of men. It was truth before it was believed. It remains truth, whether it is believed or not. Reason does not originate or create it. It merely discovers it. Consequently, reason is not a source. Truth goes back beyond reason.

Others would have us believe that the *church* is the source of authority, particularly in matters of theology. They are wrong. The church is the *product* of truth. It does not *originate* it. It came into being by accepting divine revelation. It is not the source of that revelation. Truth goes beyond the church, is antecedent to it. *When A Man Dies* CB Haynes 20. 2,3-21.1.

### **Class Questions on Lesson XIX., With Answers**

1. Are Seventh-day Baptists included in the 144,000? If so, then what will be done with the 7,000,000 Sabbath-keepers in China as reported lately in the REVIEW, and many in other portions of the world, who are keeping the Sabbath?

ANS. The question is not properly put. We cannot tell now who will be included in the 144,000, when that number is developed. In regard to the 7,000,000 in China, there is considerable doubt hanging over that matter, and we wait for more definite information before accepting the report. Should it be asked, (which would be the proper way of putting the question), will the Seventh-day Baptists be included in

the 144,000, we answer that before the end we understand that the religious world will be divided into just two classes, those who keep the Sabbath, and those who oppose it; and we believe that all the Sabbath-keepers of whatever name, or perhaps having dropped all distinctive names, will compose that number. *The Biblical Institute*, Uriah Smith & James White, pg 240.3.

The gospel ***deals with individuals***. ***Every human being has a soul to save or to lose***. Each has an individuality separate and distinct from all others. Each must be convicted for himself, converted for himself. He must receive the truth, repent, believe, and ***obey for himself***. He must ***exercise his will*** for himself. No one can do this work by proxy. No one can submerge his individuality in another's. Each must surrender to God ***by his own act*** and the mystery of godliness.—Manuscript 28, 1898. 2MCP 423.2

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. GC 488.2

We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. ***The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another***. Though all nations are to pass in judgment before God, ***yet He will examine the case of each individual*** with as close and searching scrutiny ***as if there were not another being upon the earth***. Everyone must be tested and found without spot or wrinkle or any

such thing. GC 489.3

### RighteousCharacter

When the cases of all come up before the God of heaven for decision, He will ask each one the question, “What have you done to my only begotten Son?” **What will those who have refused to accept the truth answer?** They will be obliged to say, **“We hated Jesus,** and cast Him out. We cried, Crucify Him, crucify Him. **We chose** Barabbas instead of Christ.” If those to whom the light of heaven **is presented, reject it, they reject Christ. They reject** the only provision whereby they may be cleansed from pollution. They crucify to themselves the Son of God afresh, and put Him to an open shame. To them it will be said, “Depart from me; I never knew you.” God will assuredly avenge the death of His Son. 12LtMs, Ms 40, 1897, par. 51

Every unjust act is a violation of the golden rule—**done to Christ Himself in the person of His saints.** Every attempt to take advantage of the ignorance or misfortune **of another is registered as fraud in the ledger of heaven.** Just to the extent that a man would gain advantage for himself at the disadvantage of another, will his soul become insensible to the influence of the Spirit of God. SS 337.5

Now Christ had spoken to Saul with his own voice: “Saul, Saul, why persecutest thou me?” And the question, “Who art thou, Lord?” was answered by the same voice, “I am Jesus, whom thou persecutest.” **Here Christ identifies himself with his suffering people.** Saul, in persecuting the followers of Jesus, had struck directly against the Lord of Heaven. Jesus declares that in afflicting his brethren upon earth, Saul had struck against their Head and Representative in Heaven. **In falsely accusing and testifying against them, he had falsely accused and testified against the Saviour of the world. Here it is plainly seen that Christ suffers in the person of his saints.** LP 25.1

“Spiritually,” this power “is called Sodom.” What was the characteristic sin of Sodom? — *Licentiousness*. Did France have this character? — She did; *fornication* was established *by law* during the period spoken of. “Spiritually,” the place was “where our Lord was crucified.” Was this true in France? — It was, in more senses than one. A plot was laid in France to destroy all the pious Huguenots; and in one night (Aug. 24, 25, 1572) *fifty thousand* of them were murdered in cold blood, and the streets of Paris literally ran with blood. Thus our Lord was “spiritually crucified” **in his members.** Again, the watchword and motto of the French infidels was, **“CRUSH THE WRETCH,” meaning Christ.** Thus it may be truly said, “where our Lord was crucified.” The very spirit of the “bottomless pit” was poured out in that wicked nation. DAR 501.1; 4SP 191.1.

John 15:18 If the world hate you, ye know that it hated me before it hated you. 1John 3:13 Marvel not, my brethren, if the world hate you. Matt. 5:10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 11:12 . . . the kingdom of heaven suffereth violence, and the violent take it by force. Luke 6:22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

Testing times come to all. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The *five wise virgins could not impart their character* to the five foolish virgins. **Character must be formed by us as individuals. It cannot be transferred to another, even if the possessor were willing to make the sacrifice.** There is much we can do for each other while mercy still lingers. **We can represent the character of Christ.** *We can give* faithful warnings to the erring. *We can reprove*, rebuke, with all long-suffering and doctrine, bringing the doctrines of Holy Writ home to the heart. *We can give* heartfelt sympathy. *We can pray* with and for one another. By living a circumspect life, by maintaining a holy conversation, we may give an example of what a Christian should be; **but no person can give to another his own mold of character.** **Let us duly consider the fact that we are to be saved, not as companies, but as individuals. We shall be judged according to the character we have formed.** *It is* perilous to neglect to prepare the soul for eternity, and to put off making our peace with God until upon a dying bed. *It is* by the daily transactions of life, by the spirit we manifest, that we determine our eternal destiny. He who is faithful in that which is least, is faithful also in much. **If we have made Christ our pattern,** if we have walked and worked **as he has given us an example** in his own life, **we shall be able to meet the solemn surprises** that will come upon us in our experience, and say from our heart, "Not my will, but thine, be done." RH September 17, 1895, par. 10

[TheBrideAndSaints.](#) [Wheat/Tares.](#) [IsTheFieldChurchOrWorld.](#)

### ***Jesus or satan Nothing Else.***

Matt. 12:30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

The trouble arises from a misapprehension of the part Christ acts as our substitute. The idea seems to be generally entertained that Christ in his own person

suffered all the punishment, that is, the bodily agony, due to the sins of all the saved, which they would themselves have endured had they been lost. This leaves those who believe in eternal misery to grapple with an insurmountable problem; and it leads to the most ultra Calvinism. The truth seems to be that Christ appeared before the law as an innocent victim to meet in behalf of others the sentence, "The soul that sinneth it shall die," The offering was voluntary, and therefore involved no injustice; it was from one of so exalted a position that God could accept it; and it was of such infinite value that the law could honorably relax its claims from all those who would accept of it, even if all the world should do so; for he was the Creator of the world and all therein. Col.1:16. But we have seen from the type that the removal of sin from the penitent did not cancel the sin itself, but only transferred it to some other party who was then held in place of the sinner. The forgiveness was relative, not absolute; that is, as related to the sinner, it was forgiven, but the sin itself was considered still in existence, to be disposed of in some other way. Christ has done for us in fact what the ancient offering did for the sinner in figure; that is, he has provided a means through which sin with its guilt may be re- moved from us and transferred to some other party. Thus we can be saved; but sin must meet its just desert in some other quarter. LUJ 269.1

Let us now consider where this desert, in the case of the sinner, would naturally fall. Sin did not have its origin with mankind. They were not the original agents of this evil, but were seduced and led away under the power of temptation by another. And this we apprehend to be a fact which puts a great difference between the moral standing of men and that of Satan and his angels. With the one, sin had its origin; and an outbreak so un- provoked and causeless could have no forgiveness. It would not be safe to reinstate to favor those with whom such a course could originate. But with the other, with men, sin was an evil into which they were led by another party; hence their wrong could be condoned, and provision be made for their restoration. LUJ 269.2

The practice of sin may therefore be represented as a partnership business. Satan is the senior partner, the sinner the junior. The latter, having been seduced into that position, is allowed, under certain conditions, to leave the company and step out from under the obligations of the firm. Upon whom will these responsibilities then fall?—Upon the only remaining member of the firm, of course, the instigator of the whole evil business, the senior partner, Satan. If the sinner chooses to maintain the partnership in that illegitimate business, he can do so, and receive in his own person at last the punishment of his deeds. But it is in his power, if he so desires, to change his present relation to that commerce of hell, unite himself to Christ, and leave his former business with him who is the head of the firm, and primarily responsible for it all. LUJ 270.1

And this is what the Scriptural doctrine of the scapegoat teaches us will be done. The sinner goes free, and Satan receives the sins he has incited the sinner to commit, back upon his own head, to answer therefore in the settlement which he at

last must meet. LUJ 270.2

Ps. 62:1 Truly my soul waiteth upon God: *from him cometh my salvation.* Isa.  
25:9 . . Lo, this is our God;  
we have waited for him, and *he will save us:* . .