

The Covenant To Save Us.

In the councils of heaven before the creation of the world, when it was planned that man should people the earth, there arose the question, *What if man should sin*, as Satan has sinned? Christ answered this question. The infinite Son of God pledged Himself that *if man should sin*, He would give Himself, His life, as a ransom for the fallen race, taking upon Himself the transgression of humanity. The Innocent would bear the sins of the guilty, and stand before God to make intercession in behalf of the transgressor. {2SAT 229.4}

In the *councils of heaven*, before the world was created, the *Father and the Son covenanted together* that *if man proved disloyal* to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon him (MS 145, 1897). {6BC 1070.4}

IN the preceding general view of the subject, many points have been, of necessity, simply alluded to, which deserve, and will well repay, more special study. To Christ, as a sacrifice, and the methods by which the great fact was kept before the world for four thousand years, that provision had been made for the expiation of sin by the shedding of blood, - provision which alone meets the craving of the human heart, - the reader's attention will now be specially invited. By David (Psalm 89:3), God says, "I have made a covenant with my chosen." This must refer to Christ; for it is connected with a promise that can be fulfilled only in Christ. Luke 1:32, 33. In "the counsel of peace" between the Father and the Son, by which the plan of redemption was conceived and established (Zechariah 6:13), God entered into a solemn covenant with his Son to give him all who would accept his sacrifice. John 6:39, 40. This is the covenant of grace, "the everlasting covenant," ratified by the blood of Christ, and called a "new covenant," when it was thus completed and confirmed among men, by the death of Christ upon the cross. A covenant subsidiary to this, made with Israel at Sinai, was called the "first," or "old," covenant, not because, depending only on the blood of beasts, it could be, and was, ratified and made complete in itself, as recorded in Exodus 24:8; Hebrews 9:17-20, before the other, which involved the real sacrifice for the world, was ratified. The latter could not be said to be completed before Christ, the testator, had sealed it with his own blood on Calvary. Hebrews 9:16, 17. LUJ 47.1

Christ's blood was the blood of the everlasting covenant. God's faithfulness to this covenant, brought Christ from the dead. "Now the God of peace, that brought again from the dead, our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, *make you perfect in every good work to do his will*, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever, Amen." Hebrews 13:20, 21. This covenant,

“confirmed of God in Christ,” included all the divine, spiritual promises to the children of men. Adam was connected with it by the promise that the seed of the woman should bruise the serpent’s head. Noah was connected with it, as the second head of the human family, being alone in his generation, found righteous in the earth. Abraham was associated with it by the promise that in him should all the families of the earth be blessed. David was connected with it, by the assurance that his was the throne upon which his seed, Christ, should reign forever and ever. This is called “the sure mercies of David:” for thus saith the prophet: “Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.” Isaiah 55:3. And Paul in his discourse at Antioch (Acts 13:34) connects this, as he afterward wrote to the Hebrews, as already quoted, with the resurrection of Christ. These are his words: “And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.” LUJ 48.1

In this covenant, securing to Christ the “travail of his soul” (Isaiah 53:11), lies the predestination and foreordination of the Scriptures, so troublesome to many. It is simply the “election of grace,” not of any particular individuals, singled out and made sure of heaven, independent of their own wills, free choice, or mode of action, but only of those who are willing to receive Christ as their Saviour, and do his will. “But as many as received him, to them gave he power to become the sons of God.” John 1:12. Those whom the Father hath given him are the elect; and all are given to him, who make it their will to accept him; and of these he will lose none, but raise them up at the last day. John 6:39, 40. LUJ 49.1

When the plan of salvation had been formed, and Christ had elected to give his life for the redemption of men, he was then, already, in the intent and purpose of that plan, the offered victim, and is spoken of as the “Lamb slain” - “slain from the foundation of the world” (*kosmos*), or from the time when the redemptive economy was established. Revelation 13:8. It will be noticed that he is not said to have been slain *before* the foundation of the world, implying that the fall of man and redemption by the death of Christ, were events fixed and foreordained before the world was formed, and man created. This would place too powerful a weapon against the divine government, in the hands of the skeptic. LUJ 49.2

But the disbeliever asks with an air of expected victory, Did not God foreknow that man would sin? Was it not therefore a settled fact that he would sin? And did not God, therefore, when he made man with that certainty before him, become responsible for the entrance of sin into this world?—So it might look from that point of view, and with that method of reasoning. But as the LUJ 49.3

Scriptures do not so express it, it is not necessary to formulate it to such a conclusion. God made man, as he must make all intelligences who are to serve him, a free moral agent, that such service may not be mechanical and constrained, but voluntary and free. As such, he could obey or disobey; could maintain his

rectitude or fall into sin. His course was to be determined by his own choice. God did not force him to sin, nor did he intend that he should sin. On the other hand, he made every possible inducement (short of constraining his free will) to keep him in the path of obedience. Being free, of course God knew that he *might* sin; but this would be a very different thing from saying that he knew that he *would* sin. LUJ 50.1

And is not this as far as it is necessary to go? To God's omniscience, every possible course that Adam might take as a free spirit, with a free choice, and every possible contingency that might arise from his uncoerced action, was open and plain. So, also, every step necessary to meet that contingency would be provided for should it occur. But, it will be asked, does not Peter (1 Peter 1:20) say that Christ was foreordained to his work *before* the foundation of the world?—No; not “foreordained,” as in the common version, but *foreknown* (*prognomenou*). Christ could be foreknown, in God's plan, as a redeemer, to meet a possible contingency of that nature that might arise, without being foreordained to meet a known necessity already in existence. Man chose to sin; then that One foreknown in the counsels of eternity, to meet such a contingency should it arise, entered upon his work, and in the fulness of time was, as Peter says, manifested to the world. LUJ 50.2

This view of the subject does not restrict the attribute of God's foreknowledge, but greatly enhances it; it leaves man a free moral agent, as he was; and it leaves the skeptic without a case. Christ could, therefore, properly be spoken of only as slain *from* the foundation of the world, just as the Scriptures do speak of him; for it would be as manifestly inconsistent to speak of him as slain *before* the foundation of the world, before the course of man called for such a sacrifice, as it would have been to introduce a type of Christ in the garden of Eden, previous to the fall of man, before a redeemer had become a necessity. LUJ 51.1

Note: Those who claim that Covenant at Sinai was a marriage between God and the people He created need to see the glaring absurdity of their assertions conclusion, that the Father married the Son.

Luke 22:42 Saying, Father, if thou be willing, *remove this cup from me*: nevertheless not my will, but thine, be done. 43 And there appeared an angel unto him from heaven, strengthening him. 44 And *being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood* falling down to the ground.

Note: If this is not enough to cause you to change your character, to put forth effort then nothing else can! ***God has left nothing undone that he could do for us.*** Heb. 10:16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write

them; SufferedInHisSaints. InUs

The plan of redemption was entirely voluntary on the part of our Redeemer, and it is the purpose of Christ that all our benevolence should be freewill offerings. {3T 413.3}

But will those who have had light and truth reveal that they have not the spirit and love of Christ in the heart,—that they are not connected with the parent vine stock? Should they not rather, as the favored people of God, manifest to the world that they are one with Christ, as he is one with the Father? This every true worker with Christ will do, through the grace given him. As Christ was dependent upon his Father, so man is dependent upon Christ. “I can of mine own self do nothing,” he declared. *The work which I do* is all of my Father. The necessity is anticipated by him to whom I have access at all times. Had there been one deviation from the divine mind in the work of Christ, the plan of redemption would have proved a failure. So man can do nothing apart from Christ. When there is any deviation on our part from working in Christ's lines, a false mold is given to his work. Man is to live only for the accomplishment of the same work given the Son of God to do. He is honored in being a laborer together with God; and the Lord appreciates his workmanship. God has left nothing undone that he could do for us. He gave a perfect example of his character in the character of his Son; and it is the work of Christ's followers, as they behold the incomparable excellency of his life and character, to grow in his likeness. As they look unto Jesus and respond to his love, they will reflect the image of Christ. RH February 15, 1898, par. 12

“I can of mine own self do nothing,”

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

"Christ felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. *This agony He must not exert His divine power to escape.* As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression." {ST, January 15, 1902 par. 2}

Not without a struggle could Jesus listen in silence to the arch-deceiver. But the Son of God was not to prove His divinity to Satan, or to explain the reason of His humiliation. By conceding to the demands of the rebel, nothing for the good of

man or the glory of God would be gained. Had Christ complied with the suggestion of the enemy, Satan would still have said, Show me a sign that I may believe you to be the Son of God. Evidence would have been worthless to break the power of rebellion in his heart. *And Christ was not to exercise divine power for His own benefit.* He had come to bear trial as we must do, leaving us an example of faith and submission. Neither here nor at any subsequent time in His earthly life **did He work a miracle in His own behalf.** His wonderful works were all for the good of others. Though Jesus recognized Satan from the beginning, He was not provoked to enter into controversy with him. Strengthened with the memory of the voice from heaven, He rested in His Father's love. He would not parley with temptation. {DA 119.3}

Jesus revealed *no qualities, and exercised no powers, that men may not have* through faith in Him. His perfect humanity is that which all His followers may possess, ***if they will be in subjection*** to God as He was. {DA 664.4}

Had Jesus yielded for a moment, had *He changed His course* in the least particular to *save Himself*, Satan's agencies would have triumphed, and the world would have been lost. DA 486.1

The Son of God had taken upon Himself *man's nature*. He must do as man must do in like circumstances. Therefore ***He would not work a miracle to save Himself*** the pain and humiliation that man must endure when placed in a similar position. DA 729.2

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. ***He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.*** {DA 49.1}

I will try to answer this important question: ***As God He could not be tempted: but as a man He could be tempted, and that strongly, and could yield to the temptations.*** His human nature must pass through the same test and trial Adam and Eve passed through. ***His human nature was created; it did not even possess the angelic powers.*** It was human, identical with our own. He was passing over

the ground where Adam fell. He was now where, if He endured the test and trial in behalf of the fallen race, He would redeem Adam's disgraceful failure and fall, *in our own humanity*. 3SM 129.3

The Saviour could not see through the *portals* of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. *He feared that sin was so offensive to God that Their separation was to be eternal*. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's *wrath* upon Him as man's substitute, that made the cup He drank so bitter, and *broke the heart* of the Son of God. {DA 753:2}

Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses we shall remember that *Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss*. Then we shall cast our crowns at His feet, and raise the song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12. {DA 131.3}

I saw the beauty of Heaven. I heard the angels sing their rapturous songs; I heard them sing praise, honor, and glory, to Jesus. I could then realize something of the wondrous love of the Son of God. *He left all the glory, all the honor he had in Heaven, and was so interested for our salvation that he patiently and meekly bore every indignity and slight that man could heap upon him*. He was wounded, smitten, and bruised; he was stretched on Calvary's cross and suffered the most agonizing death to save us from death, that his blood might wash us and we be raised up to live with him in the mansions he is preparing for us, enjoy the light and glory of Heaven, and hear the angels sing, and sing with them. { 4bSG 10.3 }

The temptations to which Christ was subjected were a terrible reality. As a free agent He was placed on probation, with liberty to yield to Satan's temptations and work at cross-purposes with God. *If this were not so, if it had not been possible for Him to fall, He could not have been tempted in all points as the human family is tempted.* {3SM 131.3}

Isaiah. 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth:

he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Note: These truths were taught in the Sacrificial system which prefigured Christ. [The cross and its shadow,](#)

[FeastDays5. ImportanceOfSanctuary.](#)

Heb. 12:2 Looking unto Jesus the **author and finisher of our faith;** who for the joy that was set before him endured the cross, *despising the shame,* and is set down at the right hand of the throne of God.

When Christ left heaven to die for a lost world, *he left behind, for the time being, his immortality also.* but how could that be laid aside? That it was laid aside is sure, or he could not have died; but he did die, as a whole, as a divine being, as the Son of God, *not in body only, while the spirit, the divinity, lived right on; for then the world would have only a human Saviour, a human sacrifice for its sins;* but the prophet says that “his soul” was made “an offering for sin.” Isaiah 53:10. But how this could be done, is a question like a hundred other questions that might be asked concerning this heaven-devised transaction, the answers to which the finite mind could never grasp. The nature, though not the manner, of this marvelous event, Paul partially reveals in 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.” “The Word,” says John, “was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” John 1:14. Again we read: “But we see Jesus, who was made a little lower than the angels for the suffering of death” (Hebrews 2:9), that is, that he might suffer death. LUJ 23.2. Ps. 16:10

THUS the divine Son of God came into this world—born of a woman. The mystery of his glorious incarnation is among the wonders which the angels desire to look into. 1Pet.1:11,12. Here the skeptic grows facetious, and the ribald scoffer waxes merry over his innuendos concerning the miraculous conception and birth of the Son of Man. Could such overcome the vacuity of their minds long enough to bestow a serious and sensible thought upon the subject, they might be asked, on the hypothesis that a plan of redemption was to be devised, how they would propose to accomplish that purpose. *Given this condition to be met, that a divine being is to come into this world on the plane of humanity, taking upon himself the nature of man, how would they have this change effected? Could there be a member of the*

human family not born of a woman? Could a divine being become a man among men without being born into this plane of existence? And to this end, what kind of woman would be chosen? Would it be any other than a pure and lovely youthful virgin, as the Scriptures assure us the virgin Mary was, who was the mother of Jesus? Let, then, all cavilers retire abashed before the unavoidable conditions of the case, and the divine condescension revealed in its accomplishment. Instead of seeking some point at which to jeer and mock, as skeptics do, as the turkey-buzzard scans the landscape, not for its honeyed fruits and flowers, but for some putrid carcass on which to prey, the Christian enters rather into the spirit of the song which the angels sang, and the declaration made by the heavenly messenger when he said: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10,11. Pressed with a burden of sin, and a longing desire for freedom from its power, the thoughtful penitent is only too glad to know that a way was devised whereby a divine being, to be called "Jesus," because he would "save his people from their sins," could come to his help —too glad for this, to be tempted to stop and indulge in ribald quibble over the means by which God chose to bring it to pass. { LUJ US 25.1 }

Heb. 6:20 Whither the *forerunner* is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

In the type, the blood of the sin-offering was shed in the court, and then the priest entered the sanctuary with the blood to present it before the Lord. ⁶ The Saviour gave His life a sacrifice for sin here upon the earth; and as he entered the heavenly sanctuary as High Priest, He is called the "Forerunner." Under no circumstances, except as He enters "within the veil" of the heavenly sanctuary, is that name applied to the Saviour. ⁷ CIS 70.1

In all monarchical forms of government the forerunner is a familiar character. In gorgeous uniform, with waving plumes, he rides before and announces the approach of the royal carriage. While he is always hailed with joy by the waiting crowds, yet he is not the center of attraction; their eyes do not follow him as he passes on, but are turned down the road whence he came to get the first glimpse of the royal personage of whom he is the forerunner. CIS 70.2

Of the many condescensions on the part of our blessed Master, this is one of the grandest. When He entered heaven a mighty Conqueror over death and the grave, before the entire heavenly host and representatives of other worlds, He entered a forerunner for us. He presented the "wave sheaf," those brought forth

from their graves at the time of His resurrection, as a sample of the race He had died to redeem, ⁸ thus directing the attention of that wonderful assemblage down the road whence He came to watch-for royalty?—yes, for royalty made so by His precious blood. ⁹ It is only a company of poor, frail mortals stumbling along and often falling by the way; but when they reach the heavenly gate, they will enter “heirs of God, and joint-heirs with Christ.” ¹⁰ CIS 70.3

It meant much for us that Christ entered within the veil as our Forerunner, for all heaven is watching the church of God on earth. When tempted by the enemy to doubt God’s love and care, remember that on account of the great sacrifice made, you are so dear to the Father that “he that toucheth you toucheth the apple of His eye.” ¹¹ Heaven and earth are closely united since Christ entered within the veil as our Forerunner. ***The attention of every angel in glory is centered upon those striving to follow in Christ’s footsteps.*** ¹² “Are they (the angels) not *all* ministering spirits, sent forth to minister for them who shall be heirs of salvation?” ¹³ ***Why should we falter by the way, and disappoint the heavenly host who are watching for us to come over the same road that our Forerunner passed as a mighty Conqueror over death and the grave?*** CIS 71.1

But let us never forget that it is a blood-stained pathway. “Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.” ¹⁴ We can not follow in His footsteps in our own strength. For that reason “in all things *it behooved Him to be made like unto His brethren*, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, *He is able to succor them that are tempted*. Wherefore, holy brethren, partakers of the heavenly calling, *consider* the Apostle and High Priest of our profession, Christ Jesus.” ¹⁵ CIS 71.2

In the earthly sanctuary not only the high priest but also common priests officiated, because it was impossible for one man to perform all the work; but it required the work performed by all the priests in the typical services to represent the work of our High Priest. The work of one year was taken as a type of the entire work of our High Priest. During the year “the priests (plural, both high and common) went *always* into the first tabernacle, accomplishing the service of God.” This continued all the year, except *one* day; on that day, the service changed and “into the second (apartment) went the high priest alone,...not without blood, which he offered for himself, and for the errors of the people.” ¹⁶ These priests served “unto the example and shadow of heavenly things.” ¹⁷ CIS 72.1

When Christ entered heaven, He went as the Antitype of the earthly service God had ordained, and entered upon His work within the first veil of the heavenly sanctuary. When the typical work ordained by God in the first apartment of the

earthly sanctuary had fully met its Antitype, He passed through the second ¹⁸ veil into the glorious apartment of the antitypical holy of holies. There He is to perform the marvelous service which will end in the blotting out and total ***destruction of the sins of the righteous***, nevermore to be remembered by the redeemed host nor by God Himself. CIS 72.2

When Christ stands upon the sea of glass, and places the glittering crowns upon the ***heads of the company who have traveled the road made sacred by the foot prints of their Forerunner***, albeit with faltering step and through falling tears, and who are clad in robes made white in the blood of the Lamb, He will see of the travail of His soul and be satisfied. ¹⁹ He will rejoice over them with singing, and all heaven will ring with melody as the angels who have served under their Commander in the work of saving souls, join in singing, ²⁰ “Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.” ²¹ CIS 73.1

It is held by some that this war took place when Satan, then an angel of light and glory, rebelled in heaven; and that the "casting out" of which John speaks, was his expulsion from heaven at that time. But ***we are unable to harmonize this view with the testimony*** before us. Thus, in verse 13 we read: "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." ***This shows that*** just as soon as the devil saw that he was cast out, he ***turned his wrath against*** the woman, ***the church***, which, not far from that time, fled into the wilderness. When Satan therefore found himself thus overthrown, the man-child had already been brought forth, or, in other words, the first advent of Christ had taken place. Hence this war and defeat of Satan, taking place this side of the Christian era, and not a great length of time before the church went into the wilderness in 538, cannot be his fall from heaven before the creation of the world; though that was a war in heaven. {1897 UrS, DAR 514.4}

Again, there seem to be a number of instances in which Satan is spoken of as defeated, or cast down. One was ***his first rejection from heaven; another, when Christ overcame him at his first advent; and there will be another in the future***, when he is cast into the bottomless pit, and shut up for a thousand years. ***And on each successive occasion, we behold a regularly increasing limitation of his power***. He falls a degree lower in every succeeding combat. ***The first time***, as we may plainly infer from certain scriptures, the contest was between him and God the Father (see 2Pet. 2:4); ***the second*** time between him and Christ the Son, as in the scripture before us; while ***the third*** time an angel suffices to accomplish the work of his humiliation. Rev. 20:1,2. ***Since his first*** contest, he has not been permitted to rise to the dignity of contending with the Father; ***since the second***, he has not had the privilege, if such it may be called, of a personal encounter with the Son. The war mentioned in the scripture now before us is between the devil and Michael,

Christ. The great effort of the former against the latter, personally, was during his mission here on earth; and Christ's great personal victory over him was in that very contest. {1897 UrS, DAR 515.1}

Note: Why is Satan Bound? Because the Saints have gotten the victory over him and are no longer susceptible to his deceptions.

That Covenant of The father to the Son made with Us.

Matt. 7:24 Therefore whosoever **heareth these sayings of mine, and doeth them**, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that **heareth these sayings of mine, and doeth them not**, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

John 14:23 Jesus answered and said unto him, **If a man love me, he will keep my words**: and my Father will love him, and we will come unto him, and make our abode with him. 24 **He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.** 15:10 **If ye keep my commandments**, ye shall abide in my love; **even as I have kept my Father's commandments**, and abide in his love. . . . 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

1John 2:4 He that saith, I **know him, and keepeth not his commandments, is a liar, and the truth is not in him.** 5 But **whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.** 6 He that saith he abideth in him ought himself also so to walk, even as he walked. Verse 4 This is anti-Christ 1John 2:22.

The **author** of eternal salvation **unto all them that obey him**;
see Heb 12:2.

The old nature, born of blood and the will of the flesh, **cannot inherit** the kingdom of God. The old ways, the hereditary tendencies, the former habits, **must be given up**; for grace is not inherited. The new birth consists in having **new motives, new tastes, new tendencies**. **Those who are begotten unto a new life** by the Holy Spirit, have **become partakers of the divine nature**, and in all their habits and practices they will give evidence of their relationship to Christ. When men

who claim to be Christians retain all their natural defects of character and disposition, *in what does their position differ from that of the worldling?* They do not appreciate the truth as a sanctifier, a refiner. They have not been born again (The Review and Herald, April 12, 1892). { 6BC 1101.1 }

Depending on a Miracles Special Power?

God has left nothing undone that he could do for us. RH February 15, 1898,
par. 12

Without **human effort** divine effort is in vain. {AH 206.5}{6MR 18.1}{ST, September 25, 1901 par. 21}

Due. 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with *all thy might*. . . 17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. . . . 25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us. Mark 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, *and with all thy strength*: this is the first commandment. 1Cor. 9:27.

Luke 12:47 And that servant, which *knew his lord's will, and prepared not himself, neither did according to his will*, shall be beaten with many stripes. James 4:17 Therefore *to him that knoweth to do good, and doeth it not*, to him it is sin.

Note: Jesus knew and did His the Father's will and so must we and not deviate. John5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I *seek* not mine own will, but the will of the Father which hath sent me. 9:4 *I must work the works of him that sent me*, while it is day: the night cometh, when no man can work. 14:12 Verily, verily, I say unto you, *He that believeth on me, the works that I do shall he do also; and greater works than these shall he do*; because I go unto my Father.

Matt. 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? 2Chron. 32:31 Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, *to try him*, that he might know all that was in his heart. 1Peter 4:12,13.

The Spirit of God does not propose to do our part either in the **willing or the**

doing. This is the work of the human agent in cooperating with the Divine agencies. . . . {2MR 35.1}

Willing and doing are bound together. The salvation of the soul requires the blending of human and divine strength. ***God does not propose to do the work that man can do to meet the standard of righteousness. Man has a part to act.*** Humanity must unite and cooperate with divinity. Grace and sufficiency have been abundantly provided for every soul. But in order to receive this, man must unite with his divine Helper. Unless of his own accord man consents to renounce his sinful practices, Christ cannot take away his sin. ***Man must heartily cooperate with God, willingly obeying his laws, showing that he appreciates the great gift of grace.*** Feeling his dependence upon God, having faith in Christ as his personal Saviour, expecting efficiency and success only as he shall keep the Lord ever before him,—it is thus that man complies with the injunction, “Work out your own salvation with fear and trembling.” 6MR 16.1

Do not think that God will work a miracle to save those weak souls who cherish evil, who practice sin; or that some ***supernatural element will be brought*** into their lives, lifting them out of self into a higher sphere, ***where*** it will be comparatively easy work, ***without any special effort, any special fighting, without any crucifixion of self;*** because all who dally on Satan's ground for this to be done will perish with the evildoers. They will be suddenly destroyed, and that without remedy. {TM 453.2}

He who has once yielded to temptation will yield more readily the second time. Every repetition of the sin lessens his power of resistance, blinds his eyes, and stifles conviction. Every seed of indulgence sown will bear fruit. ***God works no miracle to prevent the harvest.*** “Whatsoever a man soweth, that shall he also reap.” Galatians 6:7. He who manifests an infidel hardihood, a stolid indifference to divine truth, is but reaping the harvest of that which he has himself sown. It is thus that multitudes come to listen with stoical indifference to the truths that once stirred their very souls. They sowed neglect and resistance to the truth, and such is the harvest which they reap. PP 268.3

Note: These who dally are those who wrongly believe they cannot keep God's commandments, claiming that any attempt on our part is self-righteousness. Their fake miracle is God will do it for them.

The apostles and prophets and holy men of old did not perfect their characters by ***miracles***, by some wonderful and unusual demonstration; but ***they used the ability given them by God***, trusting alone in the righteousness of Christ. And all who will use the same means may secure the same result.--General Conference Bulletin,

July 1, 1900. {YRP 327.3}

The apostles and prophets and holy men of old *did not perfect their characters by miracle*. They used the ability given them by God, trusting alone in the righteousness of Christ; and all who will use the same means may secure the same result. It is our privilege to have high spiritual attainments; for God's word has declared it. But these call for faith and labor on our part. We must have an earnest desire for higher and still higher attainments in the Christian life. Paul exhorts us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This means a close connection with God, which will give us trust and confidence in him, until we have an experimental knowledge of his divine nature, and are changed into his image. Then we can glorify God by revealing to those with whom we associate the result of the transforming influence of his grace. {RH, June 26, 1900 par. 3}

Note: Trusting in the Righteousness of Christ is patterning our Character after His. "Jesus proceeded to show His hearers" in the sermon on the mount "what it means to keep the commandments of God—that it is a reproduction in themselves of the character of Christ. For in Him, God was daily made manifest before them." MB 55.1 Faith in the merits of the Son of God would *so elevate man* that he could resist the devices of Satan. Probation would be granted him in which, through a life of repentance and faith in the atonement of the Son of God, he might be redeemed from his transgression of the Father's law, *and thus be elevated to a position where his efforts to keep His law could be accepted*. SR 46.3

Matt. 10:24 The disciple is not above his master, nor the servant above his lord. 25 *It is enough for the disciple that he be as his master*, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Luke 6:40 The disciple is not above his master: but *every one that is perfect shall be as his master*. Heb. 6:1 Therefore *leaving the principles of the doctrine of Christ, let us go on unto perfection*; not laying again the foundation of repentance from dead works, and of faith toward God, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. John 10:34 Jesus answered them, Is it not written in your law, *I said, Ye are gods? 35 If he called them gods, unto whom the word of God came*, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

Rom. 1:5 By whom we have received grace and apostleship, *for obedience to the*

faith among all nations, for his name: . . . 15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, ***to make the Gentiles obedient, by word and deed***, . . . 16:26 But now is made manifest, and by the scriptures of the prophets, ***according to the commandment*** of the everlasting ***God, made known to all nations for the obedience of faith***: . . . James 2:11 For there is no respect of persons with God. 12 For as many ***as have sinned without law shall also perish without law***: and as many as have sinned in the law shall be judged by the law; 13 (For not the hearers of the law are just before God, but ***the doers of the law shall be justified***. 14 For when the ***Gentiles***, which have not the law, ***do by nature the things contained in the law***, these, having not the law, are a law unto themselves: 15 Which ***shew the work of the law written in their hearts***, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) 16 In the day when God shall ***judge*** the secrets of men by Jesus Christ according to my gospel. *See 2Kings 17:24-41 verses 27,28.*

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

Cannot be Given must be earned.

We are now living in a most perilous time, and not one of us should be tardy in seeking a preparation for the coming of Christ. Let none follow the example of the

foolish virgins, and think that it will be safe to wait until the crisis comes before gaining a preparation of character to stand in that time. It will be too late to seek for the righteousness of Christ when the guests are called in and examined. Now is the time to put on the righteousness of Christ,—the wedding garment that will fit you to enter into the marriage supper of the Lamb. In the parable, the foolish virgins are represented as begging for oil, and failing to receive it at their request. This is symbolic of those who have not prepared themselves by developing a character to stand in a time of crisis. It is as if they should go to their neighbors and say, Give me your character, or I shall be lost. Those that were wise could not impart their oil to the flickering lamps of the foolish virgins. ***Character is not transferable.*** It is not to be bought or sold; it is to be acquired. ***The Lord has given to every individual an opportunity to obtain a righteous character through the hours of probation; but he has not provided a way by which one human agent may impart to another the character which he has developed by going through hard experiences, by learning lessons from the great Teacher, so that he can manifest patience under trial, and exercise faith so that he can remove mountains of impossibility.*** It is impossible to impart the fragrance of love,—to give to another gentleness, tact, and perseverance. It is impossible for one human heart to pour into another the love of God and humanity. YI January 16, 1896, par. 2

But the day is coming, and it is close upon us, when every phase of character will be revealed by special temptation. ***Those who remain true to principle, who exercise faith to the end, will be those who have proved true under test and trial during the previous hours of their probation, and have formed characters after the likeness of Christ. It will be those who have cultivated close acquaintance with Christ, who, through his wisdom and grace, are partakers of the divine nature.*** But no human being can give to another, heart-devotion and noble qualities of mind, and supply his deficiencies with moral power. We can each do much for each other by giving to men a Christlike example, thus influencing them to go to Christ for the righteousness without which they cannot stand in the judgment. ***Men should prayerfully consider the important matter of character-building, and frame their characters after the divine model.*** YI January 16, 1896, par. 3

Let no one say, "I cannot remedy my defects of character"; for if this is your decision, ***then you cannot have eternal life.*** The impossibility is all in your will. If you *will not*, that constitutes the *cannot*.

The real difficulty is the corruption of an unsanctified heart, and an unwillingness to submit to the will of God. When there is a ***determined purpose*** born in your heart to ***overcome***, you will have a ***disposition to overcome***, and will ***cultivate*** those traits of character that are desirable, and will ***engage*** in the conflict with ***steady persevering effort***. You will ***exercise*** a ***ceaseless*** over your defects of

character, and will *cultivate* right practices in little things. The difficulty of overcoming will be *lessened* in *proportion* as the heart is sanctified by the grace of Christ. {SD 115.1,2} {YI Sept. 7, 1893.}

Tit. 1:16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

The body is not kept under by many professed Sabbathkeepers. Some have embraced the Sabbath whose minds have ever been depraved. And when they embraced the truth they did not feel the necessity of turning square about and changing their whole course of action. They have been for years following the inclinations of an unregenerate heart, and have been swayed by the corrupt passions of their carnal natures, which had defaced the image of God in them and defiled everything they touched; therefore their entire future life would be all too short, at the longest, to climb *Peter's ladder of Christian perfection, preparatory to their entering into the kingdom of God.* But there are not many who feel that they cannot be saved by a profession of the truth, unless they become sanctified through the truth in answer to the prayer of our divine Lord to His Father: "Sanctify them through Thy truth: Thy word is truth." 2T 479.1

Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made "in the likeness of sinful flesh" (Romans 8:3), He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. *He bids us by faith in Him attain to the glory of the character of God.* Therefore are we to be perfect, even as our "Father which is in heaven is perfect." DA 311.5

. Are we willing to welcome the Holy Spirit's aid, and co-operate with it, **putting forth efforts and making sacrifices proportionate to the value of the object to be obtained?**--Rh 2/10. 1903. {MYP 56.1}

No one of us will gain the victory **without persevering, untiring effort,** proportionate to the value of the object which we seek, even eternal life. {TM 511.2}

.... 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. {PP 248.2}

Through the grace of God and their **own diligent effort** they must be conquerors in the battle with evil. {GC 425.1}

There is no such thing as following Christ unless you refuse to gratify inclination and **determine to obey** God. It is not your feelings, your emotions, that make you a child of God, **but the doing of God's will.** {5T 515.2}

Email: substitute Dependence/Faith for Obedience.

On May 7, 2025, at 5:23 PM, Erin R wrote:

Jesus said, "I of mine own self can do nothing" John 5:30. Are you better than Jesus? He said that as a man, not as God, Jesus was both fully man and fully God. So He also said "I do always the will of my Father". John 8:29. He obeyed by depending on the Father just as we must. Like Jesus, we as humans can do nothing, but as Paul said, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

Note: David depended on God's word Ps. 17:4, how do you know what God's will is if you can not depend on His word to tell you what He expects. John 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. Jesus Obeyed by doing those things that please Him John 8:29 And he that sent me is with me: the Father hath not left me alone; **for I do always those things that please him.**

Heb. 5:8 Though he were a Son, **yet learned he obedience** by the things which he suffered; 9 And **being made perfect**, he became the **author** of eternal salvation **unto all them that obey him;**" see Heb 12:2. It says Jesus learned Not by Dependence by suffering and obedience made Him perfect, so all that Obey Him. John 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, **but what he seeth the Father do: these also doeth the Son likewise.** 15:10 **If ye keep my commandments**, ye shall abide in my love; **even as I have kept my Father's commandments**, and abide in his love. Rev. 3:21 To him that overcometh . . . even as I also overcame, and am set down with my Father in his throne. Phil. 2:5 **Let this mind be in you, which was also in Christ Jesus:** 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him **the form of a servant, and was made in the likeness of men:** 8 **And being found in fashion as a man**, he humbled himself, **and became obedient unto death**, even the death of the

cross. 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. 1Peter 2:21 For even hereunto were ye called: because Christ also suffered for us, ***leaving us an example, that ye should follow his steps:*** 22 Who did no sin, neither was guile found in his mouth:—see “sin no more” 1John 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 6 He that saith he abideth in him ***ought himself also so to walk, even as he walked.***

Eph. 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

John 14:31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

This is the true test—the doing of the words of Christ. And it is the evidence of the human agent's love to Jesus, and he that doeth His will giveth to the world the practical evidence of the fruit he manifests in obedience, in purity, and in holiness of character.... FW 113.1

3John 1:11 Beloved, follow not that which is evil, but that which is good. **He that *doeth* good is of God:** but he that doeth” not good "evil hath not seen God.

Paul exhorts the Hebrews: “Let brotherly love continue.” Do not flatter yourselves that there is a time when this exhortation will not be needed; when brotherly love may cease. He continues: “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.” Please read Matthew 25:31 and onward. Read it, brethren, the next time you take the Bible at your morning or evening family devotions. ***The good works performed by those who are to be welcomed to the kingdom were done to Christ in the person of His suffering people.*** Those who had done these good works did not see that they had done anything for Christ. They had done no more than their duty to suffering humanity. Those on the left hand could not see that they had abused Christ in neglecting the wants of His people. But they had neglected to do for Jesus in the person of His saints, and for this neglect they were to go away into everlasting punishment. And one definite point of their neglect is thus stated: “I was a stranger, and ye took Me not in.” 1T 679.2

Dependence is not Obedience.

Heb. 5:8 Though he were a Son, yet **learned he dependence** by the things which he suffered; 9 And **being made dependent**, he became the **author** of eternal salvation **unto all them that depend him;**” It says Jesus learned obedience Not Dependence by suffering and obedience made Him perfect, so all that Obey Him.

Jer. 7:23 But this thing commanded I them, saying, **Obey my voice**, and I will be your God, and ye shall be my people: and **walk ye in all the ways that I have commanded** you, that it may be well unto you. Acts 4:19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. Isa. 4:1 . . . And in that day seven women shall take hold of one man, saying, We will **eat our own bread, and wear our own apparel: only let us be called by thy name**, to take away our reproach.

Micah 6:11 Shall I count them pure with the wicked balances, and with the bag of deceitful weights?

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?

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

Isa. 5:20 Woe unto them that **call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!** 21 Woe unto them that are wise in their own eyes, and prudent in their own sight! . . . 23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

Email Answer.

1) Jesus said, “I of mine own self can do nothing” Has different meaning than you assert and refers rather to a Covenant for the salvation of man John 6:38 For I came down from heaven, **not to do mine own will, but the will** of him that sent me. 5:30 I can of mine own self do nothing: as **I hear, I judge:** and my judgment is just; **because I seek not mine own will, but the will of the Father which hath sent me.**

John :25 And there are also many other things **which Jesus did**, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

2) And if Jesus is the Father as in Isa. 9:6 then He certainly could do of His own self, again proving another meaning than you ascribed John 5:30.

3) We should all be seeking to do **His will** and what is that? "1Thess 4:3 For this is the will of God, even your sanctification, that ye should abstain from fornication: 4 That every one of you should know how to possess his vessel in sanctification and honour;" HOW, by careful study of these verses would show they are violations of Ten Commandments and imply obedience to God's Law. John 17:17 **Sanctify them through thy truth: thy word is truth.** 19 And for their sakes **I sanctify myself, that they also might be sanctified through the truth.**

Our conscience must be purged from dead works to serve the living God. Sanctification means perfect love, perfect obedience, entire conformity to the will of God. If our lives are conformed to the life of Christ through the sanctification of mind, soul, and body, our example will have a powerful influence on the world. We are not perfect, but it is our privilege to cut away from the entanglements of self and sin, **and go on unto perfection.** . . . {UL 99.2}

The belief that the law of God is not the standard of righteousness is now almost universal in the Christian world. RH April 23, 1901, Art. A, par. 8

How They destroy Obedience.

I warn you, Do not place your influence against God's commandments. **That law is just as Jehovah wrote it in the temple of heaven.** Man may trample upon **its copy here below, but the original is kept in the ark of God in heaven;** and on the cover of this ark, right above that law, is the mercy seat. Jesus stands right there before that ark to mediate for man (Manuscript 6a, 1886). { 1BC 1109.1 } Jer. 31:33; Heb. 8:10.

Under the symbol of the king of Tyrus, the Scriptures give us a description of the **character and destiny of the first great rebel against the law of God.** He who knows the end from the beginning, had his laws and commandments before the world was created, and Satan chose **to question his claims** before the angels of heaven, **because the law set forth the Omnipotent as the only true and living God,** and forbade the worship of any other being. **The authority of God was backed up by the requirements of his law,** which was to hold jurisdiction over all created intelligences. The will of God was to be recognized in his requirements and acknowledged as supreme in the heavenly universe. ST September 24, 1894, par. 3

That the law which was spoken by God's own voice **is faulty, that some specification has been set aside, is the claim which Satan now puts forward. It is the last great deception that he will bring upon the world.** He needs not to assail the whole law; if he can lead men to disregard one precept, his purpose is gained. For “whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” James 2:10. By consenting to break one precept, men are brought under Satan's power. By substituting human law for God's law, Satan will seek to control the world. This work is foretold in prophecy. Of the great apostate power which is the representative of Satan, it is declared, “He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand.” Daniel 7:25. DA 763.1

When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit. But **He will not accept those who claim to have faith in Him and yet are disloyal to His Father's commandment. We hear a great deal about faith, but we need to hear a great deal more about works. Many are deceiving their own souls by living an easy-going, accommodating, crossless religion.** FW 50.1;STJune 16, 1890, par.6

SDA pastors teach you can not keep the 10 Commandments and by extension or thereby you can't be holy, righteous, or perfect, Why do they teach this? Their Carnal Mind is not subject to the Law of God. Rom. 8:7. Who's leading them. “. . . Satan had declared that the law of God could not be obeyed, . . . “ DA 761.4.;PP77;COL 314.4 “By introducing the belief that God's law is not binding, he as effectually leads men to transgress as if they were wholly ignorant of its precepts” GC 586.2 “. . . He sought to prove that the righteousness of God's law is **an enemy to peace.** . . .” DA 762.3;GC592;7BC915. “. . . Yet the very means by which Christ established the law Satan represented as destroying it. Here will come the last conflict of the great controversy between Christ and Satan. . . “ DA 762. See PP 365.1. " Matt. 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: If you can't keep the ten commandments then you can't keep the 4th. James 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. "many will stand in our pulpits with the torch of false prophecy" Gospel Doctrine "kindled from the hellish torch of Satan," TM 409.3; 411.2; John 8:44;1John 3:15. Pastors do not possess or are trained how the Bible interprets itself. [DeadLanguages](#). [DeadLanguage2](#)

. . . The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of his government in Heaven and earth 4SP 22.2

On the other hand, faith in Jesus Christ, while refusing obedience to the law of the Father is presumption. An effort to obtain friendship with the Son, while living in rebellion against the Father, is Heaven-daring. No greater insult can be offered to either the Father or the Son. What! separate the Father and the Son, by trampling on the authority of the one, and making a friend of the other? "I and my Father are one." The Jew insults the Father, in his rejection of the Son; and the Christian flings in the face of the Heaven equal insult, in all his acts of worship in which he vainly thinks to make Jesus his friend while, with light upon the subject, he breaks the commandments of God. {LG J.W. 6.4-7 reprint} {JW, JWLI THE LAW AND THE GOSPEL. 355.1}

The law and the gospel go hand in hand. The one is the complement of the other. The law without faith in the gospel of Christ cannot save the transgressor of law. The gospel without the law is inefficient and powerless. The law and the gospel are a perfect whole. The Lord Jesus laid the foundation of the building, and He lays "the headstone thereof with shoutings, crying, Grace, grace unto it." Zech. 4:7. He is the Author and Finisher of our faith, the Alpha and Omega, the beginning and the end, the first and the last. The two blended--the gospel of Christ and the law of God--produce the love and faith unfeigned. {1888 Materials. EGW. Chap. 100 - Diary Entries. 783.2}

Note: Many misunderstand Isaiah when he says "all our righteousness is a filthy rags" Isa. 64:6, as they do Paul that "there is none righteous no not one." Rom. 3:10-12; Ps.1:5. These are true of the old man before the cross in their life, before born again, before the New man. John 15:5 for without me ye can do nothing. And these would still be true without the Bible, for with it we see what righteousness really is and find instruction on how to attain/obtain it. We have evidence, testimonies, examples, promises, descriptions that we would not otherwise possess. We have a written transcript in the Ten Commandments of His character. Is recreating Christ's character in you a filthy rag? Col. 1:27. Of those who refuse to keep the 10 Commandments certainly there is none righteous. As David declares Ps. 14:1;10:4;53:1; and Paul affirms Rom. 10:18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. *The righteousness that is a filthy rag. Matt. 6:1-;23:5-9,14* Why do they not see? Ps. 10:4; Rom. 8:6,7; Ps. 7:11; 10:4; 36:1; 58:3; 119:53.

“ In those churches which he” Satan “can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the

Christian world. GC 464.1

Another deception was now to be brought forward. Satan declared that mercy destroyed justice, ***that the death of Christ abrogated the Father's law.*** Had it been possible for the law to be changed or abrogated, then Christ need not have died. But to abrogate the law would be to immortalize transgression, and place the world under Satan's control. It was because the law was changeless, because man could be saved only through obedience to its precepts, that Jesus was lifted up on the cross. ***Yet the very means by which Christ established the law Satan represented as destroying it.*** Here will come the last conflict of the great controversy between Christ and Satan. DA 762.5

There are many who try to blend these two systems, **using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures.** The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype ***in the death of Christ***, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ “took ... out of the way, nailing it to His cross.” Colossians 2:14. ***But concerning the law of Ten Commandments*** the psalmist declares, “Forever, O Lord, Thy word is settled in heaven.” Psalm 119:89. And Christ Himself says, “Think not that I am come to destroy the law.... Verily I say unto you”—making the assertion as emphatic as possible—“Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matthew 5:17, 18. **Here He teaches, not merely what the claims of God's law had been, and were then, but that these claims should hold as long as the heavens and the earth remain. The law of God is as immutable as His throne. It will maintain its claims upon mankind in all ages.** PP 365.1

Note: Today they have reinterpreted what relying on God is, faith without works i.e. their works. This is an undoing of the Protestant reformation placing the church above the Word. GC88 203.2. They interpret what relying on Him is—relying on will of man. See GC 203.4. The scriptures are very clear as to our duty to God and our fellow men. This Known duty revealed in His word on this only we can rely, the only way to receive God’s help. There can be no reliance upon God without obedience.

"The principles contained in this celebrated Protest . . . constitute the ***very essence of Protestantism.*** Now this Protest opposes ***two abuses*** of man in ***matters of faith:*** the first is ***the intrusion of the civil magistrate,*** and the second the ***arbitrary authority of the church.*** Instead

of these abuses, *Protestantism sets the power of conscience above the magistrate, and the authority of the word of God above the visible church.* In the *first* place, it rejects the *civil power in divine things*, and says with the prophets and apostles, ‘We must obey God rather than man.’ In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes *farther*: it lays down the principle *that all human teaching should be subordinate to the oracles of God.*—Ibid., b. 13, ch. 6. The protesters had moreover affirmed their right to utter freely their convictions of truth. They would not only believe and obey, but teach what the word of God presents, and *they denied the right of priest or magistrate to interfere.* The Protest of Spires was a solemn witness against religious intolerance, and an assertion of the right of all men to worship God according to the dictates of their own consciences. {GC 203.4}

The Protest denied the right of civil rulers to legislate in matters between the soul and God, and declared with prophets and apostles, “We ought to obey God rather than men.” It rejected also the *arbitrary power of the church*, and set forth the unerring principle that all human teaching *should be in subjection to the oracles of God.* The protesters had thrown off the yoke of man's supremacy, and had exalted Christ as supreme in the church, and his Word in the pulpit. *The power of conscience was set above the State, and the authority of the Holy Scriptures above the visible church.* The crown of Christ was uplifted above the pope's tiara and the emperor's diadem. The protesters had moreover affirmed their right to freely utter their convictions of truth. They would not only believe and obey, but teach what the Word of God presents, and *they denied the right of priest or magistrate to interfere.* The Protest of Spires was a solemn witness against religious *intolerance*, and an assertion of the right of all men to worship God according to the dictates of their own consciences. {GC88 203.2}

The grand principle maintained by these Reformers—the same that had been held by the Waldenses, by Wycliffe, by John Huss, by Luther, Zwingli, and those who united with them—was the infallible authority of the Holy Scriptures as a rule of faith and practice. *They denied the right of popes, councils, Fathers, and kings, to control the conscience in matters of religion.* The Bible was their authority, and by its teaching they tested all doctrines and all claims. Faith in God and His word sustained these holy men as they yielded up their lives at the stake. "Be of good comfort," exclaimed Latimer to his fellow martyr as the flames were about to silence their voices, "we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."—Works of Hugh Latimer, vol. 1, p. xiii. {GC 249.1}

His followers were seeking him, and he aroused himself and, assuming a look of defiance, informed them of his plans to wrest from God the noble Adam and his companion Eve. *If he* could in any way *beguile them to disobedience*, God would make some provision whereby they might be pardoned, and *then himself and all the fallen angels would be in a fair way to share with them of God's mercy.* If this should fail, *they could* unite with Adam and Eve, for when once they should transgress the law of God they would be subjects of God's wrath, like themselves. Their transgression would place them, also, in a state of rebellion, and *they could* unite with Adam and Eve, *take possession of Eden*, and hold it as their home. And *if they* (*Satan and his angels*) could gain access to the tree of life in the midst of the garden, their strength would, they thought, be equal to that of the holy angels, and even God Himself could not expel them. {SR 27.3}

Ps. 50:16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that ***thou shouldst take my covenant in thy mouth?*** 17 Seeing thou hatest instruction, and ***castest my words behind thee.*** 18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. 19 Thou givest thy mouth to evil, and thy tongue frameth deceit. 20 Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. 21 These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. 22 Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. 23 Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.

Ps. 17:4 Concerning the works of men, by the word of thy lips ***I have kept me*** from the paths of the destroyer.