

The most eloquent sermon that can be preached upon the law of Ten Commandments is to do them. Obedience should be made a personal duty. Negligence of this duty is flagrant sin. God lays us under *obligations not only to secure* heaven ourselves, but to feel it a binding duty to *show others the way* and, through our care and disinterested love, to lead toward Christ those who *come within the sphere of our influence.* *The singular absence of principle that characterizes the lives of many professed Christians is alarming. Their disregard of God's law disheartens those who recognize its sacred claims and tends to turn those from the truth who would otherwise accept it.* 4T 58.2

Success in this life, success in gaining the future life, *depends upon a faithful, conscientious attention to the little things.* Perfection is seen in the least, no less than in the greatest, of the works of God. The hand that hung the worlds in space is the hand that wrought with delicate skill the lilies of the field. *And as God is perfect in His sphere, so we are to be perfect in ours.* *The symmetrical structure of a strong, beautiful character is built up by individual acts of duty.* And faithfulness should characterize our life in the least as well as in the greatest of its details. *Integrity in little things, the performance of little acts of fidelity and little deeds of kindness, will gladden the path of life; and when our work on earth is ended, it will be found that every one of the little duties faithfully performed has exerted an influence for good—an influence that can never perish.* PP 574.2, GW92 363.3;446.3;8T 86.2.

in·teg·ri·ty | in'tegrədē |

noun

1 the quality of being honest and having strong moral principles; **moral uprightness:** *he is known to be a man of integrity.*

2 the state of being whole and undivided: *upholding territorial integrity and national sovereignty.*

• the condition of being unified, unimpaired, or sound in construction: *the structural integrity of the novel.*

• internal consistency or lack of corruption in electronic data: *[as modifier] : integrity checking.*

Gen. 20:5,6;1Kings 9:4; Job 2:3,9;27:5;31:6;Ps. 7:8;25:21;26:1,11;41:12;78:72Pro. 11:3;19:1;20:7

The manifestation of hatred never breaks down the malice of our enemies. But love and kindness beget love and kindness in return. *Although God faithfully rewards virtue* and punishes guilt, yet he does not withhold his blessings from the wicked, although they daily dishonor his name. He allows the sunshine and the

showers to fall upon the just and the unjust, bringing alike worldly prosperity to both. If a holy God exercises such forbearance and benevolence toward the rebellious and the idolatrous, how necessary it is that erring man should manifest a like spirit toward his fellow-men. Instead of cursing those who injure him, it is his duty to seek to win them from their evil ways by a kindness similar to that with which Christ treated them who persecuted him. Jesus taught his followers that they should exercise a Christian courtesy toward all who came within their influence, that they should not be forgetful in deeds of mercy, and that when solicited for favors, they should show a benevolence superior to that of the worldling. ***The children of God should represent the spirit that rules in Heaven. Their principles of action should not be of the same character with the narrow, selfish spirit of the world. Perfection alone can meet the standard of Heaven. As God himself is perfect in his exalted sphere, so should his children be perfect in the humble sphere they occupy. Thus only can they be fit for the companionship of sinless beings in the kingdom of Heaven. Christ addresses to his followers these words that establish the standard of Christian character: "Be ye therefore perfect, even as your Father which is in Heaven is perfect."*** 2SP 224.1

I have been shown that the disciples of Christ are His representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, and to angels, and to men." ***If they obey*** the teachings of Christ in His Sermon on the Mount, ***they will be seeking continually for perfection of Christian character***, and will be truly the light of the world, channels through which God will communicate His divine will, the truth of heavenly origin, to those who sit in darkness and who have no knowledge of the way of life and salvation. 2T 631.2 1868

Note: All who live Godly in Christ Jesus. Heb. 5:9 And being made perfect, ***he became the author of eternal salvation unto all them that obey him***; 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***:

If those connected with the Health Institute at Battle Creek should descend from the pure, exalted principles of Bible truth to imitate the theories and practices of those at the head of other institutions, where only the diseases of invalids are treated, and that merely for money, the conductors not working from a high, religious standpoint, God's special blessing would not rest upon the Institute. This institution is designed of God to be one of the greatest aids in preparing a people to be perfect before God. ***In order to attain to this perfection, men and women must have physical and mental strength to appreciate the elevated truths of God's word and be brought into a position where they will discern the***

imperfections in their moral characters. They should be in earnest to reform, that they may have friendship with God. The religion of Christ is not to be placed in the background and its holy principles laid down to meet the approval of any class, however popular. If the standard of truth and holiness is lowered, the design of God will not then be carried out in this institution. 3T 166.2 1872

All the sins and excesses of Solomon can be traced to his great mistake in ceasing to rely upon God for wisdom, and to walk in humility before him. Therefore he went not on from strength to strength, *rising higher and higher in the perfection of an elevated character*, but soon became the prey of temptation and carnal desires. In the careless life which he entered upon, the blessings which God bestowed upon him were not improved to his glory, but were used to promote himself to an unexampled pinnacle of earthly grandeur. He surrendered the reins of self-control, laying them upon the neck of degrading passions. His conscience was violated, his manhood perverted, and his moral powers debased. Gifted with wondrous genius and fortune, he nevertheless lost his God and his happiness, and degenerated into the most miserable of men. HR May 1, 1878, par. 2

The lesson for us to learn from the history of this perverted life is the necessity of *continual dependence upon the counsels of God; to carefully watch the tendency of our course, and to reform every habit calculated to draw us from God. It teaches us that great caution, watchfulness, and prayer are needed to keep undefiled the simplicity and purity of our faith. If we would rise to the highest moral excellence, and attain to the perfection of religious character, what discrimination should be used in the formation of friendships, and the choice of a companion for life.* HR May 1, 1878, par. 7

The life of John, although passed in the wilderness, was not inactive. His separation from society did not make him gloomy and morose, neither was he unreconciled with his lonely life of hardship and privation. It was his choice to be secluded from the luxuries of life, and from depraved society. Pride, envy, jealousy, and corrupt passions seemed to control the hearts of men. But John was separated from the influence of these things, and, with discerning eye and wonderful discrimination, read the characters of men. He lived in the quiet retreat of the wilderness, and occasionally he mingled in society; but would not remain long where the moral atmosphere seemed to be polluted. He feared that the sight of his eyes and the hearing of his ears would so pervert his mind that he would lose a sense of the sinfulness of sin. A great work was before him, and it was necessary that he should form a character unbiased by any surrounding influence. *It was necessary that his physical, mental, and moral conditions should be of that high and noble type that would qualify him for a work which required firmness and integrity, that when he should appear among men he could*

enlighten them, and be instrumental in giving a new direction to their thoughts, and awakening them to the necessity of forming righteous characters. John would bring the people up to the standard of divine perfection. He studied the peculiarities of minds, that he might know how to adapt his instructions to the people. 2SP 46.1 1877

God gives man no permission to violate the laws of his being. But man, through yielding to Satan's temptations to indulge intemperance, brings the higher faculties in subjection to the animal appetites and passions, and when these gain the ascendancy, man, who was created a little lower than the angels, with faculties susceptible of the highest cultivation, surrenders to the control of Satan. And he gains easy access to those who are in bondage to appetite. Through intemperance, some sacrifice one-half, and others two-thirds, of their physical, mental, and moral powers. Those who would have clear minds to discern Satan's devices, must have their physical appetites under the control of reason and conscience. *The moral and vigorous action of the higher powers of the mind is essential to the perfection of Christian character.* HR March 1, 1878, par. 1

The world had lost the original pattern of goodness and had sunk into universal apostasy and moral corruption; and the life of Jesus was one of laborious, self-denying effort to bring man back to his first estate by imbuing him with the spirit of divine benevolence and unselfish love. While in the world, He was not of the world. It was a continual pain to Him to be brought in contact with the enmity, depravity, and impurity which Satan had brought in; but He had a work to do to bring man into harmony with the divine plan, and earth in connection with heaven, and He counted no sacrifice too great for the accomplishment of the object. He “was in all points tempted like as we are.” Satan stood ready to assail Him at every step, hurling at Him his fiercest temptations; yet He “did no sin, neither was guile found in His mouth.” “He ... suffered being tempted,” suffered in proportion to the perfection of His holiness. But the prince of darkness found nothing in Him; not a single thought or feeling responded to temptation. 5T 421.2

The *scriptural doctrine of conversion* has been almost wholly lost sight of. Christ declared to Nicodemus, “Except a man be born again, he cannot see the kingdom of God.” The heart must be renewed by divine grace, man must have a new life from above, or his profession of godliness will avail nothing. 4SP 296.2

The apostle Paul, in relating his experience, presents an important truth concerning the work to be wrought in conversion. He says, “I was alive without the law once,”—he felt no condemnation; “but when the commandment came,” when the law of God was urged upon his conscience, “sin revived, and I died.” [Romans 7:9.] Then he saw himself a sinner, condemned by the divine law. Mark, it was Paul, and not the law, that died. He says, further, “I had not

known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.” [Romans 7:7.] “The commandment which was ordained to life, I found to be unto death.” [Romans 7:10.] **The law which promised life to the obedient,** pronounced death upon the transgressor. “Wherefore,” he says, “the law is holy, and the commandment holy, and just, and good.” [Romans 7:12.] 4SP 297.1

How wide the contrast between these words of Paul *and those that come from many of the pulpits of today.* The people are taught that obedience to God's law is not necessary to salvation; that they have only to believe in Jesus, and they are safe. Without the law, men have no conviction of sin, and feel no need of repentance. Not seeing their lost condition as violators of God's law, they do not feel their need of the atoning blood of Christ as their only hope of salvation. 4SP 297.2

The law of God is an agent in every genuine conversion. There can be no true repentance without conviction of sin. The Scriptures declare that “sin is the transgression of the law,” [1 John 3:4.] and that “by the law is the knowledge of sin.” [Romans 3:20.] ***In order to see his guilt, the sinner must test his character by God's great standard of righteousness.*** To discover his defects, ***he must look into the mirror of the divine statutes.*** But while the law reveals his sins, it provides no remedy. The gospel of Christ alone can offer pardon. In order to stand forgiven, the sinner must exercise repentance toward God, whose law has been transgressed, and faith in Christ, his atoning sacrifice. ***Without true repentance, there can be no true conversion.*** Many are deceived here, and too often their entire experience proves to be a deception. ***This is why so many who are joined to the church have never been joined to Christ.*** 4SP 297.3

“The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” [Romans 8:7.] In the new birth, the heart is renewed by divine grace, and brought into harmony with God **as it is brought into subjection to his law.** When this mighty change has taken place in the sinner, he has passed from death unto life, from sin ***unto holiness,*** from transgression and rebellion ***to obedience and loyalty.*** The old life of alienation from God has ended; ***the new life of reconciliation, of faith and love, has begun. Then will “the righteousness of the law” “be fulfilled in us who walk not after the flesh, but after the Spirit.”*** [Romans 8:4.] 4SP 298.1

The doctrine of sanctification, or perfect holiness, which fills a prominent place in some of the religious movements of the day, is among the causes that have rendered modern revivals so ineffectual. **True sanctification is a Bible doctrine.** The apostle Paul declared to the Thessalonian church, “This is the will of God, even your sanctification.” [1 Thessalonians 4:3.] And again he prayed, “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” [1

Thessalonians 5:23.] But the sanctification now so widely advocated is not that brought to view in the Scriptures. It is false in theory, and dangerous in its practical results. 4SP 298.2

Its advocates teach that the law of God is a grievous yoke, and that by faith in Christ, men are released from all obligation to keep his Father's commandments. Bible sanctification is a conformity to the will of God, attained by rendering obedience to his law, through faith in his Son. Our Saviour prayed for his disciples, "Sanctify them through thy truth; thy word is truth." [John 17:17.] There is no genuine sanctification except through obedience to the truth; and the psalmist declares, "Thy law is the truth." [Psalm 119:142.] *The law of God is the only standard of moral perfection. That law was exemplified in the life of Christ.* He says, "I have kept my Father's commandments." [John 15:10.] And the apostle John affirms, "He that saith he abideth in Him ought himself also so to walk, even as he walked." And again, "This is the love of God, that we keep his commandments." [1 John 2:6; 5:3.] *Those who love God will love his commandments also. The truly sanctified heart is in harmony with the divine precepts; for they are "holy, and just, and good."* 4SP 299.1 1884

Note: In red above in 4SP 299.1 is the false sanctification—He does it all for you. As was taught by Jones and Waggoner. [LoveofGodnot.pdf](#)

A mere profession of discipleship is of no value. *The faith in Christ which saves the soul is not what it is represented to be by many.* "Believe, believe," they say, "and you need not keep the law." **But a belief that does not lead to obedience is presumption.** The apostle John says, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4. **Let none cherish the idea that special providences or miraculous manifestations are to be the proof of the genuineness of their work or of the ideas they advocate. When persons will speak lightly of the word of God, and set their impressions, feelings, and exercises above the divine standard, we may know that they have no light in them.** MB 146.2 1896.

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!

Eze. 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:

The law of God is *the only true standard of moral perfection*. That law was practically exemplified in the life of Christ. He says of Himself, "I have kept my Father's commandments" (John 15:10). Nothing short of this obedience will meet the requirements of God's word. "He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6). We cannot plead that we are unable to do this, for we have the assurance, "My grace is sufficient for thee" (2 Corinthians 12:9). As we look *into the divine mirror*, the law of God, we see the exceeding sinfulness of sin, and our own lost condition as transgressors. *But by repentance and faith we are justified before God*, and through divine grace enabled to render obedience to His commandments. SL 80.3 1889

The grace of God is always reformatory. Every human being is in a school, where he is to learn to give up hurtful practices, and to obtain a knowledge of what he can do for himself. Those who ignore these things, who take no precautions in regard to getting pure air to breathe and pure water to drink, cannot be free from disease. Their systems are defiled and the human structure injured. MM 226.2

It is impossible for those who give the reins to appetite to attain to Christian perfection. The moral sensibilities of your children cannot be easily aroused, unless you are careful in the selection of their food. Many a mother sets a table that is a snare to her family. Flesh-meats, butter, cheese, rich pastry, spiced foods, and condiments are freely partaken of by both old and young. These things do their work in deranging the stomach, exciting the nerves, and enfeebling the intellect. The blood-making organs cannot convert such things into good blood. The grease cooked in the food renders it difficult of digestion. The effect of cheese is deleterious. Fine-flour bread does not impart to the system the nourishment that is to be found in unbolted wheat bread. Its common use will not keep the system in the best condition. Spices at first irritate the tender coating of the stomach, but finally destroy the natural sensitiveness of this delicate membrane. The blood becomes fevered, the animal propensities are aroused, while the moral and intellectual powers are weakened, and become servants to the baser passions. The

mother should study to set a simple yet nutritious diet before her family. CTBH 46.3 1890

The ministers of God are not to be content to remain in ignorance of the deep things of his word. Many do not make any progress in attaining knowledge; they are slothful servants, who do not realize the importance of the truth for this time. They fall easily under temptation, and are content to meet a low standard. They are not self-sacrificing, because they have not the spirit of Christ. They do not become more and more efficient in the work, because they do not become more and more intelligent in the Scriptures of truth. They do not seek to place themselves in harmony with the work of Christ in the heavenly sanctuary, where he is making an atonement for his people. While Christ is cleansing the sanctuary, the worshipers on earth should carefully review their life, and compare their character with the standard of righteousness. As they see their defects, they should seek the aid of the Spirit of God to enable them to have moral strength to resist the temptations of Satan, and *to reach the perfection of the standard. They may be victors over the very temptations which seemed too strong for humanity to bear; for the divine power will be combined with their human effort, and Satan cannot overcome them.* RH April 8, 1890, par. 3

Then the redeemed will be welcomed to the home that Jesus is preparing for them. There their companions will not be the vile of earth, liars, idolaters, the impure, and unbelieving; but they will associate with those who have overcome Satan and through divine grace have formed perfect characters. Every sinful tendency, every imperfection, that afflicts them here has been removed by the blood of Christ, and the excellence and brightness of His glory, far exceeding the brightness of the sun, is imparted to them. And the moral beauty, the perfection of His character, *shines through them, in worth far exceeding this outward splendor.* They are without fault before the great white throne, sharing the dignity and the privileges of the angels. SC 126.1 1892

Communication between heaven and earth, between God and man, had been broken by the fall of Adam; but through Christ man could again commune with God. He who knew no sin became sin for the race, that his righteousness might be *imputed* to man. Through the perfection of Christ's character, humanity was elevated in the scale of moral value with God; finite man was linked with the infinite God. Thus the gulf which sin had made was bridged by the world's Redeemer. Messenger December 15, 1892, par. 3

God will accept only those who are determined to aim high. He places every human agent under obligation to do his best. Moral perfection is required of all. Never should we lower the standard of righteousness in order to accommodate

inherited or cultivated tendencies to wrong-doing. **We need to understand that imperfection of character is sin.** All righteous attributes of character dwell in God as a perfect, harmonious whole, and every one who receives Christ as a personal Saviour **is privileged to possess these attributes.** COL 330.2 1901

Note: So the Imputed of Abraham in Rom. 4:11,22-24; James 2:23, perfection character belongs to them, and is possessed by them. Rev. 19:8.

It cannot be expected that the people will enjoy peace and harmony unless their religious teachers, whose footsteps they follow, have these principles largely developed, and manifest them in their lives. The minister of Christ has great responsibilities to bear, if he would become an example for his people and a correct exponent of his Master's doctrine. Men were awed by the purity and moral dignity of our Saviour, while his unselfish love and gentle benignity won their hearts. He was the embodiment of perfection. If his representatives would see fruits attending their labors similar to those that crowned the ministry of Christ, **they should earnestly strive to imitate his virtues and cultivate those traits of character which would make them like him.** GW92 73.2 1892

How did the glory of God magnify itself in glorious perfection on that day when Christ's life was given as a sacrifice for the world! When he cried out, "It is finished," there was a mighty earthquake, the rocks rent, the graves flew open, and Christ bowed his head, and died. In the sacrifice of God's only begotten Son is demonstrated the awful glory of divine justice and holiness. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins." In consideration of the great work which God has done to redeem, to uplift, ***to bring back the moral image of God in man, what is the human agent doing on his part as a worker together with God?*** HM November 1, 1897, par. 6

And those who would be workers together with God must strive for perfection of every organ of the body and quality of the mind. True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. This is the education that will endure unto eternal life. COL 330.3 1901

The Scriptures teach us to seek for the sanctification to God of body, soul, and spirit. In this work we are to be laborers together with God. Much may be done to restore the moral image of God in man, to improve the physical, mental, and ***moral capabilities.*** Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. **And while we can not claim perfection of the flesh, we may have Christian perfection of the soul.**

Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in his blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. Ye are accepted in the Beloved. The Lord shows, to the repenting, believing one, that Christ accepts the surrender of the soul, to be molded and fashioned after his own likeness. GCB April 23, 1901, Art. A, par. 4

It was this singlehearted purpose to win the race for eternal life that Paul longed to see revealed in the lives of the Corinthian believers. **He knew that in order to reach Christ's ideal for them, they had before them a life struggle from which there would be no release. He entreated them to strive lawfully, day by day seeking for piety and moral excellence. He pleaded with them to lay aside every weight and to press forward to the goal of perfection in Christ.** AA 315.1 1911

The letter to the Colossians is filled with lessons of highest value to all who are engaged in the service of Christ, lessons that show the singleness of purpose and the loftiness of aim which **will be seen in the life of him who rightly represents the Saviour**. Renouncing all that would hinder him from making progress in the upward way or that would turn the feet of another from the narrow path, the believer will reveal in his daily life mercy, kindness, humility, meekness, forbearance, and the love of Christ. AA 477.2 1911

The power of a higher, purer, nobler life is our great need. The world has too much of our thought, and the kingdom of heaven too little. AA 478.1 1911

In his efforts to reach God's ideal for him, the Christian is to despair of nothing. **Moral and spiritual perfection, through the grace and power of Christ, is promised to all.** Jesus is the source of power, the fountain of life. He brings us to His word, and from the tree of life presents to us leaves for the healing of sin-sick souls. He leads us to the throne of God, and puts into our mouth a prayer through which we are brought into close contact with Himself. In our behalf He sets in operation the all-powerful agencies of heaven. At every step we touch His living power. AA 478.2 1911

God fixes no limit to the advancement of those who desire to be "filled with the knowledge of His will in all wisdom and spiritual understanding." Through prayer, through watchfulness, through growth in knowledge and

understanding, they are to be “strengthened with all might, according to His glorious power.” Thus they are prepared to work for others. It is the Saviour's purpose that human beings, purified and sanctified, shall be His helping hand. For this great privilege let us give thanks to Him who “hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son.” AA 478.3 1911

True sanctification means perfect love, perfect obedience, perfect conformity to the will of God. We are to be sanctified to God through obedience to the truth. Our conscience must be purged from dead works to serve the living God. We are not yet perfect; but it is our privilege to cut away from the entanglements of self and sin, and advance to perfection. Great possibilities, high and holy attainments, are placed within the reach of all. AA 565.1; CT 328.1; Ev 289.2; GC 608.2; RH Extra, Dec. 23, 1890. {LDE 209.3}

But Christ has given us no assurance that to attain perfection of character *is an easy matter*. A noble, all-round character is not inherited. It does not come to us by accident. *A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self.* Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected. COL 331.1

Those who are living upon the earth *when the intercession of Christ shall cease* in the sanctuary above, *are to stand in the sight of a holy God without a mediator.* Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and *their own diligent effort*, they must be conquerors in the battle with evil. While the investigative Judgment is going forward in Heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be *a special work of purification, of putting away of sin*, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14. GC 425.1