# Quotations

from the

# Spirit of Prophecy

relating to

# Our Heavenly Father,

the

# Son of God,

and the

# Holy Spirit

## A Word from the Compiler

This compilation of inspired statements written by God's messenger, Ellen G. White is intended to bless the reader with divine insight regarding the truth about Our Heavenly Father, the Son of God, and the Holy Spirit. It is the prayer of the compiler that the reader will approach this topic with deep reverence and a spirit of humility, combined with the heartfelt desire to know the truth about God. These quotations contain rich spiritual food which deserves prayerful consideration and deep contemplation. As we invite the Holy Spirit to teach us the truth, we must be willing to lay aside our preconceived ideas and pet preferences.

Sometimes precious truth from God's messenger has been misused, by giving a portion of the quote in a presentation but withholding the following part that would bring illumination to the topic at hand. It is always a good practice to read the quote in context. You are encouraged to look up the quotations and read the full context of the quote. If one point is not clear, most likely there are many other quotes which will reveal the truth of the matter. We must always go by the weight of evidence, and not focus on an obscure quote that may seem contradictory. We may have complete confidence that everything Ellen White wrote is inspired by God. We must not discount or ignore any of it. We must not twist it to change the meaning. Discovering truth requires an unbiased mind that is willing to search for the whole truth with the spirit of a learner, and a heart submitted to the will of God. That is the only way we will find the truth.

Sometime those who are trying to prove a particular position focus on one particular quotation, or just a handful of quotations, while ignoring a multitude of quotations which would provide balance and clarity to the issue. Herein is the value of this compilation: many quotations on the same topic are organized under headings so that they can be studied topically, bringing out the truth in a well-rounded manner.

In using this inspired information in a digital format, such as this Word document, you will be able to search for specific quotations, words and topics. The headings are all hyperlinked, so by going to View, and accessing the Navigation Pane, you can see all the Headings, and just click on the section you wish to read. I find this very helpful when I wish to locate a particular idea or quotation. Or, if you prefer to just read it straight through, you may wish to print it out and place it in a binder or folder.

I can assure you, these inspired quotations contain divine power to transform your life. If you read them in the Spirit of Christ, you will weep over the messages found within. As you consider the love of the Father and the Son in their sacrifice made for you, and feel the pain They experienced at the sundering of the divine powers, your heart will utterly break as you enter into Their suffering. The melting, subduing love of God will encompass you. When this happens, I promise you that you will never be the same again. I can say this with certainty because of my own experience in embracing the truths found in this book. These truths provide heavenly content for blessed meditation throughout my days and nights. Truly, this work has blessed me tremendously.

I beg of you: don't miss the blessing found in this book. Plead with God to speak to your heart and teach you the truth. He is eagerly waiting to bestow His blessing upon the serious seeker for truth, who earnestly desires it. I invite you to lovingly share this compilation of inspired quotations far and wide among your Seventh-day Adventist friends, and those not currently your friends. Share it in love, with much prayer.

If you know of pertinent quotations that you feel should be added to this compilation, please feel free to contact me at TheBestGiftEver7@gmail.com.

May these blessed messages from God never be used as ammunition in a war against the brethren. Instead, may they break our proud hearts in contrition, so that we may accept the amazing love of God toward us, and then let it flow out to our brethren. Only then can we come into the unity of the faith. Share these messages with love, and kindness, and with much prayer and fasting. With love, Linda Lee

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*Our sanctification*

*is the work of*

***the Father, the Son, and the Holy Spirit.***

*It is the fulfilment of the covenant*

*God has made*

*with those who*

*bind themselves up with Him,*

*to stand with*

***Him, His Son, and His Spirit***

*in holy fellowship.*

{16LtMs, Ms 11, 1901, par. 4}

*The sanctification of the soul is accomplished*

*through steadfastly beholding Him by faith*

***as the only begotten Son of God,***

*full of grace and truth.*

{7LtMs, Lt 2a, 1892, par. 6}

## Incomprehensible Mysteries

Many things are above **finite comprehension**. Truths are to be received [that are] **not within the reach of our reason, and not for us to explain**. 10LtMs, Lt 8, 1895, par. 21

The mightiest created intelligence **cannot grasp divinity**. The principalities and powers of heaven are **overwhelmed** with the **vastness** of the theme of Christ's character and the **mystery** of the **union** of **divinity** and **humanity**. ST June 27, 1895, par. 4

**Christ** withheld no truths **essential to our salvation.** Those things that are revealed are for us and our children, but we are not to allow our imagination to **frame doctrines** concerning things **not revealed.** 19LtMs, Ms 28, 1904, par. 11

So you may put your imagination to the stretch, you may try to the very best of your abilities to take in and consider the eternal weight of glory, and yet your **finite senses**, faint and weary with the effort, **cannot grasp it**, for there is an **infinity beyond**. It takes all of **eternity** to unfold the glories and bring out the precious treasures of the Word of God 6BC 1107.4

All that God has seen fit to make known we are to **accept upon the authority of His word**. Only a bare statement of facts may be given, with no explanation as to why or how; but though we cannot comprehend it we should rest content that **it is true, because God has said it**. All the difficulty lies in the weakness and narrowness of the human mind. 5T 699.4

He will unfold to us **mysteries** that we **cannot now grasp**. In the school above we shall obtain the higher education. Till then we must be **content** to **leave with God the mysteries** that we **cannot comprehend**. 18LtMs, Ms 17, 1903, par. 6

**No human mind can comprehend God**. No man hath seen Him at any time. We are as **ignorant** of God as little children. But as little children we may love and obey Him. Had this been understood, such sentiments as are in this book would never have been expressed. {Lt214-1903}

And although we may try to reason in regard to our Creator **how long He has had existence**, where evil first entered into our world, and all these things, **we may begin to reason about them** until we fall down faint and exhausted with the research when there is yet an **infinity beyond**. **We cannot grasp it**, so what man is there that dares to take that Bible and say this part is inspired and that part is not inspired? I would have both my arms taken off at my shoulders before I would ever make the statement or set my judgment upon the Word of God as to what is inspired and what is not inspired. 5LtMs, Ms 13, 1888, par. 16

Science is too limited to comprehend the atonement; the **mysterious** and wonderful plan of redemption is so far-reaching that philosophy **cannot explain it**; it will ever remain a **mystery** that the most profound reason can not **fathom**. If it could be explained by finite wisdom, it would lose its sacredness and dignity. It is a **mystery** that One equal with the eternal Father should so abase Himself as to suffer the cruel death of the cross to ransom man; and it is a **mystery** that God so loved the world as to permit His Son to make this great sacrifice.—The Signs of the Times, October 24, 1906. {7ABC 459.4}

This is a great **mystery**, a **mystery** that will not be fully, completely understood in all its greatness until the translation of the redeemed shall take place. **Then** the power and greatness and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so **mystified** that it will become as nothingness. (Letter 280, 1904). {5BC 1113.3}

## Take the Bible as it Reads

**My brethren,** let the word of God stand **just as it is.** Let not human wisdom presume to **lessen the force of one statement of the Scriptures**. 5T 711.2

Will you take the Word of God **just as it reads**? Will you, as a responsible agent, seek to realize your accountability to God? God is the Sovereign of the world. 15LtMs, Lt 79, 1900, par. 12

Those who believe the Word of God **as it reads** are walking in the light; for the Bible is its own interpreter. 17LtMs, Ms 53, 1902, par. 41

Let the Bible explain its own statements. Accept it **just as it reads**, without twisting the words to suit human ideas. 19LtMs, Lt 23, 1904, par. 10

If we would not build our hopes of heaven upon a false foundation we must accept the Bible as it reads and believe that the Lord means what He says. 5T 171.1

When those who profess to believe present truth come to their senses, when they accept the word of God **just as it reads**, when they do not try to wrest the Scriptures, they will bring from the treasure-house of the heart things new and old, to strengthen themselves and those for whom they labor. RH June 18, 1901, par. 5

All that Jesus asks of you is to accept the truth of the gospel **just as it reads**. Its requirements are plain and right to the point. All God requires of you is to believe His Word, to accept a "**thus saith the Lord**." God's requirements are His communications to His human family. He speaks to them as intelligent, reasoning agencies, who are responsible to render to Him the fruit of righteousness. 15LtMs, Lt 79, 1900, par. 3

The Word of God, **just as it reads**, is the ground of our faith. That Word is the sure word of prophecy, and it demands implicit faith from all who claim to believe it. It is authoritative, containing in itself the proof of its divine origin. 12LtMs, Ms 90, 1897, par. 20

The language of the Bible should be explained according to its **obvious meaning**, unless a symbol or figure is employed. GC 598.3 (1911)

## Importance of Personal Study

The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. **It is the first and highest duty of every rational being to learn from the Scriptures what is truth**, and then to walk in the light, and encourage others to follow his example. Ignorance of God's word is sin, when every provision has been made that we may become wise. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God. 4SP 416.2, GC 598.2

But God will have a people upon the earth to **maintain the Bible, and the Bible only, as the standard of all doctrines** and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain **"Thus saith the Lord"** in its support.

Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of **searching the Scriptures to learn their duty for themselves**. GC 595

Go to Christ for information. God would have been honored if His people had done this in the place of depending on human methods, submitting to a kingly power that has in it little of truth and righteousness. Depend upon this, if you **study the Word of God with a humble heart, you will be able to see light and truth**. God will give you wisdom. The **mysteries of heaven will become the treasures of your mind**. Your soul will be revived. If heavenly light shines upon your path, if your way is approved by God, an influence that is a savor of life will accompany you. Go to God in prayer. In your weakness cast yourself upon His strength. He will be your efficiency. The fast-fulfilling signs show that the history of the world will soon close. What is done now must be done quickly <and thoroughly>. May the Lord be your Helper and your God. 16LtMs, Lt 62, 1901, par. 10

It is the **duty of all to study the various points of our faith**, that they may be prepared to give a reason for the hope that it is within them, with meekness and fear. RH April 1, 1880, par. 9

The Lord desires that every soul who claims to believe the truth shall have an **intelligent knowledge** of what is **truth**. False prophets will arise and will deceive many. Everything is to be shaken that can be shaken. Then does it not become everyone to **understand the reasons of our faith**? In place of having so many sermons there should be a more close searching of the Word of God, opening the Scriptures, text by text, and searching for the **strong evidences** that sustain the **fundamental doctrines** that have brought us where we now are, upon the **platform of eternal truth**. 2SM, 392

My brethren, the value of the **evidences** of **truth** that we have received during the past half century, is above estimate. These **evidences** are as treasure hidden in a field. Search for them. **Study the Bible truths that for fifty years have been calling us out from the world.** Present this evidence in clear, plain lines. Those who have been long in the truth, and those who have recently received the truth, must now **dig for the buried heavenly treasure**. Let every man work to the point. **Study the Word of God. Revive the evidences given in the past**. “Search the Scriptures,” Christ said; “for in them ye think ye have eternal life: and they are they which testify of me.” RH April 19, 1906, par. 13

All articles of faith, all doctrines and creeds, however sacred they have been regarded, are to be rejected if they contradict the plain statements of the word of God. **If the Bible supports the doctrine we have held in the past, we are justified in retaining it; for the word of God gives us foundation for our faith.**" {Ellen White, RH March 25, 1902, par. 5}

. . . What is the fatal deficiency?—“Thou hast left thy first love.” Is not this our case? Our doctrines may be correct; we may hate false doctrine, and may not receive those who are not true to principle; we may labor with untiring energy; but even this is not sufficient. What is our motive? . . . **O that the church might realize its need of its first ardor of love**! When this is wanting, all other excellences are insufficient. The call to repentance is one that cannot be disregarded without peril. A belief in the theory of the truth is not enough. To present this theory to unbelievers does not constitute you a witness for Christ. . . ." {Ellen White, RH February 3, 1891, par. 8}

Lay at the door of investigation **your preconceived opinions** and your hereditary and cultivated **ideas**. You will **never reach** the **truth** if **you search the Scriptures to vindicate your own ideas**. Leave these at the door, and with a **contrite heart** go in to hear **what God has to say** to you. As the **humble** seeker for truth sits at Christ’s feet and learns of Him, the **Word** gives him understanding. To those who are **too w**ise in their own **conceit** to **study** the **Word**, Christ says, You must become **meek** and **lowly** in heart if you desire to become **wise** unto **salvation**. Do not carry your **creed** to the **Bible** and **read the Word in the light of your former opinions**. Do not try to make everything **agree with your creed**. Search the **Word carefully** and **prayerfully**, with a mind free from **prejudice**. If as you read, **conviction** comes, and you see that your **most cherished opinions** are not in harmony with the **Word**, do not try to

**make the Word fit** these **opinions**. **Make your opinions fit the Word**. Do not allow what you have believed or practiced in the past to control your understanding. Open the eyes of your mind to behold wondrous things out of the law. Find out what is written, and then **plant** your **feet** on the **eternal Rock**. Our **salvation depends** upon our **knowledge of God's will as it is contained in His Word**. Never cease asking and **searching for truth**. You need to know what is **truth**. You need to know your **duty**. You need to know what you shall do in order to be saved. And it is God's will that **you should know what He has said to you**. But you must exercise faith. As you search God's Word, you must believe that He is, and that He is a rewarder of those that diligently seek Him. **Search**, **search** the **Bible** with a **heart hungry** for spiritual food. **Dig** into the **Word** as the miner digs into the earth to find the veins of gold. Do not give up your search till you have ascertained **your relation to God and His will concerning you**. Christ says to you, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "If ye shall ask anything in my name, I will do it." [John 14:13; 15:7; 14:14.] 16LtMs, Ms 12, 1901, par. 20

All who have the truth can afford to be fair in discussion, for **truth will bear away the victory**. This is the only way the Word of God can be investigated with any success. If self is brought in, there will not be an investigation of truth in the spirit of Christ. All Phariseeism is to be put aside. **All assumptions and preconceived opinions are to be thoroughly tested by the standard of truth**. The soul that is in love with God and His work will be as candid as the day. There will be no quibbling, **no evading the true bearing of Scripture**. **God's Word** is our **foundation** of all **doctrine**. Some think it is a mark of intelligence and smart in them to get up side issues, and they twist the Scriptures in a certain way which covers over the truth. 5LtMs, Lt 20, 1888, par. 26

We spent many hours in this way. **Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time**. On some occasions the Spirit of God would come upon me, and **difficult portions were made clear through God's appointed way**, and then there was **perfect harmony**. **We were all of one mind and one spirit**. **We sought most earnestly that the Scriptures** should not be wrested to suit **any man's opinions**. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that His disciples might be **one as He and the Father are one**. Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we **suspended our investigations** and adjourned our meeting, that each one might have an opportunity to go to God in **prayer**, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the **power of God** came upon us in a **marked manner**, and when **clear light revealed the points of truth**, we would **weep** and **rejoice together**. **We loved Jesus; we loved one another**. CET 193.1-CET 193.3

## Weight of Evidence Is Important in Discerning Between Truth and Error

**As with the Bible, so with the testimonies**. "Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit; **and all should decide from the weight of evidence**."—Testimonies for the Church 3:255. 21LtMs, Lt 234, 1906, par. 9

Let all who are convicted by the light of the truth, cherish every ray of light which comes from the Source of all light. **Do not hesitate to decide from the weight of evidence**. Do not enlist on the side of error, but wholly and entirely on the side of truth. RH July 21, 1891, par. 8

It is not the plan of God to compel men to yield their wicked unbelief. Before them are light and darkness, truth and error. It is for them to decide which to accept. The human mind is endowed with power to discriminate between right

and wrong. God designs that men shall not decide from impulse**, but from weight of evidence**, carefully comparing scripture with scripture 1BC 1120.5

God gives sufficient evidence for the candid mind to believe; but he who turns from the **weight of evidence** because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith. 4T 232.1

There is no excuse for doubt or skepticism. God has made ample provision to establish the faith of all men, if they will decide from the **weight of evidence**. But if they wait to have every seeming objection removed before they believe, they will never be settled, rooted, and grounded in the truth. 4T 583.3

God requires of his people faith that rests upon the **weight of evidence**, not perfect knowledge. The followers of Jesus Christ, those who accept of the light God sends them, must obey the voice of God speaking to them, when there are many other voices crying out against it. It requires discernment to distinguish the voice of God. RH September 16, 1873, par. 21

## Don't Argue About What Is Not Revealed Regarding God

I say, and have ever said, that I will not **engage** in **controversy** with any one in regard to the **nature and personality of God**. Let those who try to **describe** God know that on such a subject **silence is eloquence.** Let the Scriptures be read in simple faith, and let each one form his conceptions of God from His inspired Word. {Lt214-1903}

Our ministers **must be very careful not to enter into controversy in regard to the personality of God**. This is a subject that they are not to touch. It is a mystery, and the enemy will surely lead astray those who enter into it. We know that **Christ came in person to reveal God to the world**. **God is a person and Christ is a person**. Christ is spoken of in the Word as "the **brightness** of His Father's **glory**, and the **express image** of His **person**." 19LtMs, Ms 46, 1904, par. 15

There are some things upon which we must reason, and there are other things that we **must not discuss**. In regard to **God—what He is and where He is**—silence is eloquence. When you are tempted to speak **of what God is**, keep silence, because as surely as you begin to speak of this, you will disparage Him. 19LtMs, Ms 46, 1904, par. 14

The highest intellect may tax itself until it is wearied out in conjectures regarding the **nature of God**, but the effort will be fruitless. This problem has not been given us to solve. **No human mind can comprehend God**. None are to indulge in speculation regarding His **nature**. Here silence is eloquence**. The Omniscient One is above discussion**. MH 429

The **reasoning that God is not a personal being is greatly dishonoring to Him**. We are to have no **controversy** over this matter. On the subject of what God is and what He is not, silence is eloquence. 20LtMs, Ms 127, 1905, par. 13

In regard to the **personality and prerogatives of God, where He is and what He is**, this is a subject which we are not to dare to touch. On this theme silence is eloquence. It is those who have no experimental knowledge of God who **venture to speculate in regard to Him**. Did they know more of Him, they would have less to say about what He is. 18LtMs, Ms 132, 1903, par. 31

I am instructed to warn our brethren and sisters **not to discuss the nature of our God**. 18ltms, Lt 253, 1903, par. 15

One of the greatest evils that attends the quest for knowledge, the investigations of science, is the disposition to exalt human reasoning above its true value and its proper sphere. Many attempt to judge of the Creator and His works by their own imperfect knowledge of science. **They endeavor to determine the nature and attributes and**

**prerogatives of God, and indulge in speculative theories concerning the Infinite One.** Those who engage in this line of study are treading upon forbidden ground. Their research will yield no valuable results and can be pursued only at the peril of the soul. MH 427.1

It was decided that Satan should assume another form and manifest an interest for man. He must insinuate against God's truthfulness and create doubt whether God did mean just what He said; next, he must excite their curiosity, and lead them **to pry into the unsearchable plans of God—the very sin of which Satan had been guilty**—and reason as to the cause of His restrictions in regard to the tree of knowledge. EW 146.2

**That which in the counsels of heaven the Father and the Son deemed essential for man's salvation is clearly presented in the Holy Scriptures**. The infinite truths of salvation are stated so plainly that finite beings who desire to know the truth cannot fail to understand. Divine revelations have been made for their instruction in righteousness, that they may glorify God and help their fellow men. {CT 438.1}

## Study Together, With Meekness and Humility

When **differences arise among brethren as to the understanding of any point of truth**, there is **one Bible rule** to follow. In the **spirit of meekness and love for God and one another**, let brethren **come together**, and after earnest **prayer**, with sincere desire to **know God's will**, study the **Bible** with the spirit of a little child, to see how closely they can draw together, and not sacrifice anything but their selfish dignity. They should regard themselves as in the presence of the whole universe of God, who are watching with intense interest as brother tries to see eye to eye with brother, to understand the words of Christ, that they may be doers of the word. When you recall the prayer of Christ, that his disciples may be one as he was one with the Father, can you not see how intently all heaven is beholding the spirit you manifest toward one another? Are those who claim to be saved by the righteousness of Christ, seeking with all their entrusted capabilities to answer the Saviour's prayer? 1888 1008, 1009

In your **study of the Word**, lay at the door of investigation your **preconceived opinions** and your hereditary and cultivated ideas. You will never reach the truth **if you study the Scriptures to vindicate your own theories**. Leave these at the door, and with contrite heart go in to hear what the Lord has to say to you. As the humble seeker for truth sits at Christ's feet, and learns of Him, the Word gives him understanding. To those who are too wise in their own conceit to study the Bible, Christ says, "You must become meek and lowly in heart, if you desire to become wise unto salvation." ST Oct 3, 1906

**Do not read the Word in the light of former opinions**. Do not try to make everything **agree with your creed**. With a mind free from prejudice, search the **Word** carefully. If, as you read, conviction comes, and you see that your cherished opinions are **not in harmony with the Word**, do not try to **make the Word fit these opinions**. Do not allow what you have believed or practised in the past to control your understanding. Open the eyes of your mind to behold wondrous things out of the Word. We can not obtain wisdom without **earnest attention and prayerful study**. Some portions of the Scriptures are indeed too plain to be misunderstood; but there are others whose meaning does not lie on the surface, to be seen at a glance. Scripture must be compared with scripture. There must be careful research and prayerful attention. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the Word of God as for hid treasure, find truths of the greatest value, which are concealed from the view of the careless seeker. The words of Inspiration, pondered in the heart, will be as streams flowing from the fountain of light. ST Oct 3, 1906

**God is leading out a people to stand in perfect unity upon the platform of eternal truth**....God designs that His people should all come into the **unity of the faith**. The prayer of Christ just prior to His crucifixion was that His disciples might be **one**, even as He was one with the Father, that the world might believe that the Father had sent Him....When Christ made so great a sacrifice to save men and bring them into unity with one another, even as He

was united with the Father, what sacrifice is too great for His followers to make in order to **preserve that unity**? 4T 17

In this prayer of Christ's, God has expressed his **desire for the unity** of his believing people. But there is an unwearied conflict kept up on this earth. Satan works to make the prayer of Christ of none effect. He makes a continual effort to create bitterness and discord; for he knows that where there is unity, there is strength,—a oneness which all the powers of hell cannot break. In union there is strength; in disunion there is weakness. **God's chosen ones are to reveal to the world their union one with another**. It is not possible for **a few to walk to heaven alone because they can agree with no others**. God's people are to be a **unit**. If some entertain ideas so peculiar that others cannot accept them, they should compare notes in a **teachable spirit**, and all should be willing to learn. They should make the most strenuous efforts to be one, to come into the unity of the faith in the bonds of peace...**No provision has been made for Christians to draw apart from one another**. By our unity and love we are to reveal the character of Christ. ..The Lord has called us to unity in the bonds of Christian fellowship and love...Then by our unity and by our love one for another, all men will see that we are Christians. RH April 27, 1897

If we draw nigh to God, **we shall draw nigh to one another**. We cannot draw nigh to the same cross without coming into **unity of spirit**. Christ prayed that his disciples should be one as he and the Father are one. We should seek to be **one in spirit and in understanding**. We should seek to be one that God may be glorified in us as he was glorified in the Son, and God will love us as he loves his Son. But can God love us as he loves his Son when we quibble and find fault with the truth because it does not agree with our opinions, and for fear we shall understand something as our brother understands it, and so come into harmony with him? God designs that his children shall be one. If this unity did but exist, it would speak to the world of the power of God manifested in his children. Christ has said: "By this shall all men know that ye are my disciples, if ye have love one to another." **If this unity existed, we should bear to the world our divine credentials**; RH March 4, 1890

Those who desire to know the truth have **nothing to fear from the investigation of the word of God**. But upon the threshold of investigation of the word of God, inquirers after truth should lay aside all **prejudice**, and hold in abeyance all **preconceived opinion**, and open the ear to hear the voice of God from His messenger. **Cherished opinions**, long-practiced customs and habits, are to be brought to the test of the Scriptures; and if the word of God opposes your views, then, for your soul's sake, do not **wrest** the **Scriptures**, as many do to their soul's destruction in order to **make them seem to bear a testimony in favor of their errors**. Let your inquiry be, **What is truth?** not, What have I hitherto believed to be truth? Do not interpret the Scriptures in the light of your former belief, and assert that some doctrine of finite man is truth. Let your inquiry be, **What saith the Scriptures**? Let God speak to you from His living oracles, and open your heart to receive the word of God. Many are following the traditions of men; but as the traditions of men are erroneous, and no error has sanctifying power, their souls are not sanctified to God. Yet they hold on to the doctrines of men with firm tenacity, and will not be moved by the testimony of Scripture. They have been educated to believe falsehood, and they use every ingenious method to make it appear that the Bible supports them in their position of error, making falsehood appear to be truth. But the first work to be done by those who would know the truth, **is to open the Bible with a determined purpose to conform to the requirements of the word of God, establishing their faith upon "It is written."** Make up your mind that your **former theories** must **change** if they are **not in harmony** with the **doctrines** of the **Bible**. You are called upon to put forth diligent effort to discover what is truth. This should not be thought a hard requirement; for men are called upon to toil for their temporal and earthly blessings, and it is not to be expected that we shall find the heavenly treasure unless we are willing to dig in the mines of truth, and exercise all our powers of mind and heart to understand. RH March 25, 1902

**Nothing frightens me more** than to see the **spirit** of **variance** manifested by our **brethren**. We are on **dangerous ground** when **we cannot meet together like Christians, and courteously examine controverted points**. I feel like fleeing from the place lest I receive the mold of those who cannot candidly **investigate** the **doctrines** of the Bible. Those who cannot **impartially** examine the evidences of a position that **differs** from **theirs**, are not fit to teach in **any** department of God's cause. What we need is the **baptism** of the **Holy Spirit**...No one is able to explain the Scriptures **without the aid of the Holy Spirit**. But when you take up the Word of God with a humble, teachable heart,

the angels of God will be by your side to impress you with evidences of the truth. When the Spirit of God rests upon you, there will be no feeling of envy or jealousy in examining another's position; ... If there is a point of truth that you do not understand, upon which you do not agree, **investigate**, **compare scripture with scripture, sink** the **shaft of truth down deep into the mine of God's Word**. You must lay yourselves and **your opinions** on the altar of God, put away your **preconceived** ideas, and let the Spirit of Heaven guide you into all truth.... Is not this a time when it would be highly proper to **fast and pray before God**? We are in danger of **variance**, in danger of taking **sides on a controverted point**; and should we not **seek God in earnestness, with humiliation of soul, that we may know what is truth**?... We should **wrestle** with **every difficulty**, but when some **controverted** point is **presented**, are you to go to man to find out his opinion, and then shape your conclusions from his?—No, go to **God**. Tell Him what you want; **take your Bible and search as for hidden treasures**.... **The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony**. Our own views and ideas must not control our efforts. Man is fallible, but **God's Word is infallible**. Instead of wrangling with one another, let men **exalt** the **Lord**. Let us meet all opposition as did our Master, saying, "**It is written**." Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline.—The Review and Herald, December 15, 1885. 1 SM 406-416

There is no greater evidence that Satan is working than that those who profess to be sanctified to God's service **persecute their fellow beings** because they do not believe the same doctrine that they themselves believe. RH December 28, 1897, par. 17

## Personality of God and of Christ – Foundational Truth

Some are to depart from the faith. Where are they? Who are they? Who is departing from the faith laid down, **the very foundation that we were on a whole century ago**? We are on the **very same foundation**; we have the same evidence, and **we worked on it day and night**, to know in regard to the sanctuary question, **and in regard to the personality of God, and of Christ, and of all these subjects**. 21LtMs, Ms38, 1906

Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary, or **concerning the personality of God or of Christ**, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift, without an anchor. 20LtMs, Ms 62, 1905

The statements of God's Word are plain. Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, which **denies the personality of God and of Christ**. RH Aug 31, 1905

"The seventeenth chapter of John speaks plainly regarding the **personality of God and of Christ**, and of **Their relation to each other**. 'Father, the hour is come,' Christ said: 'Glorify Thy Son, that Thy Son also may glorify Thee.' John 17:23, 3, 5-11 quoted.] Here is **personality**, and **individuality**." 18LtMs, Ms124, 1903

A liar is one that presents **false theories** and **doctrines**. He who denies **the personality of God and of His Son Jesus Christ** is denying **God** and **Christ**. "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father." [Verse 24.] **If you continue to believe** and **obey** the **truths** you **first embraced** regarding the **personality** of the **Father** and the **Son**, you will be **joined together** with them in **love**. There will be seen that **union** for which Christ prayed just before His trial and crucifixion: 21LtMs, Ms 23, 1906, par. 20

There is a **personal God**, the **Father**; there is a **personal Christ**, the **Son**. RH November 8, 1898, par. 9

Let those who name the name of Christ make an entire clearance of the soul-temple of all that is opposed to God. Believers are to [have] **a confirmed, settled faith in a personal God and a personal Christ. The Father and the**

**Son are perfect in their individual identity, and at the same time, they are perfect in their oneness**.. 20LtMs, Lt 343, 1905, par. 15

**The Father and Son each have a personality**. Christ declared, 'I and My Father are **one**.' yet it was the **Son of God** who came to the world in human form. — 9T 68

The great Teacher held in His hand the entire map of truth. In simple language He made plain to His disciples the way to heaven and the endless subjects of divine power. The **question of the essence of God was a subject on which He maintained a wise reserve,** for their entanglements and specifications would bring in science which could not be dwelt upon by unsanctified minds without confusion. **In regard to God and in regard to His personality**, the Lord Jesus said, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father." [John 14:9.] Christ was the express image of His Father's person. 19LtMs, Ms 45, 1904, par. 15

In regard to entering into the **subject of the divine mystery of the essence of God**, Christ ever maintained a wise reserve. He did this that He might close the door where human conjectures should not be encouraged. The most sacred, holy, and eternal mysteries which **God has not revealed** are but speculations when considered from a human standpoint, mere theories that confuse the mind. 15LtMs, Ms 45, 1900, par. 10

## God Always Has Been

Again and again during my experience in the Lord's work, I have been called upon to meet these erroneous sentiments. In every case, **clear, powerful light** has been given **that God is the eternal, self-existent One**. From my girlhood I have been given plain instruction that **God** is a **person**, and that **Christ** is "**the express image of His person**." [Hebrews 1:3.] **God always has been**. That which concerns us is not the how or the wherefore. 18LtMs, Ms 137, 1903, par. 3

**God always has been**. He is the great I AM. The psalmist declares, "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God." [Psalm 90:2.] He is the high and lofty One that inhabiteth eternity. "I am the Lord, I change not," He declares. [Isaiah 57:15; Malachi 3:6.] With Him there is no variableness, neither shadow of turning. He is "the same yesterday, today, and forever." [James 1:17; Hebrews 13:8.] He is **infinite** and **omnipresent**. No words of ours can describe His greatness and majesty. 18LtMs, Ms 132, 1903, par. 35

I say in the name of the Lord, Give your attention to this Word. **The Lord has ever existed in perfection from all eternity**. He has been ever what He now is, "I am that I am;" "The high and lofty One that inhabiteth eternity." [Exodus 3:14; Isaiah 57:15.] This is His title. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Psalm 90:2. "I am the Lord, I change not." Malachi 3:6. With Him is no variableness or shadow of turning. 12LtMs, Ms 180, 1897, par. 2

## The Father is the Source

Our **Father** in heaven is the **source of life**, of wisdom, and of joy. SC 9

**God is the source of life** and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from Him to all His creatures. And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing. SC 77.1

**God is the source of life and light and joy to the universe**. Like rays of light from the sun, blessings flow out from Him to all the creatures He has made. CS 23.3

Our heavenly Father does not willingly afflict or grieve the children of men. He is not the author of sickness and death; **He is the source of life**. GW 239.2

Nature and revelation alike testify of God's love. It is from Him that we receive every good gift. **He is the source of life**, of wisdom, and of joy. 7LtMs, Ms 41, 1892, par. 2

Our heavenly **Father** is the God of the **universe**, and **Christ is the divine Son**, the **One equal** with the Father. 21LtMs, Ms 49 1906

All created beings live by the will and power of God. They are dependent recipients of **the life of God**. From the highest seraph to the humblest animate being, all are replenished from **the Source of life**.—The Desire of Ages, 785. TA 26.2

...**All things Christ received from God**, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the **beloved Son**, the **Father's life flows out to all**; through the Son it returns, in praise and joyous service, a tide of love, to the **great Source** of all. And thus **through Christ** the circuit of beneficence is complete, representing the character of the **great Giver**, the law of life. In heaven itself this law was broken. Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself... DA 21

**Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all**, is alone entitled to **supreme reverence** and **worship**. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due **Him**, of that do we make a god. PP 305.4

The Sabbath is a sign of creative and redeeming power; it points to **God as the source of life** and knowledge; it recalls man's primeval glory, and thus witnesses to God's purpose to re-create us in His own image. Ed 250.1

All created beings **live** by the **will** and **power** of God. They are recipients of the **life of the Son of God**. However able and talented, however large their capacities, they are replenished with life from the **source of all life**. He is the spring, the fountain, of life. Only he who alone hath **immortality**, dwelling in light and life, [could] say, "I have power to lay down my life, and I have power to take it again." YI August 4, 1898, par. 2

**God** desires His people to look to Him for guidance, that they may be led by His Spirit. **He is the eternal, self-existent source of all life, physical and spiritual.** 16LtMs, Lt 19, 1901, par. 18

Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." The **Ancient of Days is God the Father**. Says the psalmist: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Psalm 90:2. **It is He, the source of all being, and the fountain of all law, that is to preside in the judgement**. And holy angels as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal. Great Controversy page 479, 1911

Next to the angelic beings, the human family, formed in the image of God, are the noblest of his created works. God desires them to become all that he has made it possible for them to be, and to do their very best with the powers he has given them. **Life is mysterious and sacred**. It is the **manifestation** of **God himself**, **the source of all life**. Precious are its opportunities, and earnestly should they be improved. {RH December 3, 1908, par. 4}

Having brought into the world the great treasures of heaven, **owned and created by the eternal God**, Christ can give to all eternal life. To all who believe on Him as their personal Saviour, He will give an eternal weight of glory. 15LtMs, Lt 79, 1900, par. 19

**The same power that upholds nature, is working also in man**. The same great laws that guide alike the star and the atom control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. **From Him all life proceeds**. Only in harmony with Him can be found its true sphere of action. For all the objects of His creation the condition is the same—**a life sustained by receiving the life of God**, a life exercised in harmony with the Creator's will. To transgress His law, physical, mental, or moral, is to place one's self out of harmony with the universe, to introduce discord, anarchy, ruin {Ed 99.2}

**Every breath, every throb of the heart, is a continual evidence of the power of an ever-present God**. {8T 260.2}

## The Only True and Living God

The trouble with many is that they do not know the **true and living God and Jesus Christ whom He has sent**. When we know God as it is our privilege to know Him, we will keep nothing back from Him. Our life will be a life of continual obedience, in things small as well as great. The language of the men and women who give themselves to God without reserve is, "Thy will, not mine be done." [See Luke 22:42.] {Lt93-1897.9}

The Lord **revealed Himself not only as the true and living God**, but as **our heavenly Father**, when He sent **His only begotten Son** into the world to purchase our redemption. {BTS December 1, 1911, par. 6}

To see **Christ** as He is, is one of the greatest blessings that can ever come to fallen humanity; and to know Him is to **know the Father also**. But how few today know the precious Saviour as He is! How few know **Him** and **the Father**! Many acknowledge Jesus as the world's Redeemer, but they know **Him** not as a personal Saviour; this is essential,—the **knowledge of God in Jesus Christ**. "Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." "And this is life eternal, that they might know **Thee**, the **only true God,** and **Jesus Christ**, whom Thou hast sent." The **knowledge of God is eternal life**, and this knowledge is received **only through Christ**. BEcho November 12, 1894, par. 2

It is our privilege to **know God** experimentally, and in **true knowledge of God is life eternal**. **The only begotten Son of God** was God's gift to the world, in whose character was revealed the character of him who gave the law to men and angels. **He came to proclaim the fact, "The Lord our God is one Lord**," and him only shalt thou serve....UNLESS MEN SHALL KNOW GOD AS CHRIST HAS REVEALED HIM, THEY WILL NEVER FORM A CHARACTER AFTER THE DIVINE SIMILITUDE, AND WILL THEREFORE NEVER SEE GOD. RH March 9, 1897

We are now to understand the science of true education. "This is life eternal that they might know thee the **only true God**, and **Jesus Christ** whom Thou hast **sent**." [John 17:3.] Shall we not educate in these lines? The **everlasting Father** has **given His only begotten Son**, and by so doing has opened a **channel** by which **inexhaustible treasures** may come to the world. All who come unto **Christ** may have **everlasting life**. 10LtMs, Ms 50, 1895, par. 3

I feel my spirit stirred within me. I feel to the depth of my being that the truth must be borne to other countries and nations and to all classes. Let the missionaries of the cross proclaim that there is **one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God**. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the **living God**. 7LtMs, Ms 40, 1891, par. 78

**Christ is the One through whom God has at all times revealed Himself to man**. "But to us there is but **one God, the Father,** of whom are all things, and we in Him; and **one Lord Jesus Christ**, *by whom are all things*, and we by Him." 1 Corinthians 8:6 PP 761.4

There is **one God**, one faith, one baptism. There is **one Lord Jesus**, who must **abide in the soul** of every one of these brethren. RH November 12, 1889, par. 8

Faithful among the faithless, uncorrupted by the prevailing apostasy, he steadfastly adhered to the worship of the **one true God**. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth." Psalm 145:18. He communicated His will to Abraham, and gave him a distinct knowledge of the requirements of His law and of the salvation that would be accomplished through Christ. PP 125.1

You work in Christ's lines to gather knowledge of **Jesus Christ and the Father**. As you bring one grace into our soul, the way is prepared for an additional grace. Thus one by one you gain the graces of the Spirit, until you have them all. There is no caste with God; whatever our color or nationality, however weak or rich or poor we may be, **one God is our Father**, and we can come to **him** and ask **him** for the things that we need. EA 213.1

But worldly customs and worldly practices are preventing men and women from growing in grace and in the knowledge of the **only true God and Jesus Christ** whom He hath sent. The Lord is not served, the Lord is not worshipped, the Lord is not glorified, by a divided, half and half life. 14LtMs, Lt 68, 1899, par. 14

God has given to the world and to angels the evidence of the changeless character of His love**. He would part with His only begotten Son**, sent Him into our world, clothed in the likeness of sinful flesh, to condemn sin and to die upon Calvary's cross to **make it manifest** to men that there is provision in the counsels of heaven for those who believe in **Christ** to keep the commandments of **God**. Aside from **Christ**, man cannot in spirit and in truth keep one of the commandments of God, but **in Christ Jesus** the claims of the law are met**, because He transforms the nature of man by His grace**, **creates in the heart a new spiritual life**, **implants a holy nature**, and men become Christlike in character. 9LtMs, Lt 11a, 1894, par. 29

The observance of the Sabbath is a line of demarcation between him that serveth God and him that serveth Him not. It is **God's great memorial** of the fact that in six days **He** created the heavens and the earth and in the seventh day He rested and was refreshed. It is **His** memorial to preserve among the nations a clear, definite, unmistakable knowledge of the **only true God**, an evidence that **He** is a **God above all gods**. For this reason **He** set apart the day on which **He** rested after creating the world, a day in which no common work should be done. **God** has given men six days in the week in which to labor and do all their work; the one day wherein He rested after creating the world and all things that are therein was to be **His** own holy day, when men should worship **Him**, the **Creator of the heavens and the earth**. This portion of time is especially set apart for rest and for worship, that men may look upon the heavens and the earth, and honor, worship, praise, and **exalt the God who created all things by Jesus Christ**. 18LtMs, Ms 139, 1903, par. 18

The happiness of man is to **know God and Jesus Christ** whom He hath sent. 10LtMs, Lt 83, 1895, par. 22

**The Majesty of heaven, the only begotten Son of the true and living God**, opened the way for you to come to him, by giving his life as a sacrifice on Calvary's cross. RH January 23, 1894, par. 12

Our youth are there to receive an education so that they may do all in their power to acquire a knowledge of the **Most High God**, and to make **Him** known as the **only true God**. They are there to learn how to present **Christ** as a sin-pardoning Savior. {11LtMs, Ms 73, 1896, par. 11}

We are favorably situated, we can make use of every opportunity to know the **one true God, and Jesus Christ** whom He hath sent. The delusive snares of Satan we do not need to experience. It is the privilege of the young to be enabled

through the grace of our Lord Jesus Christ, to return to the Lord His own with usury. Lord, thou deliveredst unto me five talents, behold I have gained beside them five talents more. {Lt 12, 1893, par. 46}

## The Divine Son, the Personification of the Only True God

By rejecting the **divine Son of God**—the **personification** of the **only true God**, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe —and accepting a murderer in His place, the people showed what human nature can and will do when the restraining **spirit of God** is removed, and men are under [the control of] the great apostate." 12LtMs, Ms 40, 1897

The world that could reject the divine, **personification** of **the Infinite God**, are repeating the same history as transpired when Jesus was in the world, refusing Jesus but choosing Barabbas. Shall we be on the world's side of the question? 8LtMs, Lt 93, 1893, par. 21

Are we on the side of those who refuse to be loyal to God? They have no interest in knowing God. They reject the **divine Son of God**, the **personification** of all human goodness. They place themselves with those who, although no fault could be preferred against Christ, chose instead a thief and a murderer. This testifies to the moral taste of the world. Shall we be on the side of the world, or on the side of Christ, who declared, "I have kept My Father's commandments"? TM 138.1

**He was the Son of the only true God**. 13LtMs, Ms 182, 1898, par. 16

Satan will do everything he can to satisfy the appetite for food that does not pertain to the **knowledge of the only true God, and Jesus Christ whom he has sent**. YI December 8, 1898, par. 4

But Simon could not read his Guest's heart. It was his ignorance of **the only true God, and Jesus Christ, whom He had sent**, that led him to think as he did. He had not yet been fully converted from his Pharisaism. He did not realize that on such occasions **God's Son must act in God's way**,—with compassion, tenderness, and mercy. ST May 9, 1900, par. 7

The love of Jesus was expressed to us before we loved Him. His grace touched the hearts that contemplated the love of God. We become the **property of Christ** because **God gave His only begotten Son to humiliation and shame and reproach for our sake, to bear our sins, to suffer in our stead**. The whole human family are made over to Christ. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the **only true God**, and **Jesus Christ**, whom thou has sent." [John 17:2, 3.] 10LtMs, Lt 20, 1895, par. 3

In obeying the Word of God, we find righteousness and peace and joy in the **Holy Ghost**. This the humble, persevering Christian can and will have. It is God's **eternal covenant** with those who do His commandments. Where can we find a surer guide than the **only true God**? The world is under a terrible infatuation which will end in eternal ruin. The guidance of the **Holy One** should be appreciated as of the highest value. Where is <a safer> path than that in which the **Eternal** leads the way? When we follow Him, we are in no cheap, tangled bush path, but in a narrow path cast up for the ransomed of the Lord to walk in, **opened by the sacrifice of God's only begotten Son**. Who, I ask, are not rational, not sane? Those who turn from the Lord's standard to follow the impulses of their own perverted hearts. 12LtMs, Lt 48, 1897, par. 30

There are many **mysteries** which **I do not seek to understand or to explain**; they are **too high** for **me**, and **too high** for **you**. On some of these points, **silence is golden**. Piety, devotion, sanctification of soul, body, and spirit—this is essential for us all. "This is life eternal, that they might know Thee, the **only true God**, and **Jesus Christ**, whom Thou

hast sent" [John 17:3]. "This is the will of **Him** that sent **Me**, that every one which **seeth** the **Son**, and **believeth** on **Him**, may have everlasting life" [John 6:40]. 14MR 179.3

The redeemed will meet and recognize those whose attention they have directed to the uplifted Saviour. What blessed converse they have with these souls! "I was a sinner," it will be said, "without God and without hope in the world, and you came to me, and drew my attention to the precious Saviour as my only hope. And I believed in Him. I repented of my sins, and was made to sit together with His saints in heavenly places in Christ Jesus." Others will say: "I was a heathen in heathen lands. You left your friends and comfortable home, and came to teach me how to find **Jesus** and **believe** in **Him** as the **only true God**. I demolished my idols and worshiped **God**, and now I see **Him face** to **face**. I am saved, eternally saved, ever to **behold Him whom I love**. I then saw **Him** only with the eye of faith, but now I **see Him as He is**. I can now express my gratitude for **His redeeming mercy** to **Him** who loved me and washed **me from my sins in His own blood**." 6T 311.1

But the Sun of Righteousness shines forth into the midnight darkness of superstition and error, and rolls back the cloud, and presents himself as the one in whom dwelleth all the fullness of the Godhead bodily, **as the exact representation of the Father.** This is his message to the world: "And this is life eternal, that they might know thee the **only true God, and Jesus Christ**, whom thou hast sent." ST June 27, 1892, par. 4

Christ's oneness with the Father was a constant joy to God; for He knew that there was in the world one **who would not misrepresent Him. In Christ He beheld the reflection of His own character**. And it was that His followers might have this same oneness that was Christ's great desire. For this oneness He prayed. 19LtMs, Lt 317, 1904

Jesus came to teach men of the Father, to **correctly represent him** before the fallen children of earth. Angels could not fully portray the character of God, but **Christ**, who was **a living impersonation of God**, could not fail to accomplish the work. The only way in which he could set and keep men right was to make himself **visible** and **familiar** to their eyes. That men might have **salvation** he came directly to man, and became a partaker of his nature. **The Father was revealed in Christ** as altogether a different being from that which Satan had represented him to be. ST January 20, 1890

By rejecting the **Son of God, the personification of the only true God**, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe... RH January 30, 1900, Art. A, par. 6

While Christ stood forth distinctly in his human personality, and appealed in striking but simple language to humanity, he was in such **perfect oneness with God** that his voice came with authority, **as the voice of God from the center of glory**. SpTEd 4.2

"No man knoweth the Father but the Son, and he to whom the Son will reveal him**." In Christ** was "**God** manifested in the flesh, reconciling the world unto himself." **In Christ** was the **brightness** of **his Father's glory**, the **express image of his person**. Said our Saviour, "**He that hath seen me, hath seen the Father**." In Christ is the life of the soul. RH May 30, 1882, par. 5

In plain language the Saviour taught the world that the tenderness, the compassion, and love that he manifested toward man, were the **very attributes of his Fathers in heaven**. Whatever doctrine of grace he presented, whatever promise of joy, whatever deed of love, whatever divine attraction he exhibited, **had its source in the Father of all**. In the **person of Christ** we behold **the eternal God** engaged in an enterprise of boundless mercy toward fallen man. Christ clothed his divinity with humanity, that his humanity might touch humanity, and divinity reach divinity. ST August 20, 1894, par. 8

After the fall, Christ became Adam's instructor. **He acted in God's stead** toward humanity, saving the race from immediate death. He took upon Him the work of mediator between God and man. ST May 29, 1901, par. 11

## Father Is the Eternal, Self-Existent, Uncreated One

**Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all**, is **alone** entitled to **supreme reverence and worship**. PP 305.4

Again and again during my experience in the Lord's work, I have been called upon to meet these erroneous sentiments. In every case, clear, powerful light has been given that **God is the eternal, self-existent One**. From my girlhood I have been given plain instruction that **God is a person, and that Christ is "the express image of His person**." [Hebrews 1:3.] **God always has been**. That which concerns us is not the how or the wherefore. 18LtMs, Ms 137, 1903, par. 3

As a **priest**, **Christ** is now set down **with the Father** in his throne. [Revelation 3:21.] Upon the **throne with the eternal, self-existent One**, is **he who "hath borne our griefs**, and **carried our sorrows**," who "was **in all points tempted** like as we are, **yet without sin**," that he might be "able to **succor** them that are tempted." "If any man sin, we have an **Advocate** with the **Father**." GC88 416.3

The **King of the universe** summoned the heavenly hosts before Him, that in their presence **He** might set forth the **true position of His Son** and show the **relation He sustained to all created beings.** The **Son of God shared** the **Father's throne**, and the **glory** of the **eternal**, **self-existent One** encircled **both**. About the throne gathered the holy angels, a vast, unnumbered throng—"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven the King declared that **none but Christ**, **the Only Begotten of God**, **could fully enter** into His **purposes**, and to Him it was **committed** to **execute the mighty counsels** of His **will**. The **Son of God had wrought the Father's will in the creation** of all the hosts of heaven; and to Him, as well as to **God**, their **homage** and **allegiance** were **due**. PP 36.2

Oh, my brother, do not interpose <yourself> between **God** and His heritage. **God** desires **His** people to look to **Him** for guidance, that they may be led by **His Spirit**. **He is the eternal, self-existent source of all life, physical and spiritual.** 16LtMs, Lt 19, 1901, par. 18

## Christ is the Pre-Existent, Self-Existent Son of God

"Before Abraham was, **I am**." **Christ is the pre-existent, self-existent SON OF GOD**. The message He gave to Moses to give to the children of Israel was, "Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you." The prophet Micah writes of Him, "But thou, Bethlehem Ephratah, tho thou be little among the thousands of Judah, yet out of Thee shall He come forth unto Me that is to be ruler in Israel; whose **goings forth** have been from of old, from **everlasting**." ST August 29, 1900, par. 13 **Through Solomon Christ declared**: "The **Lord possessed Me** in the beginning of His way, before His works of old. I was **SET UP** from **everlasting**, from the **beginning**, or ever the earth was. When there were no depths, I was **BROUGHT FORTH**; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I **BROUGHT FORTH**.... When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then **I was by Him**, **AS ONE BROUGHT UP with Him**; and I was daily His delight, rejoicing always before Him." ST August 29, 1900, par. 14 In speaking of His pre-existence, **Christ carries the mind back through dateless ages**. He assures us that there **never was a time when He was not in close fellowship with the eternal God**. He to whose voice the Jews were then listening had been **with God as one BROUGHT UP with Him**. ST August 29, 1900, par. 15

Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the **eternal presence**, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the **self-existent One**, He

**who had been PROMISED to Israel**, "whose **goings forth** have been from of old, from the **days of eternity**" (Micah 5:2, margin).—The Desire of Ages, 469, 470. JNN 23.6

The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." [Verses 18-20.] 15LtMs, Ms 81, 1900, par. 52

These are wonderfully solemn and significant statements. It was the **Source** of all mercy and pardon, peace and grace, the **self-existent, eternal, unchangeable One**, who visited His exiled servant on the Isle that is called Patmos. 15LtMs, Ms 81, 1900, par. 53

Christ was not compelled to endure this cruel treatment. The yoke of obligation was not laid upon Him to undertake the work of redemption. **Voluntarily** He offered Himself, a willing, spotless sacrifice. He was **equal with God**, **infinite** and **omnipotent**. He was **above all finite requirements**. He was **Himself** the **law** in **character**. Of the highest angels it could not be said that they had never borne a yoke. The angels all bear the yoke of dependence, the yoke of obedience. They are the appointed messengers of **Him** who is **Commander** of all heaven. **No one** of the angels could become a substitute and surety for the human race, for **their life is God's**; **they could not surrender it**. On **Christ alone** the human family **depended** for their **existence**. He is the **eternal, self-existent Son**, on whom no yoke had come. When God asked, "Whom shall I send, and who will go for Us?" **Christ alone** of the angelic host could reply, "Here am I; send Me." [Isaiah 6:8.] **He alone** had covenanted before the **foundation** of the world to become a surety for man. He could say that which not the highest angel could say—"I have power over my own life. I have power to lay it down, and I have power to take it again." [John 10:18.]..... **Twice**, at the **baptism** and at the **transfiguration**, the **voice of God** had been **heard proclaiming Christ as His Son**. The third time, just before Christ's betrayal, the Father had **spoken**, **witnessing to His Son**. But now the voice from heaven was silent. No testimony in Christ's favor was heard. **Alone** He suffered abuse and mockery at the hands of wicked men....**Christ might have continued to abide in the heavenly courts**, clothed in garments whiter than the whitest white, and **sitting as a Prince at God's right hand**. He was not compelled to step down from the throne, to lay aside His royal robe and kingly crown, and come to this earth to receive hatred, abuse, rejection, scourging, and a crown of thorns. The humiliation that He endured, He endured voluntarily, to save a world from eternal ruin. 12LtMs, Ms 101, 1897

Between the first and the second advent of Christ a wonderful contrast will be seen. No human language can portray the scenes of the second coming of the Son of man in the clouds of heaven. He is to come with His own glory, and with the glory of the Father, and of the holy angels. He will **come clad in the robe of light which He has worn from the days of eternity**. Angels will accompany Him. Ten thousand times ten thousand will escort Him on His way. The sound of the trumpet will be heard, calling the sleeping dead from the grave. The **voice of Christ** will penetrate the tomb, and pierce the ears of the dead, "and they that are in the graves shall come forth." PrT June 8, 1899, par. 6

## Pre-existence of the Begotten Son from All Eternity

The **Eternal Father**, the **unchangeable one**, **gave his only begotten Son, tore from his bosom Him who was made in the express image of his person,** and sent him down to earth to reveal how greatly he loved mankind. RH July 9, 1895

In **speaking of His pre-existence**, Christ **carries the mind back through dateless ages**. He **assures** us that there **never was a time when He was not in close fellowship with the eternal God**. He to whose voice the Jews were then listening had been **with God as one brought up with Him.** ST August 29, 1900, par. 15

But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his **pre-existence**. The Word **existed as a divine being**, even as the **eternal Son of God**, in **union** and **oneness** with his **Father**. From **everlasting** he was the **Mediator of the covenant**, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted him, were to be blessed. "The Word was with God, and the Word was God." **Before**

**men or angels were created, the Word was with God, and was God**. RH April 5, 1906, par. 5 The world was **made by him**, "and without him was not anything made that was made." **If Christ made all things, he existed before all things**. The words spoken in regard to this are so **decisive** that no one need be left in doubt. **Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.** par. 6 The Lord Jesus Christ, **the divine Son of God, existed from eternity**, a distinct person, yet **one** with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. "The Lord **possessed** me in the beginning of his way," he declares, "before his works of old. I was **set up** from everlasting, from the beginning, or ever the earth was. When there were no depths, I was **brought forth**; when there were no fountains abounding with water. Before the mountains were settled, before the hills was **I brought forth**; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth." par. 7 There are light and glory in the truth **that Christ was one with the Father before the foundation of the world was laid**. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains, other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible. RH April 5, 1906, par. 8

When **God gave his only begotten Son to our world**, he gave **all the treasures of heaven**. What **power**, what **glory**, has been **revealed** in **Christ Jesus**! The **greatest display of majesty and powe**r is given to the world through the **only begotten Son of God**. RH December 3, 1895, par. 3

God has given to the world and to angels the evidence of the **changeless character** of His **love**. **He would part with His only begotten Son**, **send Him** into the world, clothed in the likeness of **sinful flesh**, to condemn sin and to **die** upon Calvary's cross to make it **manifest** to men that there is **provision** in the **counsels** of **heaven** for those who believe in Christ, to keep the commandments of God. A**side from Christ, man cannot in spirit and in truth keep one of the commandments of God,** but in Christ Jesus the claims of the law are met, because **He transforms** the **nature** of **man** by His **grace**, **creates in the heart** a new **spiritual life**, implants a **holy nature**, and men become **Christlike** in **character**. 14MR 86.1

He who was with the **Father from the beginning**, **the only begotten SON of GOD**, has paid the redemption price for the ransom of a sinful world {22LtMs, Lt 38, 1907, par. 14}

Christ is declared in the Scriptures to be the **Son of God**. **From all eternity He has sustained this relation to Jehovah**. Before the foundations of the world were laid, **He, the only begotten Son of God**, pledged Himself to become the Redeemer of the human race should men sin. 20LtMs, Ms 22, 1905, par. 4

**From eternity Christ** has been man's **Redeemer**. 9T 220.2

He was before John; **for He existed from eternity with the Father**. 18LtMs, Ms 187, 1903, par. 13

**None but Christ** could redeem fallen man from the curse of the law and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race. PP 63.2 Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing—"the counsel of peace" (Zechariah 6:13) for the fallen sons of men. The plan of salvation had been laid **before the creation of the earth**; for Christ is "the Lamb slain from the foundation of the world" (Revelation 13:8); yet it was a struggle, even with the King of the universe, to **yield up His Son** to die for the guilty race. But "God so loved the world, **that He gave His only-begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Oh, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which "passeth knowledge"? Through endless ages immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore. PP 63.3

From the **days of eternity** the **Lord Jesus Christ was one with the Father**; He was "the image of God," the image of His greatness and majesty, "the outshining of His glory." {DA 19.1}

Here Christ shows them that, altho they might reckon His life to be less than fifty years, yet **His divine life could not be reckoned by human computation**. The existence of Christ before His incarnation is **not measured by figures**. ST May 3, 1899, par. 4

## The Son – Commander of Heavenly Host before Creation

The humiliation of the man Christ Jesus is incomprehensible to the human mind; but his **divinity** and his **existence** before the world was formed can never be doubted by those who believe the word of God. The apostle Paul speaks of our **Mediator**, the **only begotten Son of God**, who in a **state of glory** was in the **form of God**, the **Commander** of **all the heavenly hosts**, and who, when he clothed his divinity with humanity, took upon him the form of a servant. Isaiah declares: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." YI October 13, 1898, par. 4

**The Lord Jehovah is the Benefactor of the universe**. He is of tender compassion, full of goodness, and his love is toward suffering humanity. The Psalmist says: "The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." **The only begotten Son of God, who was the exalted Commander of heaven,** who received the adoration of the angels, though he was rich, yet for our sakes he **left** the royal throne, **departed** from the heavenly courts, **laid aside his royal robes**, and for our sakes became poor, that we through his poverty might be rich. ST July 2, 1894, par. 5

**Christ was the Majesty of heaven**, the **Commander** of the **heavenly** hosts. But He **put off His crown, and divested Himself of His royal robe**, to take upon Him **human nature**, that **humanity** might touch **humanity**... {BEcho May 29, 1899, par. 7}

## The Only Begotten Son Was Brought Forth, Set Up

**The Lord Jesus Christ, the** divine **Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences**, and the adoring homage of the angels was received by Him as **His right**. This was no robbery of God. "The Lord **possessed me** in the beginning of his way," **He declares**, "before his works of old. I was **set up from everlasting**, from the beginning, or ever the earth was. When there were no depths, I was **brought forth**; when there were no fountains abounding with water. Before the mountains were settled, before the hills **was I brought forth**: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth" (Proverbs 8:22-27).) 1SM 247

"Before Abraham was, I am." **Christ is the pre-existent, self-existent Son of God**. The message He gave to Moses to give to the children of Israel was, "Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you." The prophet Micah writes of Him, "But thou, Bethlehem Ephratah, tho thou be little among the thousands of Judah, yet out of Thee shall He come forth unto Me that is to be ruler in Israel; whose **goings forth** have been from of old, from everlasting." ST August 29, 1900, par. 13 **Through Solomon Christ declared: "The Lord possessed Me** in the **beginning** of His way, before His works of old. I was **set up** from **everlasting**, from the **beginning**, or **ever** the earth was. When there were no depths, I was **brought forth**; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I **brought forth**.... When He gave to the sea His decree, that the

waters should not pass His commandment; when He appointed the foundations of the earth; then **I was by Him**, as **one brought up with Him**; and I was **daily His delight**, rejoicing always before Him." ST August 29, 1900, par. 14

The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.' [John 1:1, 2.] **Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose, the only being that could enter into all the counsels and purposes of God**. 'His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace.' [Isaiah 9:6.] His '**goings forth** have been from of old, from everlasting.' [Micah 5:2.] **And the Son of God declares concerning Himself**: 'The Lord **possessed** Me in the beginning of His way, before the works of old. I was **set up** from everlasting. ... When He appointed the foundations of the earth, then was I with Him, as **one brought up with Him**; and I was daily His delight, rejoicing always before Him.' [Proverbs 8:22, 23, 29, 30.] 21LtMs, Lt 256, 1906, par. 8 The Father **wrought by His Son** in the creation of all heavenly beings. "By Him were all things created, ... whether they be thrones, or dominions, or principalities, or powers: **all things were created by Him**, and for Him." Colossians 1:16 PP 34.2

"The Lord possessed Me in the beginning of His way, before His works of old," **Christ says** "When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him." But the only-begotten Son of God humbled Himself to come to this earth. {ST February 22, 1899, par. 5}

**Who is this** that **was to come to our world** and **become incarnate**? **The only begotten Son of God**. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death." [Hebrews 2:14.] "The **Lord possessed me** in the beginning of his way, before his works of old," **Christ** says. "When he gave to the sea his decree that the waters should not pass his commandment: when He appointed the foundations of the earth: **Then was I by Him**, as **one brought up with** him: and I was daily his delight, rejoicing always before him." [Proverbs 8:22, 29, 30.] **But Christ humbled Himself** to **come to this earth**. This was the **hiding of His glory**. 13LtMs, Ms 37, 1898, par. 13

## A Son Begotten in the Express Image, the Exact Duplicate of the Father

A complete offering has been made; for "God so loved the world, that he gave his only-begotten Son,"—not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, **but a Son begotten in the express image of the Father's person,** and in all the brightness of his majesty and glory, **one equal with God in authority, dignity, and divine perfection**. In him dwelt all the fullness of the Godhead bodily. ST May 30, 1895, par. 3

In Christ is gathered all the **glory of the Father**. In Him is all the fullness of the Godhead bodily. He is the **brightness** of the Father's **glory**, and the **express image** of His person. The **glory** of the **attributes** of **God** are expressed in His character. 13LtMs, Ms 44, 1898, par. 21

But the **Sun of Righteousness** shines forth into the midnight darkness of superstition and error, and rolls back the cloud, and **presents himself as the one in whom dwelleth all the fullness of the Godhead bodily**, as the **exact representation** of the **Father**. This is **his message to the world:** "And this is **life eternal**, that they might know **thee the only true God**, and **Jesus Christ**, whom **thou** hast **sent**." ST June 27, 1892, par. 4

**The personality of God is represented in Jesus Christ**. He is the **express image** of His Father's person. An understanding of the first chapters of the book of Hebrews is important. We may find comfort and encouragement in studying these chapters prayerfully. 25LtMs, Ms 8, 1914, par. 37

## The Son, Nearly Identical, The Express Image of the Invisible God,

Before Christ came in the likeness of men, **he existed in the express image of his Father**. YI December 20, 1900, par. 4

As the disciples comprehended it, as their perception took hold of God's divine compassion, they realized that there is a sense in which the **sufferings of the Son were the sufferings of the Father**. **From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character**. YI December 16, 1897, par. 5

In this Scripture **God** and **Christ** are spoken of as **two distinct personalities**, each acting Their own **individuality**. Ms145-1905

**The Lord Jesus, who is the image of the invisible God, gave his own life to save perishing man, and, oh, what light, what power, he brings with him! In him dwells all the fullness of the Godhead, bodily. What a mystery of mysteries!** It is difficult for the reason to grasp the **majesty of Christ**, the mystery of redemption. The shameful cross has been upraised, the nails have been driven through his hands and feet, the cruel spear has pierced to his heart, and the redemption price has been paid for the human race. The spotless Lamb of God bore our sins in his own body upon the tree; he carried our sorrows. Redemption is an inexhaustible theme, worthy of our closest contemplation. It passes the comprehension of the deepest thought, the stretch of the most vivid imagination. Who by searching can find out God? The treasures of wisdom and knowledge are opened to all men, and were thousands of the most gifted men to devote their whole time to setting forth Jesus always before us, studying how they might portray his matchless charms, they would never exhaust the subject. Although great and talented authors have made known wonderful truths, and have presented increased light to the people, still in our day we shall find new ideas, and ample fields in which to work, for the theme of salvation is inexhaustible. The work has gone forward from century to century, setting forth the **life and character of Christ**, and **the love of God as manifested in the atoning sacrifice**. The theme of redemption will employ the minds of the redeemed through all eternity. There will be new and rich developments made manifest in the plan of salvation throughout eternal ages. RH June 3, 1890, par. 6

**God is revealed to us in Christ**. **Our Saviour is the image of the invisible God**. O how near to heaven we may be. “He that hath seen Me hath seen the Father,” Christ declared. [John 14:9.] 18LtMs, Lt 81, 1903, par. 5

Christ declares Himself to be sent into the world as a **representative of the Father**. In His nobility of character, in His mercy and tender pity, in His love and goodness, He stands before us as the **embodiment of divine perfection**, the **image of the invisible God**. 5T 739.1

Says the apostle: “**God was in Christ**, reconciling the world unto Himself.” Only as we contemplate the great plan of redemption can we have a just appreciation of the character of God. 5T 739.2

The glory of God was revealed in Christ within the veil until Christ should appear in the world, and display to the world all the fullness of the Godhead bodily. In Christ we behold the **image of the invisible God**; in his attributes we see the attributes of the character of the Infinite. Jesus said: “I and my Father are one.” “He that hath seen me hath seen the Father.” ST August 29, 1895, par. 7

As **speech is to thought**, so **is Christ to the invisible God**. He is the **manifestation of the Father**, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, to make known in His life and character **the attributes of the Father**, that men might **bear the image of the invisible God**. He was the embodiment of the law of God, which is the transcript of His character. ST November 15, 1899, par. 2

**Christ alone was able to represent the Deity**. He who had been in the **presence of the Father from the beginning**,

he who was the **express image of the invisible God**, was alone sufficient to accomplish this work. No verbal description could reveal God to the world. Through a life of purity, a life of perfect trust and submission to the will of God, a life of humiliation such as even the highest seraph in heaven would have shrunk from, **God himself** must be **revealed to humanity**. In order to do this, our Saviour clothed his divinity with humanity. He employed the human faculties, for **only adopting these could he be comprehended by humanity**. Only **humanity** could reach **humanity**. He lived out the character of God through the human body which God had prepared for him. He blessed the world by living out in human flesh **the life of God**, thus showing that he had the **power** to unite **humanity** to **divinity**. RH June 25, 1895, par. 3

In His life and lessons Christ has given a **perfect exemplification** of the unselfish ministry **which has its origin in God**. **God does not live for Himself**. By creating the world, and by upholding all things, He is constantly ministering for others. But Satan misrepresented God to the world, as he did to Adam and Eve. Selfishness has its origin in Satan, and just as far as it is indulged, so far are Satan's attributes cherished. But Satan charged God with his own attributes, and belief in his principles was becoming more and more widespread. 12LtMs, Ms 43, 1897, par. 5 **By the Son of God these principles must be demonstrated as false and God's character shown to be one of love. By Him the Father must be represented. God committed His ideal to His Son. He sent Christ into the world, invested with divinity, yet bearing humanity.** 12LtMs, Ms 43, 1897, par. 6 And with clearness and power did Christ set forth the **attributes of God**. He is "the brightness of his glory, and the **express image** of his person," even "**the image of the invisible God**." [Hebrews 1:3; Colossians 1:15.] Yet He humbled Himself, taking the form of a servant. Our Redeemer is a **perfect revelation of the Godhead**; and it is of importance that as His disciples, we understand **through Him God's relation to us**. He is the world's great Teacher. And what we know of God through Him is the measure of our acquaintance with a practical knowledge of the truth as it is in Jesus. 12LtMs, Ms 43, 1897, par. 7 Christ stooped to take man's nature that He might **reveal God's sentiments toward the fallen race**. Divinity and humanity combined were brought within the reach of all, that fallen man might **reveal the image of God**. **Christ assumed our nature** to counterwork Satan's false principles. He came to give by His ministry **an expression of the mind of God**. 12LtMs, Ms 43, 1897, par. 8

C**hrist is "the image of the invisible God**, the **first-born** of every creature; for **by Him were all things created**, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were **created by Him, and for Him**; and **He is before all things, and by Him all things consist**." The first chapter of Colossians will wonderfully enlighten the mind as to the truth as it is in Jesus. If we will study it, we shall understand how Christ has made it possible for man, fallen through disobedience and transgression, to keep all the commandments of God. ST November 15, 1899, par. 10

Taking humanity upon Him, Christ came to be one with humanity, and at the same time to reveal our heavenly Father to sinful human beings. He who had been in the presence of the Father from the beginning, **He who was the express image of the invisible God, was alone able to reveal the character of the Deity to mankind**. He was in all things made like unto His brethren. He became flesh even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men; yet He was the blameless Son of God.... Tender, compassionate, sympathetic, ever considerate of others, **He represented the character of God**, and was constantly engaged in service for God and man. RC 39.7

## The Father and the Son are Personal Beings with Material Forms

I saw a throne, and on it sat the **Father** and the **Son**. I gazed on **Jesus' countenance** and **admired His lovely person**. The **Father's person** I could not behold, for a **cloud of glorious light** covered Him. I asked Jesus if His **Father had a form like Himself**. He said **He had,** but I **could not behold it,** for said He, "If you should once behold the glory of His person, you would cease to exist." Before the throne I saw the Advent people--the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His

Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an **exceeding bright light** come from the **Father** to the Son, and from the **Son** it waved over the people before the throne. But few would receive this great light. ...
There I beheld **Jesus**, a great **High Priest**, standing **before the Father**. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us **Thy Spirit**." Then Jesus would **breathe** upon **them** the **Holy Ghost**. In that breath was **light**, **power**, and much **love**, **joy**, and **peace**. Early Writings, p. 54-55, 1882

In page 55, I stated that a **cloud of glorious light covered the Father and that His person could not be seen**. I also stated that I saw the Father rise from the throne. The **Father was enshrouded with a body of light and glory**, so that **His person** could not be seen; yet I knew that it was the Father and that from **His person** emanated this light and glory. When I saw this body of light and glory rise from the throne, I knew it was **because the Father moved**, therefore said, **I saw the Father rise**. The glory, or excellency, **of His form** I never saw; no one could behold it and live; yet the body of light and glory that enshrouded **His person could be seen**. Early Writings, p. 92, 1882

I have often seen the lovely Jesus, that he is a **person**. I asked him if his **Father** was a **person**, and **had a form like himself.** Said Jesus, '**I am in the express image of my Father's Person**.' 2 SG 74

[The Lord Jesus] did not represent God as an essence pervading nature, but as a **personal Being**. 18LtMs, Lt 212, 1903, par. 23

Men are to discharge their duty to God. They are to have reverence for, and a knowledge of, **a personal God**. They are to praise and glorify His name as the One who has placed many beautiful things in this sin-corrupted earth, that from the child to the man and woman of mature years, all may see that God loves His family here below. He so loves us, that He gave us a tangible proof of His love, by **sending His only begotten Son to bear the sin of the world**, that whosoever believeth in Him should not perish, but have everlasting life. God desires us to think of the height and depth and breadth of His measureless love, which is without a parallel, and to remember that we are His purchased possession. SpTB07 50.1

I asked Jesus if His Father had a **form** like Himself. He said He had...EW 55

**Before Christ left Heaven**, and came into the world to die, **he was taller than any of the angels**. He was **majestic** and **lovely**. "Who, being in the **form of God**, thought it not robbery to be equal with God." He took upon himself man's nature. When his ministry commenced, he was **but little taller than the common size of men then living upon the earth**. Had he come among men with his **noble, heavenly form**, his outward appearance would have attracted the minds of the people to himself, and he would have been received without the exercise of faith. 4aSG 115.1

"Let this mind be in you, which was also in Christ Jesus: Who, **being in the form of God**, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, **He humbled Himself, and became obedient unto death**, even the death of the cross." (Philippians 2:5-8)

**The Son of God was in the form of God**, and he thought it not robbery to be equal with God. 2SP 10.2

It is more than eighteen hundred years since Christ walked upon the earth as a man among men. He found suffering and wretchedness abounding everywhere. What humiliation on the part of Christ! For, **though he was in the form of God, he took upon himself the form of a servant**. He was rich in Heaven, crowned with glory and honor, and for our sakes he became poor. What an act of condescension of the Lord of life and glory, that he might lift up fallen man. 2Red 73.2

He was **God**, but the **glories of the form of God for a while He abandoned**. 5LtMs, Lt 11, 1887, par. 16

What humiliation on the part of Christ! For, though he was **in the form of God**, he took upon himself the form of a servant. 2Red 73.2

Who being the brightness of his glory, and the **express image of his person**, and upholding all things by the word of his power, when he had by himself purged our sins, **sat down** on the right hand of the Majesty on high; Heb 1:3

From eternity there was a complete unity between the Father and the Son. They were two, yet **little short of being identical**; two in individuality, yet one in spirit, and heart, and character. YI December 16, 1897

May 14, 1851, I saw the beauty and loveliness of Jesus. As I beheld His glory, the thought did not occur to me that I should ever be **separated from His presence**. I saw a light coming from the glory that **encircled the Father**, and as it approached near to me, my body shook and trembled like a leaf. I thought that if it should come near me, I would be struck out of existence; but the light passed me. Then could I have some sense of the **great and terrible God** with whom we have to do. Lt253-1903.11

Oh, how Satan works to plant his throne between the human worship and the **Divine Being**, intercepting and appropriating the adoration God should have. 10 LtMs, Ms 59, 1895

On the Isle of Patmos, **Christ revealed Himself to John**, enabling His servant to endure the seeing of things of eternal interest. No mortal being can endure the revelation of God. His presence has always been shrouded by a guard of angels. But to John was given the privilege of seeing Christ, not in the burning bush, but amidst the indescribable glory of the holy sanctuary. Never was there a grander meeting than the meeting between John and Christ on the Isle of Patmos. The wonderful vision was accompanied by the words, "Prepare to meet thy God, O Israel." [Amos 4:12.] It was no sophistry, but the **presence of the divine Being** who at the time of His ascension has taken into the heavenly courts a glorified humanity. He announced Himself as the Alpha and the Omega, the beginning and the end, the first and the last, and He came to give John a message for the churches. 22 LtMs, Ms 168, 1907

As a **personal bein**g, God has revealed Himself in His **Son**. The outshining of the Father's glory, 'and the express image of His person,' Jesus, as a **personal Saviour**, came to the world. As a **personal Saviour** He ascended on high. As a **personal Saviour** He intercedes in the heavenly courts. Before the throne of God in our behalf ministers 'One like unto the Son of man.' Hebrews 1:3; Revelation 1:13. {MH 418.4}

## The Son is of the Same Substance and Attributes – Part of God Himself

"Though sin had produced a gulf between man and his God, divine benevolence provided a plan to bridge that gulf. And what material did He use? **A part of Himself**. The brightness of the Father's glory [Jesus] came to a world all seared and marred with the curse, and in His own divine character, in **His own divine body, bridged the gulf** and opened a channel of communication between God and man. The windows of heaven were opened, and the showers of heavenly grace in healing streams came to our benighted world. O what love, what matchless, inexpressible love!" 6LtMs, Lt 36a, 1890

Jesus said, "I and my Father are one." The words of Christ were full of deep meaning as he put forth the claim that he and the Father were of **one substance, possessing the same attributes**. ST November 27, 1893, par. 5

Christ came to save us, that humanity might teach humanity. Behold, on Jordan's banks how His prayer cleaves His way to [the] throne of God. The brightness of the Father's glory encircles the Son of God, then follows the voice of the God of heaven: "This is my beloved Son in whom I am well pleased." [Matthew 3:17.] Christ has opened [the] way

for every bereaved heart to highest heavens. Who is it? Our **substance**, our surety. He takes our sins. He bore them in his **body**. 8LtMs, Ms 2, 1893, par. 11

## Who is Christ? – the Only Begotten Son

**Who is Christ?—He is the only begotten Son of the living God. He is to the Father as a word that expresses the thought,—as a thought made audible.** Christ is the word of God. Christ said to Philip, "He that hath seen me, hath seen the Father." **His words were the echo of God's words. Christ was the likeness of God, the brightness of his glory, the express image of his person**. YI June 28, 1894, par. 9

**Who is Christ? Whose Son is He? The only begotten Son of the infinite God**. What distinction had He in the heavenly courts? He was Commander of all heaven. 12LtMs, Lt 21, 1897, par. 35

**Who is Christ? The Son of the living God. He is the One who wrought out the plan of salvation** for the fallen race. Every blessing we have comes through **this Source, through Jesus Christ.** 4LtMs, Ms 16, 1886, par. 2

## Begotten Personality – God in Nature but Not God in Personality

**The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality**. 20LtMs, Ms 116, 1905

O **what a gift God has made** to our world! The Word was made flesh and dwelt among us. God **SENT HIS OWN SON in the likeness of sinful flesh**, liable to physical infirmities, tempted in all points like as we are. **HE WAS THE SON OF THE LIVING GOD**. His **personality** did **NOT begin** with His **INCARNATION** in the flesh. — (Ellen White, Lt77, August 3, 1894)

Another dangerous error is the doctrine that **denies the deity of Christ**, claiming that He had no existence before His advent to this world. This theory is received with favor by a large class who profess to believe the Bible; yet it directly contradicts the plainest statements of our Saviour **concerning His relationship with the Father**, His **divine character**, and His **pre-existence**. GC 524.2

## God and Christ Are Two Distinct Personalities

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be **one**; as Thou, **Father**, **art** in **Me**, and **I** in **Thee**, that they also may be **one in Us**." [Verses 20, 21.] These words present **God and Christ as two distinct personalities**. Christ prays that a pure, holy love may **bind** His followers to **Himself**, and to the **Father**, that this **close fellowship** may be a sign that **God loves as His own Son those who believe in Him.** 20LtMs, Ms 181, 1905

While Christ stood forth as the Son of man, **in His own personality**, He was at the same time **one** with the **Deity**. **He stood within the light surrounding the throne of God**, and His words were spoken with power and authority. "The Father is in Me, and I in Him," He declared. [John 10:38.] "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." [Matthew 11:27.] "Whatsoever the Father doeth, that also doeth the Son likewise." [John 5:19.] "I and My Father are one." [John 10:30.] "He that hath seen Me hath seen the Father." [John 14:9.] **Christ and God are one, and yet they are distinct personalities**. Christ spoke with conscious authority, as one possessing in Himself power that would enable Him to perform His work. 18LtMs, Ms 140, 1903, par. 44

“And truly our fellowship is with the Father, and with his Son Jesus Christ.” **All through the Scriptures, the Father and the Son are spoken of as two distinct personages**. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are **two personages**. Wrong sentiments regarding this are coming in, and we shall all have to meet them. RH July 13, 1905, par. 3

Christ is one with the Father, but **Christ and God are two distinct personages**. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point **clearly brought out**. How earnestly the Saviour prayed that his disciples might be one with him as he is one with the Father. But the unity that is to exist between Christ and his followers does not destroy the personality of either. **They are to be one with him as he is one with the Father**. By this unity they are to make it plain to the world that God sent his Son to save sinners. RH June 1, 1905, par. 14

Here are brought to view the **Father and the Son, in their distinct personalities**, with all the power that we need if we will only ask for it. 21LtMs, Ms 49, 1906, par. 3

How important it is that we so relate ourselves to our **Creator** and to our **Redeemer** that the influence we exert shall **represent Christ** and **represent** the **Father**. God so loved the world that He gave **His only begotten Son**, that those who **abide in Christ** might become the **sons of God**. Everything is at stake here. What will you do about it, my brethren and sisters? 24LtMs, Ms 19, 1909, par. 5

“Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord. (**There are the two personalities, but God and Christ are one in perfection of character**.) 20LtMs, Ms 116, 1905, par. 15

Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that **God was His Father, making Himself equal with God**. 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: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will show Him greater works than these, that ye may marvel.” [John 5:17-20.] 18LtMs, Ms 111, 1903, par. 6 Here again are brought to view the **personalities of God and the Son**, **showing the unity that exists between them**. This **unity** is clearly expressed in the prayer of Christ recorded in the 17th chapter of John: 18LtMs, Ms 111, 1903, par. 7

## Jesus Was Exalted to be Equal, Made Equal with God

Our great **Exemplar** was **exalted to be equal with God**. He was high commander in heaven. All the holy angels delighted to bow before Him. “And again, when He bringeth in the First-begotten into the world, He saith, And let all the angels of God worship Him.” 2T 426.2

To Christ has been **given an exalted position**. He has been **made equal** with the Father. All the counsels of God are opened to His Son.” — (Testimonies to the Church, vol. 8, p. 268, 1904)

**God is the Father of Christ; and Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the councils of God are opened unto His Son.** 18LtMs, Ms 111, 1903

He who was **made equal with God** bore the sin of the transgressor, and thereby made a channel whereby the love of God could be communicated to a fallen world, and his grace and power imparted to those who came to Christ in penitence for their sin. ST February 5, 1894, par. 10

**The world's Redeemer was equal with God**. His **authority** was as the **authority of God**. He declared that he had **no existence separate from the Father**. The authority by which he spoke, and wrought miracles, was expressly his own, yet he assures us that he and the **Father are one**. John bore witness of Christ, and pointed all men to him as the promised Messiah. When he beheld Jesus before him, he declared, “Behold the Lamb of God, which taketh away

the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me." "And of his fullness have we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." RH January 7, 1890, par. 1

Jesus claimed equal rights with God in doing a work equally sacred, and of the same character with that which engaged the Father in heaven. But the Pharisees were still more incensed. He had not only broken the law, according to their understanding, but in **calling God "His own Father"** had **declared Himself equal with God**. John 5:18, R. V. {Ellen White, DA 207.3} "The whole nation of the Jews called God their Father, therefore they would not have been so enraged if Christ had represented Himself as standing in the same relation to God. But they accused Him of blasphemy, showing that they understood Him as making this claim in the **highest sense**. {Ellen White, DA 207.4}

There must be no assumption of power on the part of God's chosen people. Those who take their orders from Christ must not snatch at power and seek to compel everyone else to observe the law of Jehovah. This is not to be. Even **Christ**, as the **Prince of life**, **could not seize the scepter of power** and **carry out His laws** of righteousness. 14LtMs, Ms 77, 1899, par. 34

All must wait for the appointed time, until the warning shall have gone to all parts of the world, until sufficient light and evidence has been given to every soul. Some will have less light than others, but each one will be judged according to the light received. Not until the fullness of the time shall come **will the crucified and risen Saviour assume His equality with God**. **Patiently has He waited in the heavenly courts** in behalf of His people who have suffered for their loyalty to Him. Patiently has He waited for the gospel of the kingdom to be preached in all parts of the world, until all nations, kindreds, tongues, and peoples have received the light of God's Word. 14LtMs, Ms 77, 1899, par. 36

The **exaltation of the Son of God as equal** with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honor. PP 37.1

All the treasures of eternity are at His [Christ's] command. There is no binding about of His beneficence. To all, high or low, rich or poor, who receive Him, by faith as the **Son of the living God**, He is a very present help. He thought it not robbery to be **equal with God, to reveal God in word and deed**. 15LtMs, Lt 79, 1900, par. 18

## Jesus, Invested with Equal Authority, Honor Was Conferred Upon Him

The great Creator assembled the heavenly host, that he might in the presence of all the angels **confer special honor** upon his **Son**. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was **ordained by himself** that Christ, his Son, should be **equal** with himself; so that wherever was the presence of his Son, it was as his own presence. The word of the Son was to be obeyed as readily as the word of the Father. **His Son he had invested with authority** to command the heavenly host. Especially was his Son to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon the earth. **His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him**. 1SP 17

Jesus said, "I receive not honor from men." It was not the influence of the Sanhedrin, it was not their sanction He desired. He could receive no honor from their approbation. **He was invested with the honor and authority of Heaven**. Had He desired it, angels would have come to do Him homage; the Father would again have testified to His divinity. But for their own sake, for the sake of the nation whose leaders they were, He desired the Jewish rulers to discern His character, and receive the blessings He came to bring them. DA 212.3

"I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive." **Jesus came by the authority of God**, bearing His image, fulfilling His word, and seeking His glory; yet He was not accepted by the leaders in Israel; but when others should come, assuming the character of Christ, but actuated by their own will and seeking their own glory, they would be received. DA 212.4

**The Saviour was invested with the credentials of Heaven**. The word of God sustained his claims. His miracles, his holy character, his power over men and devils, all spoke conviction to the hearts of his hearers; but they refused him. He came in accordance with the prophecies they professed to believe, but he was "despised and rejected of men," as the prophets had foretold he would be. ST March 30, 1888, par.
11

To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for **He has life in Himself** to quicken whom He will. **He is invested with the right to give immortality**. **The life that He laid down in humanity, He takes up again, and gives to humanity**. "I am come," He said, "that they might have life, and that they might have it more abundantly." DA 786.4

In the presence of the assembled inhabitants of earth and Heaven the **final coronation** of the **Son of God** takes place. **And now, invested with supreme majesty and power**, the King of kings pronounces sentence upon the rebels against his government, and executes justice upon those who have transgressed his law and oppressed his people. GC88 665.3

The **Lord Jesus, to whom pertains all grace, is invested with all power**. What have we then to fear? He who has purchased us with His own blood declares, "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, **I am with you alway**, even unto the end of the world." [Matthew 28:18-20.] 23LtMs, Lt 34, 1908, par. 12

Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They **justified the act of God in conferring honor upon Jesus Christ**, and with forcible reasoning sought to convince Satan that no less honor was his now than **before the Father had proclaimed the honor which he had conferred upon his Son**. They clearly set forth that **Jesus was the Son of God**, existing with him before the angels were created; and that he had **ever stood** at the right hand of God, and his mild, loving authority had not heretofore been questioned; and that he had given no commands but what it was joy for the heavenly host to execute. They urged that **Christ's receiving special honor from the Father**, in the presence of the angels, did not detract from the honor that he had heretofore received. 1SP 19.1

He assumes no power. "All power is given Me." [Verse 18.] **He was legally entitled to this power, invested with it from the Father, the Fountain of all truth and power.** Jehovah God inaugurated and enthroned Him as the One whom He proclaimed His Son at His baptism and when He broke the fetters of the tomb. Christ proclaimed over the rent sepulcher, "I am the resurrection and the life." [John 11:25.] **He was God's only begotten Son. He was acknowledged as One equal with the Father.** He was the Redeemer of all mankind, of all the human family. Because He humbled Himself, therefore, when He could reach no lower depth in His humiliation, God exalted Him, giving Him power over all flesh that He might give eternal life to as many as would receive Him, even to them that believe on His name. "To them gave He power to become the sons of God." [John 1:12] 18LtMs, Ms 185, 1903, par. 7

## Jesus Inherited the Father's Name, Including "I Am"

The message was now given them from Jehovah: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for **My name is in Him**. But if thou shalt indeed obey His voice, and do all that I

speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." During all the wanderings of Israel, **Christ, in the pillar of cloud and of fire, was their Leader**. While there were types pointing to a Saviour to come, there was also a **present Saviour**, who **gave commands to Moses** for the people, and who was **set forth before them** as the **only channel of blessing**. PP 311.4

Jesus was the **Sent of God**. "Lo, I come," He said, "to do thy will, O God." [Hebrews 10:9.] But when He came, the husbandmen said, "This is the **heir**, come, let us kill him, and let us seize on the **inheritance**." [Matthew 21:38.] **"I am come in my Father's name,"** He said to the scribes and Pharisees, "and ye receive me not; if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me. But if ye believe not his writings, how shall ye believe my words?" [John 5:43-47.] 14LtMs, Ms 135, 1899, par. 19

**Our Christ was the Saviour** of the **ancient worthies** as much as he is **our Saviour**. They looked forward by faith, to a Saviour to come. **Adam** was saved by the gospel as virtually as we are saved today. **Abraham** was saved by faith in Christ as the **Lamb of God** who taketh away the sins of the world. **Moses** was saved by the merits of Christ, who was the angel that led the armies of Israel in all their travels through the wilderness. God commanded, 'Provoke him not, for he will not pardon your transgressions, for **my name is in him**,' All who have died in faith, from righteous **Abel** unto our day are saved by the **merits of Jesus Christ**. ST July 18, 1878, par. 11

**I AM** means an **eternal presence**; the **past**, **present**, and **future** are alike with **God**. He sees the most remote events of past history, and, the far distant future with as clear a vision as we do those things that are transpiring daily. We know not what is before us, and if we did, it would not contribute to our eternal welfare. God gives us an opportunity to exercise faith and trust in the **great I AM**. The Lord must keep the city, or the watchmen labour in vain. This wonderful truth was revealed by Christ during His mission on earth. PrT May 30, 1895, par. 1

Our Saviour says, "Your father Abraham rejoiced to see My day; and he saw it and was glad." Fifteen hundred years before **Christ laid** off His **royal robe** and **kingly crown**, and **left His position of honour in the heavenly courts**, assumed **humanity** and walked a man among the children of men, Abraham saw His day and was glad. "Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I AM**. Then took they up stones to cast at Him; because of that saying." PrT May 30, 1895, par. 2

**Christ was using the great name of God** that was given to Moses to express the idea of the **eternal presence**. Isaiah also saw Christ, and his words are full of significance. He says, "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." PrT May 30, 1895, par. 3

Speaking through Him, the Lord says, "I am the **Lord thy God, the Holy One of Israel, thy Saviour**; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in My sight, thou hast been honourable and I have loved thee; therefore I will give men for thee, and people for thy life. Fear not: for **I AM** with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My name; for **I have created him for My glory**; I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled. Who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified. Or let them hear and say, It is truth. Ye are My witnesses, saith the Lord, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He. **Before Me there was no God formed, neither shall there be after Me**. **I even I, am the Lord**; and **beside Me there is no saviour**, I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are My witnesses, saith the **Lord, that I am God.**

Yea, before the day was **I AM He**; and there is none that can deliver out of Mine hand. I will work, and who shall let [hinder] it?...**I am the Lord, your Holy One, the Creator of Israel, your King**." Isa. xliii. 3-15. PrT May 30, 1895, par. 4

The Pharisees were horrified at this declaration of Christ's, "Before Abraham was, ***I AM***." They were beside themselves with rage that He should express such awful blasphemy, claiming to be the ***I AM***. They would have stoned Him then and there, but the **I AM** blinded their eyes that they should not see **Him**, although He went out of the temple, passing through the very midst of them. As Jesus passed through the multitude, He saw a man who had been blind from his birth, and healed him. PrT May 30, 1895, par. 5

the bush on Mount Horeb spoke to Moses saying, "**I AM THAT I AM**.... Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you." Exodus 3:14. This was the pledge of Israel's deliverance. So when He came "in the likeness of men," He declared Himself the **I AM**. The Child of Bethlehem, the meek and lowly Saviour, is **God "manifest in the flesh."** 1 Timothy 3:16. And to us He says: "**I AM** the Good Shepherd." "**I AM** the living Bread." "**I A**M the Way, the Truth, and the Life." "**All power** is given unto Me in heaven and in earth." John 10:11; 6:51; 14:6; Matthew 28:18. **I AM** the assurance of every promise. I AM; be not afraid. "God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven. DA 24.3

## The Plan Was Conceived, Arranged, Formulated, Devised from All Eternity

The **plan of salvation, devised prior to the beginning of time**, expresses the love of Christ to man, the **devotion of the Son to the Father's glory**. ST November 21, 1892, par. 8

The plan of salvation, that expresses the love, the benevolence of Jesus Christ toward man was **devised prior to the commencement of time.** {7LtMs, Lt 27, 1892, par. 20}

The salvation of the human race has **ever been** the **object** of the councils of heaven. The covenant of mercy **was made before the foundation of the world**. It has **existed** from all **eternity**, and is called the **everlasting covenant**. **So surely as there never was a time when God was not**, so surely there **never was a moment** when it was not the **delight of the eternal mind to manifest His grace to humanity**. FLB 76.4

The **plan of salvation** had been laid **before** the **creation** of the earth; for Christ is a lamb "foreordained before the foundation of the world"; yet it was a struggle, even with the King of the universe, to yield up **His Son** to die for the guilty race. But "God so loved the world, that He gave His **only-begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life." O, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which "passeth knowledge"? Through endless ages, immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore. ST November 4, 1908, par. 3

The plan of salvation had its place in the counsels of the Infinite **from all eternity**. RH December 1, 1891, par. 2

The purpose and plan of grace **existed from all eternity**. Before the foundation of the world it was according to the determinate counsel of God that man should be created and endowed with power to do the divine will. ST February 13, 1893, par. 3

Before the fall of man, the **Son of God had united with his Father in laying the plan of salvation**. RH September 13, 1906, par. 4

Christ, our Redeemer, comprehended all the necessities of man. He **formulated** the mighty plans by which fallen man is to be uplifted from the degradation of sin. {9LtMs, Ms 39, 1894, par. 5}

The **only plan that could be devised** to save the human race was that which called for the incarnation, humiliation, and crucifixion of **the Son of God**, the Majesty of heaven. {ST January 20, 1890, par. 8}

The hour of Christ's apparent defeat was the hour of his victory. **The great plan, devised before the foundations of the earth were laid**, was successfully carried out in the death of Christ. 14LtMs, Ms 204, 1899, par. 1

But how few of us regard the salvation of sinners in the light in which it is viewed by the heavenly universe,—**as a plan devised from eternity in the mind of God**! GW 116.1

The **plan of salvation devised by the Father and the Son** will be a grand success. ST June 17, 1903, par. 2

We do not sympathize with God as we should in the salvation of the human race. We do not regard it in the light in which it is viewed by the universe of Heaven, as a **plan devised from eternity in the mind of God**. The greatness of the theme almost takes my breath away,—the conditions of life or death to the human race. It required the life of God's only begotten Son as a sacrifice. BTS September 1, 1908, par. 2;12LtMs, Ms 139, 1897, par. 18

It is a marvel with the angels of heaven that we are so unconcerned in regard to our spiritual interest. There was rejoicing in heaven when there was **a plan devised for the redemption of man**, and then when Christ came from heaven it astonished the heavenly host because He was rejected of men. 4LtMs, Ms 46, 1886, par. 2

The sin of Adam and Eve caused a fearful separation between God and man. And Christ steps in between fallen man and God, and says to man: "You may yet come to the Father; **there is a plan devised through which God can be reconciled to man, and man to God**; through a mediator you can approach God." And now He stands to mediate for you. He is the great High Priest who is pleading in your behalf; and you are to come and present your case to the Father through Jesus Christ. Thus you can find access to God; and though you sin, your case is not hopeless. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 2T 591.1

All our thoughts and imaginations will not **alter in the least any part** of the plan of redemption **devised from all eternity**. ST February 5, 1894, par. 6

The covenant of grace is not a new truth, for **it existed in the mind of God from all eternity**. ST August 24, 1891, par. 10

The terms of this oneness between God and man in the great covenant of redemption were **ARRANGED with Christ from all eternity**. {ST August 24, 1891, par. 10}

But divine love had **conceived a plan** whereby man might be redeemed {PP 63.2}

The importance and authority of the truth in **the great plan of salvation ORIGINATED in the divine Author** {6LtMs, Lt 12, 1890, par. 76}

I would that the curtain could be rolled back, that they might see how the angels of heaven view the redemption of the human race as having been **revolved from eternity in the mind of God**. God has made every provision that man shall inherit eternal life if he proves obedient to the divine law. 13LtMs, Ms 57, 1898, par. 12

The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of "the mystery which hath been kept in silence through times eternal." Romans 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the **beginning**, **God** and **Christ knew of the apostasy of Satan**, and of the **fall of man** through the deceptive power of the apostate. God did not ordain that sin should exist, but He **foresaw** its **existence**, and made provision to meet the terrible emergency. So

great was His **love** for the world, that He **covenanted to give His only-begotten Son**, “that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16 DA 22.2

**From eternal ages** it was God's purpose that every created being, from the bright and holy seraph to man, should be a **temple** for the **indwelling of the Creator**. RH December 31, 1908, par. 2

He was the embodiment of truth and holiness. **He** who had **stood** in the **councils** of God; He who had dwelt in the **innermost sanctuary** of the **eternal**, was speaking that whereof He knew. He was presenting to them truth of the highest order, revealing to men the mind of the Infinite. But the men who claimed to stand high in knowledge and spiritual understanding, failed to comprehend His meaning; and that which had been **evolved from eternity** by the **Father** and the **Son**, they in their ignorance stood as critics to condemn. BEcho February 20, 1899, par. 9

That which in the **councils** of heaven the **Father** and the **Son** deemed essential for the salvation of man, was **defined from eternity** by infinite truths which finite beings cannot fail to comprehend. SpTEd 6.2

Those to whom God reveals by his Spirit the truths of his Word will be able to testify to an understanding of that mystery of godliness which from **eternal ages** has been hid in the Father and the Son. RH August 19, 1909, par. 7

The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. **It has existed from all eternity**, and is called the everlasting covenant. So surely as there **never was a time when God was not**, so surely there never was a moment when it was not the delight of the **eternal mind to manifest His grace to humanity**. ST June 12, 1901, par. 7

In the Sermon on the Mount Christ plainly declared His mission. “Think not,” He said, “that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.” [Matthew 5:17.] He came to carry out literally every specification concerning which the prophets had borne testimony. **He who existed with the Father before the creation of the world**, Himself gave the prophecies recorded by holy men—the prophecies that He came afterward to fulfill. 8LtMs, Ms 48, 1893, par. 4

As a priest, Christ is now set down with the Father in his throne. [Revelation 3:21.] **Upon the throne with the eternal, self-existent One,** is he who “hath borne our griefs, and carried our sorrows,” who “was in all points tempted like as we are, yet without sin,” that he might be “able to succor them that are tempted.” “If any man sin, we have an Advocate with the Father.” [Isaiah 53:4; Hebrews 4:15; 2:18; 1 John 2:1] His intercession is that of a pierced and broken body, of a spotless life. The wounded hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost. GC88 416.3

Those who are daily sanctified by the precious blood of Christ will not be a means of counterworking the great **plan of redemption** that God has **devised** at the **infinite cost** of the **life of His only begotten Son**. 22LtMs, Lt 366, 1907, par. 18

## God Has Chosen Us from Eternity

**From eternity** God has **chosen** us to be His obedient children.He **gave His Son** to die for us, that we might be sanctified through His grace. ST May 28, 1902, par. 2

**He has chosen them from eternity**, that they might be holy. AA 559.3

Our sanctification is God's object in all his dealing with us. He has **chosen us from eternity that we might be holy**. RH January 28, 1904, par. 5

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath **chosen us in Him before the foundation of the world**, that we should be holy and without blame before Him in love." [Ephesians 1:3, 4.] **God has chosen us** to obtain in this life an experience that will fit us for the future life. 18LtMs, Lt 270, 1903, par. 19

Receiving the truth, and performing the duties enjoined in the gospel—thus we give evidence to the world that we have been genuinely converted, and that we have been adopted into the family of God. By revealing a character like the character of Christ, we show that **God has called and chosen us**. 18LtMs, Lt 212, 1903, par. 6

Whom God elects, Christ redeems. The Saviour has paid the redemption price for every soul. "We are not our own; for we are bought with a price." [1 Corinthians 6:19, 20.] From the Redeemer, who **from the foundation of the world has chosen us**, we receive the insurance policy that entitles us to eternal life. 19LtMs, Lt 53, 1904, par. 17

Think of the price that was paid for us! The world has received the **gift of God's only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life. We gain perfection by coming to Christ, who is as the tree of life to us. **We were brought into existence because we were needed**. God's vast design in the mediatorial economy shows that He has embraced all humanity in His plan. He calls upon men and women to show themselves Christians, that they may fill their appointment as agents chosen to carry out His purposes. 13LtMs, Ms 124, 1898, par. 29

## Counsel of Peace Between them Both

Christ made an **infinite sacrifice** in order that we might enjoy the great privilege of being called the sons of God. **Before** the world was created, the **Father** and His **Son** conferred together as to how man, if he should sin, might be reinstated as a member of the heavenly family. **Christ then offered Himself** as a ransom for the human race. The privilege secured for us at such an infinite cost, the privilege of becoming children of God, is the greatest privilege that could be conferred upon us. 21LtMs, Ms 147, 1906, par. 5

"And the **counsel of peace** shall be between them **both**." The love of the **Father**, no less than of the **Son**, is the **fountain** of salvation for the lost race. Said Jesus to his disciples, before he went away, "I say not unto you, that I will pray the Father for you; for the Father himself loveth you." [John 16:26, 27.] God was "in Christ, reconciling the world unto himself." [2 Corinthians 5:19.] And in the ministration in the sanctuary above, "the counsel of peace shall be between them **both**." "God *so loved* the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." GC88 416.4

In the **councils of heaven** the Lord planned to reshape the broken, perverted characters of man, and to restore to them the moral image of God. This work is termed the **mystery of godliness**. **Christ, the only-begotten of the Father**, assumed human nature, came in the likeness of sinful flesh to condemn sin in the flesh. He came to testify to the unchangeable character of the law of God that had been impeached by Satan. **Not one jot or tittle of it could be changed to meet man in his fallen condition**. Christ lived the law in humanity, in order that every mouth might be stopped, and that Satan might be proved an accuser and a liar. **Christ revealed to the world the character of God** as full of mercy, compassion and inexpressible love. He came to lift up man. It was provided that whosoever should believe in Christ as his personal Saviour should be saved. ST July 2, 1896, par. 3

Christ was not alone in making his great sacrifice. It was the fulfilment of the **covenant** made between **him** and **his Father** before the foundation of the world was laid. With clasped hands **they** had entered into the **solemn pledge** that Christ would become the surety for the human race if they were overcome by Satan's sophistry. YI June 14, 1900

In the plan to save a lost world, the **counsel** was between them **both**; the covenant of peace was between the **Father** and the **Son**. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should

not perish, but have everlasting life." [John 3:16.] The Majesty of heaven, the King of Glory, would become a servant. The **only begotten Son** in whom the **Father** delighted was given for the ransom of a fallen race. 12 LtMs, Ms 36, 1897

But the Lord's arrangement, **made in council with his only begotten Son**, was to leave men free moral agents to a certain length of probation. His eye would discern all their works, but he would compel no man's service. If the love displayed in his long-suffering and patience could not bring them to repentance and perfect surrender to the laws of his kingdom, then they must be left to choose whom they would serve. Their life must testify of their choice. RH December 21, 1897, par. 4

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has **bound Himself to humanity by a tie that is never to be broken**. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His **immutable counsel of peace, God gave His only-begotten Son** to become one of the human family, **forever to retain His human nature**. This is the pledge that God will fulfill His word. DA 25.3

Sorrow filled heaven, as it was realized that man was lost, and the world that God created was to be filled with mortals doomed to misery, sickness and death, and there was no way of escape for the offender. The whole family of Adam must die. **I saw the lovely Jesus**, and beheld an expression of **sympathy** and **sorrow** upon his **countenance**. Soon I saw him approach the **exceeding bright light which enshrouded the Father**. Said my accompanying angel, "He is in **close converse with his Father**." The anxiety of the angels seemed to be intense while Jesus was communing with his Father. Three times he was shut in by the glorious light about the Father, and the third time he came from the Father we could see **his person**; and his countenance was calm, free from all perplexity and trouble, and shone with loveliness, such as words cannot express. He then made known to the angelic choir that a way of escape had been made for lost man; that he had been **pleading with his Father**, and had obtained his **consent** to give his life a ransom, to bear their sins, and take the sentence of death upon himself [...] Then joy, inexpressible joy, filled heaven, and the heavenly choir sung a song of praise and adoration. They touched their harps and sung a note higher than they had done before, for the **great mercy** and **condescension** of **God** in **yielding** up **his dearly Beloved** to die for a race of rebels, and praise and adoration was poured forth for the **self- denial** and **sacrifice** of **Jesus**; that he would **consent to leave the bosom of his Father**, and choose a life of suffering and anguish, and die an ignominious death to give life to others. EW 151.2

The **Majesty of heaven**, the **King of glory**, would become a servant. The **only-begotten Son,** in **whom** the **Father delighted**, was **given** for the **ransom** of a fallen race. ST December 23, 1897, par. 2

In the plan to save a lost world, the **counsel was between them both**; the **covenant** of **peace** was **between** the **Father** and the **Son**. ST December 23, 1897, par. 2

But Christ could say, "**I have known thee**, for I have been in the **secret chambers** of the **Most High**." If the world had been admitted into the **counsels** of **God**, they would have one and only one testimony to bear, and that is, "God is love." ST December 23, 1897, par. 3

No man, nor even the highest angel, can estimate the great cost; it is **known only to the Father and the Son**." — The Bible Echo, October 28, 1895 par. 4

## Son of the Highest, Son of the Most High

I was pointed to Jesus. He knew what was in man's heart. He took upon Himself man's nature**, yet He was the beloved of the Father, the Son of the Most High God**. {Ms6-1854}

The **One who was exalted above all others in the heavenly courts as the Son of the Highest** is the One whose hands were nailed to the cross of Calvary. {Ms 9, 1910, par. 16}

And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" Divinity flashed through humanity as Jesus spoke these words. **Previous to his birth, the angel had said to Mary, "He shall be great, and shall be called the Son of the Highest**; and the Lord God shall give unto him the throne of his father David. {YI, August 30, 1894 par. 4}

Many of those who are so ready of speech are not under the inspiration of the Spirit of God. Will these ever learn from the lesson book to be doers of the Word? Striplings who have but a limited experience are coming to the front; and this is well if they have learned the **meekness** and **lowliness** of **Jesus Christ**. The **Highest**, who was **with the Father** before the world was, submitted to humiliation; He **clothed His divinity with humanity** that He might lift up the lowly. Prophecy lifts the veil that may behold the throne of heaven, that we may see upon that throne, high and lifted up, **One who in human form** came to our world, to suffer, to be lacerated with stripes and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. He proclaims Himself the **advocate of the sinful human family**. Before all the universe of heaven the **Lord of glory** suffered in **human form**, that His **love**, as a **mighty Helper**, might flow in rich currents to all suffering human beings. He cried out in His agony. He **poured out His life** on the **cross** for the one lost sheep.... The **cross**! the **cross**! it is set up that we may understand and know the **only true God**, and **Jesus Christ** whom He has sent. It tell us of the depth and breadth of infinite love, the greatness of the **Father's love**. It reveals the astonishing truth that **God the Father gave Himself in His Son**, that He might have the joy of receiving back the sheep that was lost. 13LtMs, Lt 71, 1898, par. 21

**Jesus** is **attractive**. He is full of **love**, **mercy**, and **compassion**. He proposes to be **our friend**, to walk with us through all the rough pathways of life. He says to us, **I am the Lord thy God**; **walk with me**, and I will fill thy path with light. **Jesus, the Majesty of Heaven**, proposes to elevate to **companionship with himself** those who come to him with their burdens, their weaknesses, and their cares. He will count them as **his children**, and finally **give them an inheritance** of more value than the empires of kings, a crown of glory richer than has ever decked the brow of the most exalted earthly monarch. ST March 17, 1887, par. 6 It is our duty to love **Jesus** as our **Redeemer**. He has a right to **command** our **love**, but he invites us to **give him our heart**. He calls us to **walk with him** in the path of humble, truthful obedience. His invitation to us is a call to a pure, holy, and happy life,—a life of peace and rest, of liberty and love,—and to a rich inheritance in the future, immortal life. Which will we choose—liberty in Christ, or bondage and tyranny in the service of Satan? Why should we reject the invitation of mercy, and refuse the proffers of divine love? If we choose to live with Christ through the ceaseless ages of eternity, why not choose him now as our **most loved** and **trusted friend**, our **best** and **wisest Counselor**? ST March 17, 1887, par. 7 .... We can never have a clear appreciation of the value of our Redeemer, until, by an eye of faith, we see him **taking upon himself the nature of man**, the **capacity to suffer**, and then reaching the very depths of human wretchedness, that by his divine power he might save even the vilest sinner. Jesus died that the sinner might live,—that **God's justice** might be preserved, and guilty man pardoned. **The Son of the Highest** suffered shame on the cross, that sinners might not suffer everlasting shame and contempt, but be ransomed, and crowned with eternal glory. Why is it that we have so little sense of sin, so little penitence? It is because we do not come nearer to the cross of Christ. We do not consider the **Captain of our salvation**, and our conscience becomes hardened through the deceitfulness of sin. ST March 17, 1887, par. 10 The cross of Calvary appeals to us in power, affording a reason why we should love our Saviour, and why we should make him first and last and best in everything. We should take our fitting place in humble penitence at the foot of the cross. Here, as we see our Saviour in agony, **the Son of God** dying, the just for the unjust, we may learn lessons of meekness and lowliness of mind. Behold Him who with one word could summon legions of angels to his assistance, a subject of jest and merriment, of reviling and hatred. He gives himself a sacrifice for sin. When reviled, he threatens not; when falsely accused, he opens not his mouth. He prays on the cross for his murderers. He is dying for them; he is paying an infinite price for every one of them. He bears the penalty of man's sins without a murmur. And this

uncomplaining victim is **the Son of God**. His **throne** is from **everlasting**, and his **kingdom** shall have no **end**. ST March 17, 1887, par. 11

## It's a Fact: Jesus Was Begotten; He is the Only Begotten Son of God

**This fact the angels would obscure, that Christ was the only begotten Son of God,** and they came to consider that they were not to consult Christ. **One angel began the controversy and carried it on until there was rebellion in the heavenly courts among the angels**. They were lifted up because of their beauty. 25LtMs, Lt 42, 1910, par. 3

The children of Israel became accustomed to the **presence of the pillar of cloud**, that covered them as a canopy by day, and was as a **pillar of fire** by night. They came to look upon the **cloud** as a common thing. They did not **appreciate** the **fact** that they were favored with the **presence of the only-begotten Son of God**, who was **equal with God**; and, in spite of all their perversity, their murmuring and rebellion, he had done wonderful things for them in all their journeyings. ST April 2, 1894, par. 1

The **fact** that **the only-begotten Son of God gave His life** because of man's transgression, to satisfy justice and to vindicate the honor of God's law, should be constantly kept before the minds of children and youth. FE 369.1

The **fact that God had to give his only begotten Son** to die for a race condemned by the law, is sufficient to prove that the law could not be altered one jot or tittle. RH July 24, 1888, par. 7

The **very fact** that the **only begotten Son of God gave His life** because of man's transgression, to satisfy justice and to vindicate the honor of God's law should be constantly kept before the minds of children and youth. The object of this great sacrifice should also be kept before them; for it was to uplift fallen man degraded by sin that this great sacrifice was made. Christ suffered in order that through faith in Him our sins might be pardoned. He became man's substitute and surety, Himself taking the punishment, though all undeserving, that we who deserved it might be free, and return to our allegiance to God through the merits of a crucified and risen Saviour. He is our **only hope** of salvation. 10LtMs, Lt 60, 1895, par. 7

After his resurrection, the testimony of those who had witnessed it [the transfiguration], was to be given to **substantiate the fact that he was *indeed* the Son of God**. 2SP 332

Consider the **fact** that the **Lord has given his only begotten Son**, "that whosoever believeth in him, should not perish, but have everlasting life." [John 3:16.] 10LtMs, Lt 26, 1895, par. 19

If **God has given his only begotten Son to die**, the just for the unjust, he wants **every voice to proclaim it**; for **this is the truth that is to work counter to the lies of Satan**. Christ's death for man shows that his compassion and love are without a parallel. Christ's resurrection proves that he has power over death and the grave. He is willing and able to save to the uttermost all that come unto God by him. RH August 13, 1889, par. 19

The **only begotten Son of God** came to our world to reveal truth in contrast with error. This **saving truth** we are to reveal in our speech and in Christlike deportment. 23LtMs, Lt 222, 1908, par. 18

These are the **credentials** we present to the world in our **harmony** and **unity**, that **God has sent His Son and that Jesus is the Son of God**. 3LtMs, Lt 51a, 1878

So the Christian strikes root deep into Christ. He has faith in his Redeemer. He knows in whom he believes. **He is fully persuaded that Jesus is the Son of God** and the Saviour of sinners. 17LtMs, Lt 95, 1902.

When Christ first announced to the heavenly host His mission and work in the world, He declared that He was to leave His position of dignity and disguise His holy mission by assuming the likeness of a man, when ***in reality*** **He was the Son of the infinite God**. 18LtMs, Lt303, 1903

It is **true** that **God gave His only begotten Son** to die for us, to suffer the penalty of the [broken] law of God. We are to consider this and **dwell upon it**. And when our minds are **constantly dwelling** upon the **matchless love** of **God** to the fallen race, we **begin to know God**, to become **acquainted** with Him, to have a **knowledge** of **God** and how **Jesus Christ**, when He came to our world, laid aside His **royal robes** and His **kingly crown** and clothed His **divinity** with **humanity**. For our sakes He became poor that we through His poverty might be made rich. The **Father sent His Son here,** and right here on this little atom of a world were enacted the grandest scenes that were ever known to humanity. 5LtMs, Ms 7, 1888, par. 3

**Christ was the only begotten Son of God**, yet he became a servant. RH February 15, 1898, par. 7

My authority for the work that I am doing, He said, is the **fact that I am God's Son**, one with Him in nature, will, and purpose. {RH March 5, 1901, par. 10}

The conviction is forced upon the **unprejudiced** student of the Bible that **Jesus** in human flesh is the **only-begotten Son of the Father**. He is that **rock** which was smitten in the desert by the rod of Moses, and from which streams of pure water gushed forth. ST July 23, 1896, par. 9

**There is but one way of escape for the sinner. There is but one agency whereby he may be cleansed from sin**. He must accept the propitiation that has been made by the Lamb of God, who taketh away the sins of the world. The shed blood of Christ cleanseth us from all sin. “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” “Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” A complete offering has been made; for “God so loved the world, that **he gave his only-begotten Son**,”—**not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily.** ST May 30, 1895, par. 3

In His humanity He was a partaker of the divine nature. In His incarnation **He gained in a new sense the title of the Son of God**. Said the angel to Mary, “The power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God.” **While the Son of a human being, He became the Son of God in a new sense**. Thus He stood in our world—the Son of God, yet allied by birth to the human race.— Signs of the Times, 8/2/1905

Shall our faith ever falter again? **What stronger evidence could God have given us that Jesus is the Son of God**? What greater evidence could be given of the power and coming of our Lord Jesus Christ than that which has been given by those who were eyewitnesses of his Majesty? ST May 30, 1895, par. 8

We have everything we could ask to inspire us with faith and trust in God. In earthly courts, when a king would make his greatest pledge to assure men of his truth, he gives his child as a hostage, to be redeemed on the fulfillment of his promise; and behold **what a pledge of the Father's faithfulness**; for when he would assure men of the immutability of his council, **he gave his only begotten Son to come to earth**, to take the nature of man, not only for the brief years of life, but to **retain his nature** in the heavenly courts, an **everlasting pledge** of the faithfulness of God. O, the depth of the riches both of the wisdom and love of God! “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” RH December 22, 1891, par. 4

## The Only Begotten Son of God Pledged Himself Before Creation

Christ declared, **I have pledged myself, as the only begotten Son of the Lord God Almighty**, to carry out God's plan to win souls from Satan. The Saviour alone can defeat the enemy. He works in man's behalf to uncover his plans, that souls may be led to turn from the arch-deceiver. RH November 10, 1910, par. 3

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. 18LtMs, Ms 80, 1903, par. 9

**Before the foundations of the world were laid**, **Christ, the Only-begotten of God**, **pledged Himself** to become the Redeemer of the human race, should Adam sin. Adam fell, and He who was partaker of the Father's glory before the world was, laid aside His royal robe and kingly crown, and stepped down from His high authority to become a Babe in Bethlehem, that by passing over the ground where Adam stumbled and fell, He might redeem fallen human beings. ST August 2, 1905, par. 1, 1SM 226.1

Through transgression, man lost his holy innocence, and mortgaged himself to Satan. **Christ, the only begotten Son of God, pledged himself for the redemption of man,** and paid the price of his ransom on the cross of Calvary. He left the worlds unfallen, the society of holy angels in the universe of heaven; for he could not be satisfied while humanity was alienated from him. The heavenly merchantman lays aside his royal robe and crown. Though the Prince and Commander of all heaven, he takes upon him the garb of humanity, and comes to a world that is marred and seared with the curse, to seek for the one lost pearl, to seek for man fallen through disobedience. For our sake he became poor, that we through his poverty might be made rich. YI October 10, 1895, par. 2

The prediction given in Eden refers in a special manner to Christ, and to **all who accept and confess Him as the only begotten Son of God**. **Christ has pledged Himself** to engage in the conflict with the prince and power of darkness and [to] bruise the serpent's head, and all who are the sons of God are His chosen ones, His soldiers, to war against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 12LtMs, Ms 104, 1897, par. 25

## The Only Begotten Son Before the Incarnation – God Sent, He Came

Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. **Christ the Word, the Only Begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God**. By Christ the Father wrought in the creation of all heavenly beings. "By Him were all things created, that are in heaven, ... whether they be thrones, or dominions, or principalities, or powers" (Colossians 1:16); and to Christ, equally with the Father, all heaven gave allegiance. GC 493.1

The **only begotten Son of God became** a helpless babe in Bethlehem. 18LtMs, Ms 117, 1903, par. 16

Christ, the **only begotten Son of God**, **came** to this world to redeem the fallen race. 18LtMs, Ms 130, 1903, par. 28

Though sin has been accumulating for ages, God's love has never ceased to flow earthward. It was only restrained till a suitable channel was provided for it. **Christ, the only begotten Son of God**, left the royal courts and came to this world, and through him God poured forth the healing flood of his grace. YI March 30, 1899, par. 8

But the **Lord's arrangement**, **made in council with his only begotten Son**, was to leave men free moral agents to a certain length of probation. His eye would discern all their works, but he would compel no man's service. RH December 21, 1897, par. 4

Although **He** was the **Majesty of heaven**, the **King of glory**, the **Only Begotten of God**, **He** chose to be born of poor parentage, and to live in a place of which the Jews inquired, "Can there any good thing come out of Nazareth?" [John 1:46.] 19LtMs, Ms 108, 1904, par. 8

Wonder, O heavens, and be astonished, O earth! **God sent His only begotten Son into the world** to save the world! Amazing grace! "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." [1 John 4:10.] 6LtMs, Ms 22, 1890, par. 6

In searching the pages of God's word, we move through scenes majestic and eternal. We behold **Jesus**, **the Son of God**, **coming** to our world and engaging in the mysterious conflict that discomfited the powers of darkness. How wonderful, how almost incredible, it is that the **infinite God** would consent to the **humiliation** of **His only-begotten Son!** Let students **contemplate** this great thought. They will not come from such contemplation without being elevated, purified, ennobled. CT 448.2

Will God compel your obedience, will he compel your will?—Never. The Lord has furnished you with capacities, with intelligence, with reason. **He has sent from heaven his only begotten Son** to open the way for you, and to place within your reach immortality. What account can you render to God for your weakness, your disobedience, your impurity, your evil thoughts and evil works? PH077 34.1

When God would assure us of his immutable counsel of peace, **he gives his only begotten Son** to become one of the human family, forever to retain his human nature as a pledge that God will fulfill his word. RH April 3, 1894, par. 13

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work **began** in the heavenly courts. There **God gave to human beings an unmistakable evidence of the love with which He regarded them**. He "so loved the world, that **He gave His only-begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. The **gift** of **Christ reveals** the **Father's heart**. It testifies that, having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. 9T 254.1

**God manifested** his **love** for the world by **sending his only begotten Son to save sinners**. Christ took our nature, that through his grace we might be partakers of the **divine nature**. His **divinity** was bound up with **humanity** that **humanity** might stand on vantage-ground with God. RH May 4, 1905, par. 1

**God sent His only begotten Son in human flesh to this earth**, to win them back, but they would not hear His voice. 14LtMs, Ms 138, 1899, par. 7

The **only begotten Son of God came to this world** to redeem the fallen race. He has given us evidence of his great power. RH June 9, 1910, par. 1

**Christ, the only begotten Son of the Father**, came to our world to teach all who live in the world to become sons and daughters of the Lord, ever keeping in view that we are to consider that Christ came to our world to present a living example to all in the world to live after the example He has given us, that we might have life, eternal life 15LtMs, Ms 90, 1900, par. 37

Man is not his own. He has been bought with a price, and what a price! The **only begotten son of God** condescended to live a life of humiliation, self-denial, and self-sacrifice, **divesting Himself of His own majesty** and **glory** as Commander of the heavenly courts, that He might bring life and immortality to the human race. BEcho July 20, 1896, par. 2

The voice of one in authority spoke with great decision, Ye know not what manner of spirit ye are of. Read the directions given by the **only begotten Son of God** when enshrouded in the cloudy pillar. SpTA08 18.1

The **only-begotten Son of God** took upon him the nature of man, and established his cross between earth and heaven. ST June 5, 1893, par. 11

It was decreed in the councils of God that the **only begotten Son of God** must leave his high command in heaven, and clothe his divinity with humanity, and come to the world. RH August 6, 1895, par. 9

He who was with **the Father from the beginning, the only begotten Son of God**, has paid the redemption price for the ransom of a sinful world. The value that Christ places on the human soul is unlimited. His infinite love embraces the whole human family. If they will receive Him, and practice the virtues of His character, men and women may become the sons and daughters of God. If they refuse to receive Christ, instead of becoming God's heritage, they become Satan's heritage. 22LtMs, Lt 38, 1907, par. 14

Let us cultivate the meekness of Christ. **He was the Majesty of heaven, the only-begotten Son of God**. Yet "God so loved the world, that **He gave His only-begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. 9T 208.2 If, to save a perishing world, **God condescended** to **give up His Son** to a painful, ignominious death, should not the Lord's missionaries be willing to make every effort in their power to win and help those who are in the depths of sin, and to flash the light upon those who are in darkness as to what is **truth**? 9T 208.3

The Lord does not remove all difficulties and trials and hardships from the people. He would have them put their trust in Him, the **unseen, the invisible God**, who is their helper. They had become so accustomed to the pillar of cloud by day to cover them as a canopy, and the pillar of fire by night, that this was treated as a common thing. They did not consider that the **only begotten Son of God, One equal with God**, was accompanying them, and He had done wondrous things for them in their journeyings, notwithstanding their perversity, and rebellion and murmuring. 8LtMs, Lt 98, 1893, par. 3 "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; **for My name is in him**. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off. ... And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." 8LtMs, Lt 98, 1893, par. 4

What was the work of the God-given messenger to our world? The **only begotten Son of God** clothed His divinity with humanity and came to our world as a teacher, an instructor, to reveal truth in contrast with error. Truth, saving truth, never languished on His tongue, never suffered in His hands, but was made to stand out plainly and clearly defined amid the moral darkness prevailing in our world. For this work He left the heavenly courts. 11LtMs, Ms 8, 1896, par. 1

The same one that said to Moses, "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever" [Exodus 19:9], condescended to come to our world in the garb of humanity. The **only begotten Son of God** became a helpless babe in Bethlehem. It was He who was now speaking to the Jewish people, but they knew Him not. From the mount He had spoken, saying, "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." [Exodus 20:2.] He was now standing before them in His assumed

humanity, giving them a lesson that they would never forget, whether they heeded it or disregarded it. 18LtMs, Ms 117, 1903, par. 16

Who is this that was to come to our world and become incarnate? **The only begotten Son of God.** "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death." [Hebrews 2:14.] "The Lord **possessed me in** the beginning of his way, before his works of old," Christ says. "When he gave to the sea his decree that the waters should not pass his commandment: when He appointed the foundations of the earth: Then was I by Him, **as one brought up with him**: and I was daily his delight, rejoicing always before him." [Proverbs 8:22, 29, 30.] But Christ humbled Himself to come to this earth. This was the hiding of His glory. 13LtMs, Ms 37, 1898, par. 13

**Christ was the prince of life, the only begotten of the Father.** Yet for our sakes he became a man of sorrow and acquainted with grief. Ask Isaiah who he is and he will tell you "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase and government of (633) his kingdom there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice henceforth and forever." EA 159.1

Again the Lord declared: "My presence shall go with thee, and I will give thee rest." [Verse 14.] 16LtMs, Ms 125, 1901, par. 49 Who was conversing with Moses? The **only begotten Son of God,** enshrouded in the pillar of cloud. Moses said, "If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name." 16LtMs, Ms 125, 1901, par. 50

It is to be our constant effort to reveal the attributes that Christ revealed when He was in the world. This work of well-doing is to be kept in constant operation. Every day we are to become more like Jesus, learning the meekness and lowliness of Him who, **though the only begotten Son of God**, came to this world as our Redeemer, giving His life to pay the penalty of sin. Though **hiding His divinity** under the guise of humanity, He was the **Mighty Counsellor, the Prince of peace.** His life was filled with sympathy and love, goodness, kindness, and benevolence. He revealed the science of everlasting life—the science that we are to carry into all our efforts. 19LtMs, Ms 83, 1904, par. 6

In order that man might be placed on vantage ground with God, **Christ, the only begotten Son of God**, **made in His express image**, came to this world and in the likeness of humanity lived a perfect life. 20LtMs, Ms 127, 1905, par. 14

God has revealed in his word what is the whole duty of man, and we are not to be swayed from the great standard of righteousness. He **sent his only begotten Son** to be our example, and bade us to hear and to follow him. CE 120.1

**The only begotten Son of God consented to leave the heavenly courts** and come to our world to live with an ungrateful people who refused His gracious mercies....Christ bore all this suffering in order to obtain the right to confer eternal righteousness upon as many as would believe on Him. 23LtMs, Lt 232, 1908, par. 12

Live to please him who thought you of such value that **he gave Jesus, his only begotten Son**, to save you from your sins. YI May 17, 1894, par. 4

Has not God done enough? Has He not **given Christ** to the world? Has He not **permitted His only begotten Son** to **come into the world** that we might hear the words of righteousness and the terms of salvation, that they may hear and understand what they must do as children? 25LtMs, Ms 81, 1912, par. 11

It is worth something to us to gain victories in the name of **Him who our heavenly Father donated** to the world. **He gave His only begotten Son**. 24LtMs, Ms 115, 1909, par. 33

Adam listened to the words of the tempter, and yielding to his insinuations, fell into sin. Why was not the death penalty at once enforced in his case?—Because a ransom was found. **God's only begotten Son volunteered** to take the sin of man upon himself, and to make an atonement for the fallen race. RH April 23, 1901, Art. A, par. 9

How did that heathen king know what the **Son of God** was like? The Hebrew captives filling positions of trust in Babylon had in life and character represented before him the truth. When asked for a reason of their faith, they had given it without hesitation. Plainly and simply they had presented the principles of righteousness, thus teaching those around them of the God whom they worshiped. They had told of **Christ**, the **Redeemer to come**; and in the form of the fourth in the midst of the fire the king recognized the **Son of God**. PK 509.2

**Before Christ's first advent**, the world seemed indeed to have become the grave for all piety. It was Satan's seat; man was in the power of the great apostate, helplessly receiving **his lies in regard to God and to Christ**, as truth. The heavenly angels looked upon the world polluted by sin under the inhabitants thereof, and thought how much easier it would be to exterminate it than to reform it. But the **Son of God Himself came** to work a reformation. BEcho March 8, 1897, par. 2

When **Satan** and the **Son of God first met** in **conflict**, **Christ** was the **commander** of the **heavenly hosts**; and Satan, the leader of revolt in heaven, was cast out. DA 119.2

## The Only Begotten Son of the Infinite God

Notwithstanding the mysterious words spoken by Jesus concerning his doing the will of God, and being about his father's business, he went down with Mary and Joseph to Nazareth; and **although he was the only begotten Son of the Infinite God**, he was subject unto his parents, and thus gave to children and youth a perfect example for them to copy. YI August 30, 1894, par. 5

**Although the only begotten Son of the infinite God** humbled Himself, and took upon Him humanity, yet, under trial and test, his faith was equal to the proving of temptation on behalf of humanity. BEcho December 1, 1893, par. 7

The **only-begotten Son of the infinite God** has, by his words and in his practical example, left us a plain pattern which we are to copy. By his words he has educated us to obey God, and by his own practice he has showed us how we can obey God. This is the very work he wants every man to do, to obey God intelligently, and by precept and example teach others what they must do in order to be obedient children of God. Jesus has helped the whole world to an intelligent knowledge of his divine mission and work. **He came to represent the character of the Father** to our world; and as we study the life, the words, and works of Christ, we are helped in every way in the education of obedience to God; and as we copy the example he has given us, we are living epistles known and read of all men. We are the living human agencies to represent to the world the character of Christ. Not only did Christ show us how we may become obedient children, but he showed us in his own life and character just how to do those things which are right and acceptable with God, so there is no reason why we should not do those things which are pleasing in his sight. ST April 17, 1893, par. 2

If God has estimated man of such value that **he would not withhold His only begotten Son that was one with the Father, but gave Him to the world** for the world to insult—the **Son of the Infinite God**, the **Majesty** of **heaven** to be derided, He that was equal with the Father to be treated thus—if they treated Him so, how will they treat us? 9LtMs, Ms 20, 1894, par. 30

My sister, do not try to carry your own sins, because they have been borne by the great Sin-bearer. The **only begotten Son of God** voluntarily met the claims of God's violated law. Being **one with the Father**, He was **able** to bear the penalty of our disobedience. **His divinity, connected with humanity, bore the sins of the whole world**. By taking

humanity, Christ has exalted the human family. His divinity grasps the throne of the Infinite in behalf of man. As our substitute, He took our sins upon **Himself**, and now intercedes before the Father in our behalf. 11LtMs, Lt 98b, 1896, par. 9 Though it was the hour of the power of darkness, yet in anticipation of His triumph, Christ could say, "The prince of the world is judged." "Now is the judgment of this world: now shall the prince of this world be cast out." [John 16:11; 12:31.] Viewing the work of redemption as completed, He could even in death speak, of the great final deliverance, and represent things that were future as if present. The **only begotten Son of the Infinite God** could successfully carry through the great plan which made man's salvation sure. 10LtMs, Lt 43, 1895, par. 58

What then must we do to be saved from sin?—**Believe** on the **Lord Jesus Christ** as the sin-pardoning Saviour. He who confesses his sin and humbles his heart will receive forgiveness. **Jesus is the sin-pardoning Saviour** as well as **the only begotten Son of the infinite God**. The pardoned sinner is reconciled to God through Jesus Christ our Deliverer from sin. Keeping in the path of holiness, he is a subject of the grace of God. There is brought to him full salvation, joy, and peace, and the true wisdom that comes from **God**. BTS March 1, 1906, par. 3

The world did not see **divinity** in the humble Man of Nazareth. **The only-begotten Son of the infinite God** was in the world, and men knew Him not in His true character. ST February 13, 1912, par. 2

"\The mightiest human being, whatever may be his claim, **is not infinite**. He **can not** understand **infinity**....{ST June 28, 1899, par. 7}

## The Only Begotten Son of God the Father, Jesus Christ

"He was indeed more than a teacher come from God; **he was the only-begotten Son of the Father**, the one **sent** into the world to save those who should believe on him." Signs of the Times, November 23, 1891

The world's Redeemer passed over the ground where Adam fell because of his disobeying the expressed law of Jehovah; and the **only begotten Son of God** came to our world as a man, to reveal to the world that men could keep the law of God. Satan, the fallen angel, had declared that no man could keep the law of God after the disobedience of Adam. <He claimed the whole race under his control.> 7LtMs, Ms 1, 1892, par. 1 The Son of God placed Himself in <the sinner's> stead, and passed over the ground where Adam fell, and endured the temptation in the wilderness which was a hundredfold stronger than was or ever will be brought to bear upon the human race. Jesus resisted the temptations of Satan in the same manner that every tempted soul may resist, by referring him to the Inspired Record and saying, "It is written." 7LtMs, Ms 1, 1892, par. 2

O, do you not know, cannot you understand this? The **only begotten Son of God** recognized the nobility of humanity by taking humanity upon Himself, and dying in behalf of humanity, testifying throughout all ages that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] 12LtMs, Lt 10, 1897, par. 5

**Christ was the only begotten Son of God**, yet he became a servant. Through the prophet Isaiah the Lord declares this. He says of him: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." RH February 15, 1898, par. 7

Now this is a very important matter to us. Who is the speaker? It is **Jesus Christ**. Who is He? **The only begotten Son of God**. Who is He? Our Saviour. One who left the royal courts of heaven, laid aside His high command in heaven, and clothed His divinity with humanity. He came to our world that humanity might touch humanity, that His long

human arm might encircle the race, while His divine arm grasps the throne of the Infinite. 9LtMs, Ms 43a, 1894, par. 2

The shadow pointed to the substance; and when Jesus came to our world, it was to let spiritual light shine forth. Hear, O heavens! and be astonished, O earth! The appointed instructor was **no less a personage than the only begotten Son of God**. God was revealed in Christ. He made plain the treasures of truth. ChristianEducator August 1, 1897, par. 10

Is there nothing of sufficient weight to induce the mind to dwell on high and holy attractions? Yes, Jesus leads the way. Who is He? **He is the only begotten Son of God**. 7LtMs, Lt 7, 1892, par. 13

Consider the labors and struggles of the Son of God. He was a man of sorrows and acquainted with grief. **The only begotten Son of God, He took upon Himself the sin of the world**, that He might reconcile us to the Father. 24LtMs, Ms 81, 1909, par. 23

We have a message for all, in that Christ, as a Sin-bearer, bore the sins of the world in His own body on the tree. Herein is the love of God made manifest. **The only begotten Son of God, one equal with the Father, alone could make an atonement for sin.** How great must be the curse of sin that it should require the life of the Son of God to destroy it. In the crucifixion of Christ is the proclamation of peace and pardon to every repentant, sin-sick soul; but for the impenitent there is none. “There is no peace, saith my God, to the wicked.” [Isaiah 57:21.] 13LtMs, Ms 25, 1898, par. 19

Every divine resource is placed at the disposal of man, in order that he may become a colaborer with God. Nothing has been withheld. **When God gave His only-begotten Son** to our world, He gave all the treasures of heaven. What power, what glory, has been revealed in Christ Jesus! The greatest display of majesty and power is given to the world through the **only-begotten Son of God**. SWk 32.1

From the manger to Calvary, Christ's life was one continual experience of disappointment and suffering. **Christ was the only begotten of the Father,** and yet He was pressed with grief; but His suffering in the garden of Gethsemane was an awful anguish that must ever remain a terrible mystery to the human family. The record says, “Then cometh Jesus with them unto a place called Gethsemane, and saith unto His disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.” 10LtMs, Ms 35, 1895, par. 9

I sought to impress upon those present that they must not be discouraged at trials and opposition, and faint at hardships, for we should surely have these. They are a part of the Christian legacy, and if the Majesty of heaven left His royal throne, left His heavenly home, His honor and His glory, and came to a world where He was not appreciated—where He was despised and rejected of men, why did He come—**He who was the only begotten of the Father?** To save perishing souls. 4LtMs, Ms 65, 1886, par. 15

Many church-members are idle, thus losing precious opportunities for doing good. In this they are grievously sinning against God**, who gave his only begotten Son** to a life of humiliation, self-denial, and self-sacrifice, and a shameful death, that they might not perish, but have everlasting life. RH August 11, 1891, par. 4

God, looking upon man, saw his self-exalted ideas, saw his desperate rebellion, and He devised a remedy. **He sent His only begotten Son, that the life and character of Christ might be constantly before men**. His life from childhood to manhood was characterized by a spirit of meekness and by deeds of mercy and goodness, an example of the transformation that will be wrought in the lives of all who believe on the Son of God. 24LtMs, Ms 1, 1909, par. 12

We are bidden to sound an alarm to the people. The watchmen must not fail now. They must watch unto prayer, that they may have a clear perception of their obligation to Him who, **though the only begotten Son of God**, came to our world to lead men and women away from the guidance of Satan. 25LtMs, Lt 138, 1910, par. 7

**Christ is the Son of God**, and His angels do His bidding; for **He was even the Son of the Father** who so loved the world that **He gave His only begotten Son** to experience in our world all the inconveniences to be passed through in fulfilling His missions, in suffering with humanity. Divinity and humanity were combined in order that the humanity of Christ might have an experience in passing through all the temptations Satan has devised against men; yet His divinity was not tarnished with a single mistake in a single instance. 23LtMs, Lt 383, 1908, par. 5

If the law could have been abolished, Christ need not have died, but He came, **the only begotten Son,** to die and suffer for the human family. 9LtMs, Ms 12, 1894, par. 10

**If God withheld not His only begotten Son**, but gave Him up to death that man might be restored to the image of the Creator, how much more will He not, with Him, freely give us all things? 12LtMs, Ms 124, 1897, par. 31

The themes which should absorb our attention in this life, and which will demand study throughout the eternal ages, are so momentous that they not only supersede the discoveries of man, but engross the undivided attention of the **only begotten Son of God**. AUCR July 12, 1899, par. 14

“Why callest thou me good?” said Christ, “there is none good but one, that is, God.” Jesus desired to test the ruler's sincerity, and to draw from him the way in which he regarded him as good. Did he realize that the One to whom he was speaking was the **only begotten Son of God**? What was the true sentiment of his soul? YI May 20, 1897, par. 3

In distinct lines **Christ** has revealed the relation of man to his fellow-man. **Jesus**, **the only-begotten Son of God**, has settled that question forever in the example he has set to the world. Ask yourself: Am I my brother's keeper? And who is my neighbor? ST June 20, 1892, par. 2

## The Only Begotten Son – God’s Thought Made Audible – Echo of God’s Words

Who is Christ?—He is the **only begotten Son of the living God**. He is to the **Father** as a **word that expresses the thought**,—as a **thought made audible**. Christ is the **word** of God. Christ said to Philip, “He that hath seen me, hath seen the Father.” His words were the **echo of God's words**. Christ was the **likeness of God**, the brightness of his glory, the **express image of his person**. If men would learn to escape the corruptions that are in the world through lust, they must learn what the statement of Christ means, when he says, “I am the way, and the truth, and the life: no man cometh unto the Father, but by me.” YI June 28, 1894, par. 9

Having stood in the **councils of God**, the elements of truth, from the least to the greatest, were always familiar to His mind. **All the treasures of heaven were given to Him to bestow upon the fallen race**, that He might give all the needed help to every soul, to enable men to break the chains of sin-slavery, and become free men and women in Christ Jesus. 13LtMs, Lt 5, 1898, par. 3 **He revealed the infinite mind of God**, and spoke with personal knowledge, for He was the **expression of the mind of God to man**. He unfolded truth of the highest order, for He was Himself the Word and the wisdom of God. He presented truth with the **authority of a divine Oracle**, and with a power and knowledge that He was unfolding truth of the highest magnitude, even the words of eternal life. 13LtMs, Lt 5, 1898, par. 4

Christ humbled Himself to humanity, that He might **give expression to the mind of God**. 14LtMs, Ms 115, 1899, par. 1
Christ was the brightness of his Father’s glory. He came to this earth in perfect love as the **very expression of the mind of God**. 17LtMs, Lt 149, 1902, par. 14

Christ came to do the will of His heavenly Father, and He fulfilled His mission. He came in perfect love, **as the full expression of the heart and mind of God**. He was the brightness of the Father's glory, the express image of His person; and yet in personal appearance He was as a humble man, meek and lowly. 17LtMs, Ms 165, 1902, par. 4

**As speech is to thought, so is Christ to the invisible God**. He is the **manifestation of the Father**, and is called the **Word of God**. **God sent His Son** into the world, His divinity clothed with humanity, to make known in **His life** and **character** the **attributes** of the **Father**, that men might bear the image of the invisible God. He was the embodiment of the law of God, which is the transcript of His character. ST November 15, 1899, par. 2

Christ stooped to take man's nature that He might **reveal God's sentiments toward the fallen race**. Divinity and humanity combined were brought within the reach of all, that fallen man might reveal the image of God. Christ assumed our nature to counterwork Satan's false principles. He came to give by His ministry an **expression of the mind of God**. 12LtMs, Ms 43, 1897, par. 8

## The Only Begotten Son Was the First Begotten, the First-Born of Heaven

The **First Begotten of God** was the **only one** who could liberate those who by Adam's sin had been brought in subjection to Satan. . CTr 8.4

The dedication of the **first-born** had its origin in the earliest times. God had promised to give the **First-born of heaven** to save the sinner. This gift was to be acknowledged in every household by the consecration of the first-born son.— Desire of Ages, p. 51

Therefore the law for the presentation of the **firstborn** was peculiarly significant; for it was a memorial of the Lord's wonderful deliverance of the children of Israel, which **prefigured** a greater deliverance, to be wrought out by the **only begotten Son of God**. The blood sprinkled on the door-posts represented the blood of Christ, which alone has power to save the world. 15LtMs, Ms 104, 1900, par. 7

Thus the law for the presentation of the **first-born** was made particularly significant. While it was a memorial of the Lord's wonderful deliverance of the children of Israel, it prefigured a greater deliverance, to be wrought out by the **only-begotten Son of God**. As the blood sprinkled on the doorposts had saved the first-born of Israel, so the blood of Christ has power to save the world. DA 51.5

Of Enoch it is written that he lived sixty-five years and begat a son; after that he walked with God three hundred years. During those earlier years, Enoch had loved and feared God, and had kept His commandments. After the birth of his first son, he reached a higher experience; he was drawn into closer relationship with God. As he saw the child's love for its father, its simple trust in his protection; as he felt the deep yearning tenderness of his own heart for **that first-born** son, **he learned a precious lesson of the wonderful love of God to man in the gift of His Son**, and the confidence which the children of God may repose in their heavenly Father. The infinite, unfathomable **love of God through Christ**, became the subject of his meditations day and night. With all the fervor of his soul he sought to reveal that love to the people among whom he dwelt. GW 51.2

Any one of the children of the Hebrews that was found in the Egyptian habitations was destroyed. The blood upon the lintel of the door symbolized the **blood of Christ**, which alone saved **the first born of the Hebrews** from the curse. 13LtMs, Lt 58, 1898, par. 19

Christ is "the image of the invisible God, the **first-born of every creature**; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or

powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." ST November 15, 1899, par. 10

Christ is the star that should arise out of Jacob, and the one in whom all the nations of the earth should be blessed, as the **first born of heaven**, and the **only begotten of the Father**, filled with all the treasures of eternity. He assumed humanity, and impressed upon it the glorious image of the everlasting God. 11LtMs, Lt 101, 1896, par. 7

The writer of these words plainly shows that Jesus Christ is one with the Father. Christ is called the Word. **He is the first-begotten of the Father**. By Him God has spoken unto us in these last days. 18LtMs, Ms 111, 1903, par. 3

## The Only Begotten Son Was the Heir of All Things

The **Son of God** so conducted his life that even his unbelieving countrymen were compelled to say, "He hath done all things well." His character was without a flaw. He did not leave the example of a life of idleness and self-indulgence, altho he was **heir of all things** in **heaven** and **earth**, the **only-begotten Son of the Father**. ST November 12, 1896, par. 5

Jesus sought to draw their minds away from himself personally, to the importance of **his position as the heir of all** things, an **equal with God himself**; that through suffering and conflict he had **gained his great inheritance**, the kingdoms of Heaven and of earth. 3SP 236.3

"Let this same mind be in you which was also in Christ Jesus." [Philippians 2:5.] He was the **Author of all riches**, and the **Heir of all things**, but He **gave all He possessed** that He might save guilty souls who could not save themselves. He now asks your service. 16LtMs, Lt 71, 1901, par. 4

The Son of God was the **heir of all things**, and the dominion and glory of the kingdoms of this world were **promised to him**. Yet when he appeared in this world it was without riches or splendor. The world understood not his union with the Father; and the excellency and glory of his divine character were hid from them. He was therefore "despised and rejected of men," and "we did esteem him smitten of God and afflicted." 4bSG 77.2

Christ's sacrifice in behalf of man was full and complete. The condition of the atonement had been fulfilled. The work for which He had come to this world had been accomplished. He had **won the kingdom**. He had **wrested** it from Satan and **had become heir of all things**. He was on His way to the throne of God, to be **honored** by the heavenly host. Clothed with **boundless authority**, He gave His disciples their commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, **I am with you alway**, even unto the end." Matthew 28:19, 20. AA 29.2

In becoming man's substitute, in bearing the curse which should fall upon man, **Christ has pledged Himself in behalf of the race to maintain the sacred and exalted honour of his Father's law**. He came to convince men of sin, which is the transgression of the law, and through divine mediation, bring them back to obedience to God's commandments**. God has given the world into the hands of Christ, that He may completely vindicate the binding claims of the law, and make manifest the holiness of every principle**. Christ was the **Father's "appointed heir** of all things, by whom also He made the worlds." He was the "brightness of his glory, and the express image of his person." And He upheld "all things by the word of his power." He possessed divine excellence and greatness; and it **pleased the Father** that in Him all fulness should dwell. Christ exchanged the throne of light and glory which He had with the Father, counting it not a thing to be desired to be equal with God while man was lost in sin and misery. He came from heaven to earth, clothed his divinity with humanity, and bore the curse as surety for the fallen race. He was not compelled to do this; but He chose to bear the results of man's transgression, that man might escape eternal death. BEcho July 15, 1893, par. 9

"'God is love.' His matchless love for fallen man, expressed in the gift of His beloved Son, amazed the holy angels. **Christ was the heir of all things**, by whom also the **worlds** were **made**. He was the **brightness** of the Father's **glory**, and the '**express image of his person**.' He upheld 'all things by the word of his power.' **In Himself he possessed divine excellence and greatness; for it pleased the Father that in Him all fullness should dwell**. And Christ 'thought it not robbery to be equal with God.' Yet he 'made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.'" BEcho January 1, 1887

**Christ was the Father's "appointed heir of all things, by whom also He made the worlds."** He was the "**brightness** of his **glory**, and the **express image** of his **person**." And He **upheld** "**all things** by the word of his **power**." He possessed **divine excellence** and **greatness**; and it pleased the Father that in Him **all fulness** should **dwell**. BEcho July 15, 1893, par. 9

The great gift of salvation has been placed within our reach at an **infinite cost to the Father and the Son**. To neglect salvation, is to neglect the **knowledge** of the **Father** and of the **Son** whom **God hath sent** in order that man might become a partaker of the divine nature, and thus, with Christ, **an heir of all things**. RH March 10, 1891, par. 2

## The Only Begotten Son—the Father Created All Things by Him

**He was the only-begotten Son of God**, who was one with the Father from the beginning. **By him the worlds were made**. ST May 28, 1894, par. 1

The **Father wrought by His Son in the creation of all heavenly beings**. "By Him were all things created, ... whether they be thrones, or dominions, or principalities, or powers: **all things** were **created by Him, and for Him**." Colossians 1:16. PP 34.2

Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but **nature is not God**. As his created work, it simply bears a testimony to God's power. **Deity is the author of nature**. The natural world has, in itself, no power but that which God supplies. There is a **personal God**, the **Father**; there is a **personal Christ**, the **Son**. And "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, **by whom also he made the worlds**; who being the brightness of his glory, and the **express image** of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." RH November 8, 1898, par. 9

In the beginning, the **Father** and the **Son** had rested on the Sabbath after their work of Creation. — (Desire of Ages, p. 769)

We take not the fallacies of man but the Word of God **that man was created after the image of God and Chris**t, for the Word declares "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, **by whom also he made the worlds**; who being the **brightness** of his **glory**, and the **express image** of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty of heaven." Hebrews 1:1-3. 17LtMs, Ms 236, 1902, par. 4

Some may suppose that these grand things in the natural world are God. **They are not God**. All these wonders in the heavens are only doing the work appointed them. They are the Lord's agencies. **God is the superintendent**, as well as the **Creator**, **of all things**. The **Divine Being** is engaged in **upholding** the things that **He has created**. The same

hand that holds the mountains and balances them in position, guides the worlds in their mysterious march around the sun. 1SM 293.2

The apostle exalted Christ before his brethren as the One by whom God had created all things and by whom He had wrought out their redemption. He declared that the hand that sustains the worlds in space, and holds in their orderly arrangements and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for them. "**By Him were all things created**," Paul wrote, "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." AA 471.3

When **the world was created by Jesus Christ through the power of God**, Satan tempted Eve and she sinned, and she tempted Adam and he sinned. Then was the divine council from the beginning of the world hid in God. Ephesians 3:9-11. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. According to the eternal purpose which He purposed in Christ Jesus our Lord." 7LtMs, Ms 43b, 1891, par. 4

In the work of **creation**, **Christ was with God**. He was **one with God**, **equal with Him, the brightness of His glory, the express image of His person, the representative of the Father**. **He alone, the Creator of man, could be his Saviour**. No angel of heaven could reveal the Father to the sinner, and win him back to allegiance to God. But Christ could manifest the Father's love; **for God was in Christ**, reconciling the world to Himself. Christ could be the "**day's man**" between a holy God and lost humanity, one who could "lay His hand upon us both." ST December 15, 1914, par. 9

If **God, the divine artist**, gives to the simple flowers, that perish in a day, their delicate and varied colors, how much greater care will he have for those who are created in his own image? **He gave his only begotten Son to come to earth and redeem man,** because he loved him; "and he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" **God is our Creator, and we are the work of his hands**. He formed man out of the dust of the ground, and he sustains him from moment to moment, and from hour to hour. "In him we live, and move, and have our being." RH September 18, 1888, par. 4

**The Father, the omniscient One, created the world through Christ Jesus.** Christ is the light of the world, the way to eternal life. He, **the anointed One,** God gave to make an atonement for the sins of the world. You need to understand that unless you believe in that atonement, and know that you are **bought with the price of the blood** of the **only begotten Son of God**, you will assuredly be bound up with the wicked one. 18LtMs, Lt 253, 1903, par. 21

**The Father and the Son engaged in the mighty, wondrous work they had contemplated, of creating the world**. The earth came forth from the hand of the Creator exceedingly beautiful.{1SP 24.1}

**The great Creator** assembled the heavenly host, that he might in the presence of all the angels confer special honor upon **his Son**. {1SP 17.2}

The thought that we are in God's world, and in the presence of **the great Creator** of the universe, who made man in his own image, after his own likeness, will lift the mind into broader, higher fields for meditation than any fictitious story. The thought that God's eye is watching us, that he loves us, and cared so much for fallen man as to give **his dearly beloved Son** to redeem us, that we might not miserably perish, is a great one; and whoever opens his heart to the acceptance and contemplation of these great themes, will never be satisfied with trivial, sensational subjects {RH November 9, 1886, par. 13}

There are many issues in our world today in regard to **the Creator** not being **a personal God**. **God is a being**, and man was made in **His image**. After **God** created man in **His image**, the form was perfect in all its arrangements, but it had no vitality. Then **a personal, self-existing God** breathed into that form the breath of life, and man became a living, breathing, intelligent being. All parts of the human machinery were put in motion. The heart, the arteries, the veins, the tongue, the hands, the feet, the perceptions of the mind, the senses, were placed under physical law. It was then that man became a living soul {13LtMs, Ms 117, 1898, par. 9}

**Through Jesus Christ**, **God**—not a perfume, not something intangible, but **a personal God**—created man and endowed him with intelligence and power. It is God that thundereth in the heavens. His voice reacheth to the ends of the earth. He holdeth the winds in His hands. He sendeth lightnings with rain. He looketh on the earth and it trembleth; He toucheth the hills, and they smoke. He melteth the mountains like wax at His presence. He maketh the outgoings of the morning and the evening to rejoice. He maketh His sun to rise on the evil and on the good {13LtMs, Ms 117, 1898, par. 10}

With my husband I have stood on some lofty height, and looked upon the mountains rising peak above peak, until our souls were thrilled with a sense of **God's majesty and power**. At evening we delighted to look up to the blue heavens inlaid with glittering stars; and while thus beholding the splendors of the visible universe, we acknowledged with reverent awe that all was the handiwork of the **Most High**. We rejoiced that the **God of creation** is the **God of the Bible**, and that we can claim this **infinite Being as our Father**. We talked of the glories of his power and wisdom, and adored the matchless love which has made it possible, **through Jesus Christ**, for fallen man to become a **son and heir of the Maker and Sovereign of the universe**. RH November 1, 1881, par. 4

The physical creation testifies of **God** and **Jesus Christ** as **the Great Creator** of all things. {13LtMs, Ms 117, 1898, par. 5}

## The Only Begotten Was the Only One to Enter the Father's Councils

Before the assembled inhabitants of heaven the King declared that **none but Christ, the Only Begotten of God**, could fully enter into His purposes, and to Him it was **committed** to execute the mighty counsels of His will." PP 36

**None but Christ, the Only Begotten of God**, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. — ibid p. 36

Christ the Word, the only-begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the **only being in all the universe that could enter into all the counsels and purposes of God.** — The Great Controversy, 493

In order that the human family might have no excuse because of temptation, Christ became one with them. The **only being who was one with God** lived the law in humanity... — ST October 14, 1897, par. 3

Even the angels were not permitted to share the **counsels between the Father and the Son** when the plan of salvation was laid. And human beings are not to intrude into the secrets of the Most High. We are as ignorant of God as little children; but, as little children, we may love and obey Him. Instead of speculating in regard to His nature or His prerogatives, let us give heed to the words He has spoken: MH 429.4

Can anyone consider the condescension of God in preparing the gospel feast, and its great cost, and treat the invitation slightingly? No man, nor even the highest angel, can estimate the great cost; **it is known only to the Father and the Son**. BEcho October 28, 1895, par. 4

# The Father and Son Are One – Jesus Was Made One with God

Christ was the Lord of heaven and earth, yet for our sake He became poor, that we through His poverty might be made rich. **He was made in the likeness of God**, yet He humbled Himself and took upon Him the form of a servant, that He might save us. He gave His life for our redemption. Will we accept the sacrifice? The **only begotten Son of God** was numbered with the transgressors, that human beings might not perish, but have everlasting life. 20LtMs, Lt 133, 1905, par. 6

Lucifer was the most beautiful angel in the heavenly courts **next** to Jesus Christ, but **Christ was one with God**, **assimilated to the image of God** to do the will of God. Satan, knowing that Christ had the first place next to God, began to insinuate to the angels that he should be next to God. His great beauty and exalted position made him feel that he was not receiving due honor in being second to Christ. 25LtMs, Ms 90, 1910, par. 4

**Jesus was made one with God**. [See Patriarchs and Prophets, 37, 38.] His exaltation created envy and jealousy in Satan's heart. Satan insisted that God had not dealt with him justly. He criticized God's plan of government. He declared the divine law to be arbitrary, detrimental to the interests of the heavenly universe, and in need of change. 17LtMs, Ms 1, 1902, par. 2

How many of the members of the church today sympathize with God in giving the gift that He held most dear? **Between God and His only begotten Son the strongest bond of union existed—a complete oneness**. Thus, **through Christ**, Satan's misrepresentation of God could be unfolded and shown in its real character. 13LtMs, Ms 57, 1898, par. 14

**Christ's oneness with the Father** brings us into **close union, through the Son of God, with the Father**. 7LtMs, Ms 40, 1891, par. 17

As legislator, Jesus exercised the **authority of God**; his commands and decisions were supported by the **Sovereignty** of the **eternal throne**. The **glory of the Father was revealed in the Son**; **Christ made manifest the character of the Father**. He was so **perfectly connected with God, so completely embraced in his encircling light**, that he who had seen **the Son, had seen the Father**. His **voice was as the voice of God**. Mark Christ's prayer before his crucifixion: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Again he says, "**I am in the Father, and the Father in me**." "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." "He that hath seen me hath seen the Father." RH January 7, 1890, par. 2

The unity that exists between Christ and His disciples does not destroy the personality of either. They are **one in purpose, in mind, in character**, but **not** in **person**. It is thus that **God and Christ are one**. MH 422, 8T 269

The burden of that prayer was that His disciples might be one as He was one with the Father; **the oneness so close that**, although **two distinct beings**, there was **perfect unity of spirit, purpose, and action**. The **mind of the Father was the mind of the Son**. 3LtMs, Lt 1, 1882

The position of Jesus Christ in reference to His Father is in these verses brought to view. While they are **one in purpose, and one in mind**, yet in **personality** they are **two**. 22LtMs Ms 179, 1907

So the **Father** and the **Son** were **one in their love** for the chosen people. COL 216.1

From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet **one in spirit, and heart, and character**. YI December 16, 1897, par. 5

Christ and the Father are represented as **two distinct personalities**, but they are **one in purpose**. They are **united** in an effort to save fallen human beings and to restore them to union with themselves. 20LtMs, Lt 331, 1905

Christ joined himself with the nature of man, that through him man might again become **one with God**, preserving the **closest union** with his fellow men,—the **same that exists between the Father and the Son**. RH May 30, 1899, par. 5

The terms of this **oneness between God and man** in the great covenant of redemption were **arranged with Christ from all eternity**. ST August 24, 1891, par. 10

Obedience is the outgrowth and fruit of **oneness with Christ and the Father**. 7LtMs, Ms 1, 1892, par. 21

Our **strength lies in our union with God** through **His only-begotten Son** and in our union with one another. 6T 252.1

**The Father and the Son alone are to be exalted**. **Their** holy banner is to be exalted above all the greatness of the greatest men, above all the honour and glory of the world. PrT April 26, 1900

**I and my Father are one**. What height, and depth, and breadth of meaning in the Saviour's words! They are clothed with a **mysterious power** that can only be spiritually discerned {ST November 21, 1892, par. 9}

In order that the human family might have no excuse because of temptation, Christ became one with them. **The Only Being who was One with God** lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with his earthly parent. {ST October 14, 1897, par. 3}

## Highest Power of the Universe

Who is on the side of the **highest power in the universe—the Lord God of heaven**? 24LtMs, Ms 117, 1909, par. 20

The **highest power in the universe** should be **embodied** in humanity and elevate humanity through their faith in **Jesus Christ**—an **influence emanating from God**, concentrating all the influences of the world, for the recovery of man. 7LtMs, Lt 43, 1892, par. 5

We are not in a state of feebleness; we are **connected** with the **Source** of the **highest power**. Again I say that Christians ought to be the best people upon the face of the earth. Christ is able to bring every soul to **His throne** at last. He will cleanse them from the impurity of sin. 5LtMs, Ms 16, 1887, par. 21

**Who is He**? The **great**, **mighty Ruler** over the heavens and over the earth. The **God of heaven**, the **great Controller**. What shall we call **Him**? The **highest Power**, the **highest Knowledge**, the **Infinite**. Then what shall we do? He tells us. 21LtMs, Ms 141, 1906, par. 7

**Christ, the Lord** of the **whole earth**, was a humble artisan. He was unrecognized, neglected, and despised. But He held **His commission** and **authority** from the **highest power**, **the Sovereign of heaven**. 13LtMs, Ms 24, 1898, par. 10

Then the **Son of the Highest** came to earth. “Lo I come,” He said, “(in the volume of the book it is written of me), to do thy will O God.” [Hebrews 10:7.] His arm brought salvation. 13LtMs, Ms 24, 1898, par. 25

The Lord is looking upon us in mercy and love today. Who will follow out the will of the Lord? Who will study to overcome the hasty temper, remembering that the words they speak are spoken in the hearing of heavenly angels. These **heavenly agencies** are continually ministering to us; and they will speak through us and by us if we will walk

humbly with God. They open for us opportunities to make known a **knowledge** of **the God** of **heaven** to others. Let us acknowledge **God as the highest power**. Let us cherish our **Redeemer's spirit** of meekness and humility of mind. Let us study our lifework, that it may bear the test of the judgment. We shall then stand on vantage ground with Daniel and his companions, overcoming by the blood of the Lamb and the word of our testimony. 24LtMs, Ms 73, 1909, par. 11

Through **faith in Jesus Christ** the chain of mutual dependence is fastened to the **throne of God,** and through the **agency** of **man humanity** is **bound** to **God**. God has promised **his Holy Spirit**, **the highest power in the universe**, to be **embodied** in **men**, that **through faith** in **Jesus Christ** humanity may be elevated. An **influence emanating** from **God** draws and **concentrates** the **power** of the **universe**, that a lost and rebel race may be **reconciled** and **restored** to **God**. ST September 4, 1893, par. 7

## The Son's Greatness: His Unity with His Father

The Medical Missionary took away the sins of the paralytic and then presented him to **the Supreme Governor** as pardoned. **God had placed upon His Son authority** to lay hold of the eternal throne with His divine nature. While Christ stood forth **distinct** in His own personality, He reflected the luster of the **greatness that was His because of His position of honor within the encircling light of the eternal throne, in unity with God**. His words were spoken with the authority referred to in the Scriptures: "Glorify Thy Son, that Thy Son also may glorify Thee." [John 17:1.] "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." [Matthew 11:27.] "What things soever He (the Father) doeth, these also doeth the Son likewise." [John 5:19.] 18LtMs, Ms 156, 1903, par. 4

Jesus perfectly understood their hearts, and in a clear, distinct voice He "cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me." [Verse 44.] 18LtMs, Ms 107, 1903, par. 2 **In these words Christ speaks of His unity with His Father**. 18LtMs, Ms 107, 1903, par. 3

Jesus knew that the priests and rabbis were determined to take His life; yet He clearly explained to them **His unity with the Father**, and His relation to the world. DA 213.3

He stood forth in **divine majesty as the Son of God**. But now he was like a bruised reed beaten and bent by the angry storm. A short time before, he had poured out his soul to his disciples in noble utterances, **claiming unity with the Father,** and giving his elect church into his arms in the language of one who had divine authority. 3SP 98.3

Hitherto He had been an intercessor for others; now He longed to have an intercessor for Himself. As **He felt His unity with the Father broken up**, He feared that He would be unable to endure the coming conflict with the powers of darkness. With the issues of the conflict before Him, His soul was filled with a dread of separation from God. 18LtMs, Lt 147, 1903, par. 16

## Christ Came Forth from the Bosom of the Father

Christ uttered no sentiments, notions, or opinions that were simply such. That which he spoke was the truth. **He had come forth from the bosom of the Father,** and was the revealer of the infinite mind. He spoke with the authority of the divine oracle. He uttered the words of eternal life, unfolded truths of the highest order. ST October 1, 1896, par. 11

Christ is a **perfect revelation of God**. "No man hath seen God at any time," he says; "the only begotten Son, which **is in the bosom of the Father**, he hath declared him." **Only by knowing Christ can we know God**. And as we behold him, we shall be changed into his image, prepared to meet him at his coming. RH February 3, 1903, par. 9

A way is opened before everyone in the office to engage from the heart directly in the work of Christ and the salvation of souls. **Christ left heaven and the bosom of His Father** to come to a friendless, lost world to save those who would be saved. **He exiled Himself from His Father** and exchanged the pure companionship of angels for that of fallen humanity, all polluted with sin. 3T 190.2

While he was speaking these decided words against those who were unbelieving, his disciples brought in the message that his mother and his brethren were without, and desired to speak with him. He knew what was in their hearts. He knew that they did not understand his character or mission, or **realize that he came forth from the bosom of the Father**. They did not realize that he was born to bear witness unto the truth, and did not understand his words of calm authority, that came forth from his lips with an earnestness proportionate to their reality and importance. ST October 1, 1896, par. 8

God permitted His beloved Son, full of grace and truth, to come from a world of indescribable glory to a world marred and blighted with sin, shadowed with the shadow of death and the curse. **He permitted Him to leave the bosom of His love**, the adoration of the angels, to suffer shame, insult, humiliation, hatred and death. 7LtMs, Ms 41, 1892, par. 13

Christ's work was not done in such a way as to dazzle men with His superior abilities. **He came forth from the bosom of the All-wise**, and could have astonished the world with the great and glorious knowledge which He possessed: yet He was reticent and uncommunicative. It was not His mission to overwhelm them with the immensity of His talents, but to walk in meekness and lowliness, that He might instruct the ignorant in the ways of salvation. 10LtMs, Ms 10a, 1895, par. 15

**Christ and his Father were one;** in all the Father's requirements Christ cheerfully acquiesced. **He had the mind of God**. The Redeemer was the perfect pattern. **Jehovah was manifested in him**. Heaven was enshrined in humanity, and humanity inclosed in **the bosom of Infinite Love**. GW92 14.2

God has sent his Son to communicate his own life to humanity. Christ declares, "I live by the Father," my life and his being one. "No man hath seen God at any time; the **only begotten Son, which is in the bosom of the Father**, he hath declared him," "For as the Father hath **life in himself**; so hath he **given to the Son** to have **life** in **himself**; and hath given him authority to execute judgment also, because he is the Son of Man." The head of every man is Christ, as the **head of Christ is God**. "And ye are Christ's, and Christ is God's." HM June 1, 1897, Art. A, par. 11

When in the fulness of time the Son of the infinite God came forth from the **bosom of the Father** to this world, He came in the garb of humanity, clothing His divinity with humanity. The Father and the Son in consultation decided that Christ must come to the world as a babe, and live the life that human beings must live from childhood to manhood, bearing the trials that they must bear, and at the same time living a sinless life, that men might see in Him an example of what they can become, and that He might know by experience how to help them in their struggles with sin. He was tried as man is tried, tempted as man is tempted. The life that He lived in this world, men can live, through His power and under His instruction. ST May 17, 1905, par. 5

Jesus was the Majesty of heaven, the beloved Commander of the angels, whose delight was to do his pleasure. He **was one with God, in the bosom of the Father**; yet He thought it not a thing to be desired to be equal with God while man was lost in sin and misery. He stepped down from his throne. He left his crown and royal sceptre, and clothed his divinity with humanity. He humbled Himself even to the death of the cross, that man might be exalted to a seat with Him upon his throne. In Him we have a **complete offering, an infinite sacrifice, a mighty Saviour,** who is able to save unto the uttermost all that come unto God by Him. In love He comes to reveal the Father, to reconcile man to God, to make him a new creature, renewed after the image of Him who created him. BEcho March 15, 1893, par. 2

The Word was made flesh, and dwelt among us. The Messenger of the covenant, the Sun of Righteousness, came to our earth. “When the fullness of the time was come, God sent forth his Son” in the likeness of sinful flesh. [Galatians 4:4; Romans 8:3.] Hear, O heavens, and be astonished; O earth! The appointed Instructor, the divine Teacher, has come to our world. He was the Majesty of Heaven, the King of glory. The **deep necessity of the human race** called for a remedy for sin, and the eternal Word comes to our world from the **bosom of the Father**. 8LtMs, Lt 30, 1893, par. 22

Well, now, is there not inducement enough that God has set before us, so that we should think upon heavenly things? And the best of it is we do not enter the city as convicts, but as sons and daughters of **the Most High God**. The **Father** stands at the gate and welcomes every one to His **bosom**. There we shall show forth the matchless charms of our Redeemer. And the song will echo, and reecho through the courts of heaven, “Blessing, and honor, and glory, and power, be unto **Him that sitteth upon the throne**, and unto the **Lamb** for ever and ever.” [Revelation 5:13.] . 4LtMs, Ms 9, 1886, par. 18

While he was speaking these decided words against those who were unbelieving, his disciples brought in the message that his mother and his brethren were without, and desired to speak with him. He knew what was in their hearts. He knew that they did not understand his character or mission, or **realize that he came forth from the bosom of the Father.** They did not realize that he was born to bear witness unto the truth, and did not understand his words of calm authority, that came forth from his lips with an earnestness proportionate to their reality and importance. ST October 1, 1896, par. 8

## Jesus Is God in Nature – A Divine Being

**The divinity of Christ is the believer's assurance of eternal life**. DA 530

If Jesus resisted Satan’s temptations, He will help us to resist: He came to bring divine power to combine with human efforts. Jesus was free from all sin and error; there was not a trace of imperfection in His life or character. He maintained spotless purity under circumstances most trying. True, He declares there is none good but one, that is, God; but again He said, **I and My Father are one**. [Matthew 19:17; John 10:30.] **Jesus speaks of Himself as well as the Father as God** and claims for Himself perfect righteousness. In Christ dwelt the **fulness of the Godhead bodily**. This is why, although He was tempted in all points like as we are, He stood before the world, from His first entrance into it, untainted by corruption, though surrounded by it. **Are we not also to become partakers of that fulness**, and is it **not thus, and thus only**, that we can **overcome** as He **overcame**? . 6LtMs, Ms 16, 1890, par. 86-6LtMs, Ms 16, 1890, par. 87

**Christ, the highly exalted of God, God dwelling in humanity**, is to be **loved** and **obeyed**. His **life** is a **pattern** for the whole world to copy. Every one of us may **know God in Christ** one with every believer. Everyone may exclaim with Paul. “The life which I now live in the flesh I live by the faith of the Son of God.” In the cross of Christ is the sure evidence that there is pardon for sin. Christ crucified is the source of all wisdom and virtue for man. SSW December 1, 1895, par. 2

**God in human nature** is the **mystery** of **godliness**. **Christ**, the **only begotten of the Father**, was the **express image** of **his Father's person**, the **brightness** of his **glory**, and he came to the world not to condemn the world but to save it. **God was in Christ in human form**, and endured all the temptations wherewith man was beset; he participated in the suffering and trials of sorrowful human nature in our behalf. SSW November 1, 1895, par. 1

“Being made so much better than the angels, as He has by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? (Note the two distinct personalities.) And again, I will be to Him a Father, and He shall be to Me a Son. And again, when He bringeth His first begotten into the world, He saith, And let all the angels of God worship Him. And of the angels He saith, Who

maketh His angels spirits and His ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands; they shall perish, but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail." [Hebrews 1:4-12.] 22LtMs, Ms 57, 1907, par. 3 In this language is represented the **omnipotence of the Lord Jesus**. He is introduced to the Bible student as the **Creator of the world**, and as its rightful **Ruler**. 22LtMs, Ms 57, 1907, par. 4

**Christ's divinity** is to be steadfastly maintained. When the Saviour asked His disciples the question, "Whom say ye that I am?" Peter answered, "**Thou art the Christ, the Son of the living God**." Said Christ, "Upon this Rock," not on Peter, but on the **Son of God**, "will I **build** My **church**, and the gates of hell shall **not prevail** against it." [Matthew 16:15-18.] 20LtMs, Lt 65, 1905, par. 9

The **second temple** was not honored with the cloud of Jehovah's glory, but with the **living presence** of **One** in whom **dwelt** the **fullness** of the **Godhead bodily**—who was **God Himself manifest in the flesh**. The "Desire of all nations" had indeed come to His temple when the Man of Nazareth taught and healed in the sacred courts. In the **presence of Christ**, and in this only, did the second temple exceed the first in glory. GC 24.2

Thomas had been most unreasonable in dictating the conditions of his faith, but Jesus, by His generous love and consideration, broke down all the barriers. Unbelief is seldom overcome by controversy. It is rather put upon self-defense, and finds new support and excuse. But let **Jesus**, in His **love** and **mercy**, be **revealed** as the **crucified Saviour**, and from many once unwilling lips will be heard the **acknowledgment of Thomas**, "**My Lord and my God**." DA 808.1

Dear young reader, seek a **thorough preparation to meet Jesus**, that when he appears you may exclaim with joy, "**Lo this is our God, we have waited for him, and he will save us**." Eternal life will then be yours, and you will be a partaker with **Christ** of his **glory**, ever to hear his **glorious approving voice**, and behold his **lovely person**. YI April 1, 1854, par. 8

The doctrine of the **divinity of Christ** is to be definitely believed and proclaimed. 21LtMs, Ms 34, 1906, par. 22

The **divine Son of God** was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law. 2SP 10.1

I invite each one of you to take hold by living faith of the **divinity of Christ**. This is the gift that Christ came to the world to bestow. In him humanity may take hold of divinity and share in the joy of the Lord. RH January 21, 1909, par. 27

Self is exalted, and **Jesus**, the **blessed** and **only Potentate**, the **Mediator** between **God** and **man**, does not work with them. 6LtMs, Ms 29, 1890, par. 41

Jesus Christ was **a divine being**, but He clothed his divinity with humanity and became a man of flesh and blood. John talked with Him, learnt of Him, and loved Him with a sincere, pure, undeviating fidelity. {12LtMs, Ms 107, 1897, par. 19}
"Simon was filled with amazement at what he saw. He knew that he was in the presence of **A DIVING BEING**, and such a sense of his own unworthiness came upon him, that he cried out, Depart from me; for I am a sinful man, O Lord. {20LtMs, Lt 329a, 1905, par. 17}

"Pilate was startled. He had no correct idea of Christ and His mission; but he had an indistinct faith in God and in beings superior to humanity. A thought that had once before passed through his mind now took more definite shape.

He questioned whether it might not be **A DIVINE BEING** that stood before him, clad in the purple robe of mockery, and crowned with thorns. {DA 736.3}

In His **DIVINE NATURE** Jesus was declared to be the **Son of God,** but the divinity of Christ was the fact that was constantly opposed by the Pharisees.... {ST August 5, 1889, par. 3}

## Jesus is the Son of God in Personality

The Lord Jesus Christ, the only begotten Son of the Father, is **truly God** in **infinity**, but **not** in **personality**. 20LtMs, Ms 116, 1905, par. 19

"These are the credentials we present to the world in our harmony and unity, that God has sent His Son and that **Jesus is the Son of God**." 3LtMs, Lt 51a, 1878

"So the Christian strikes root deep into Christ. He has faith in his Redeemer. He knows in whom he believes. **He is fully persuaded that Jesus is the Son of God** and the Saviour of sinners." 17LtMs, Lt 95, 1902.

"When Christ first announced to the heavenly host His mission and work in the world, He declared that He was to leave His position of dignity and disguise His holy mission by assuming the likeness of a man, when ***in reality*** **He was the Son of the infinite God**." 18LtMs, Lt303, 1903

"After his resurrection, the testimony of those who had witnessed it [the transfiguration], was to be given to **substantiate the fact that he was *indeed* the Son of God**." 2SP 332

"**God is the Father of Christ; Christ is the Son of God**. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son." CCh 76.5

"In order fully to carry out his plan, it was decided that Christ, the **only begotten Son of God**, should give himself an offering for sin." RH May 2, 1912

"Satan, the chief of the fallen angels, once had an exalted position in Heaven. He was **next in honor to Christ**." 2 RED 18

"Said the angel, 'Think ye that the Father yielded up His dearly beloved Son without a struggle? No, no.' It was even a struggle with **the God of heaven**, whether to let guilty man perish, or to **give His darling Son** to die for them." EW 127

"This was a voluntary sacrifice. Jesus might have remained at the Father's side. He might have retained the glory of heaven, and the homage of the angels. **But He chose to give back the scepter into the Father's hands**, and to step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing." DA 22

Jesus explains that "'My Father has so loved you that **He even loves Me more** for giving My life to redeem you. In becoming your Substitute and Surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father; for by My sacrifice, God can be just, and yet the Justifier of him who believeth in Jesus.'" SC 14

"'And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent.' [John 17:1-3.] In this scripture God and Christ are spoken of **separately**. They are **two distinct persons**, but one in mind,

one in heart, one in holiness and justice and purity, and one in the work of seeking to save the sinful race." 20LtMs, Lt 311, 1905

"These words show that God and Christ are **two personalities, distinct and separate.**" 21LtMs, Lt 52, 1906

" 'And truly our fellowship is with the Father, and with his Son Jesus Christ.' All through the Scriptures, the Father and the Son are spoken of as **two distinct personages**. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are **two personages**. Wrong sentiments regarding this are coming in, and we shall all have to meet them." RH July 13, 1905

... Jesus said, 'I and my Father are one.' The words of Christ were full of deep meaning as he put forth the claim that he and the Father were of **one substance, possessing the same attributes**." ST November 27, 1893

Christ is the **express image of His Father's person**, and the angels could see in the **Son a perfect representation of God**. Lucifer coveted the honor and glory given to Christ. 18LtMs, Lt 55, 1903

Well did the disciples understand this **love** as they saw their Saviour enduring shame, reproach, doubt, and betrayal, as they saw his agony in the garden, and his death on Calvary's cross. This is a love the depth of which no sounding can ever fathom. As the disciples comprehended it, as their perception took hold of God's divine compassion, they realized that there is a sense in which **the sufferings of the Son were the sufferings of the Father**. From eternity there was a **complete unity between the Father and the Son**. They were two, **yet little short of being identical;** two in individuality, yet one in spirit, and heart, and character. ST December 16, 1897

## The Father Gave the Son Life

"The humble Nazarene asserts His real nobility. He rises above humanity, throws off the guise of sin and shame, and stands revealed, the **Honored of the angels, the Son of God, One with the Creator of the universe**. His hearers are spellbound. No man has ever spoken words like His, or borne himself with such a kingly majesty. His utterances are clear and plain, fully declaring His mission, and the duty of the world. "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should **honor the Son, even as they honor the Father**. He that honoreth not the Son honoreth not the Father which hath sent Him.... **For as the Father hath life in Himself; so hath He given to the Son to have life in Himself**; and hath given Him authority to execute judgment also, because He is the Son of man." - (Desire of Ages, p. 210.1)

"For as the **Father hath** life in **himself**; so hath he **given** to the Son to have **life in himself**;" John 5:26

Consider the exalted position of Him who gave His life for the redemption of a sinful, fallen race. **Like His Father, He was immortal**. He was the beloved **Commander** of the hosts of heaven. How sad it is that so many will treat the Saviour indifferently. Thus their eyes become blinded to the eternal realities, and they cannot behold God. They cannot understand that "He so loved the world, that He gave His **only begotten Son**" to be rejected of men and put to an ignominious death. [John 3:16.] 21LtMs, Ms 147, 1906, par. 6

**God** has sent **his Son** to **communicate his own life to humanity**. Christ declares, "**I live by the Father**," **my life and his being one**. "No man hath seen God at any time; the **only begotten Son**, which is in the bosom of the Father, he hath declared him," "For as the **Father hath life in himself**; so **hath he given to the Son to have life** in **himself**; and hath given him **authority** to **execute judgment also**, because he is the Son of Man." The head of every man is Christ, as the head of **Christ is God**. "And ye are Christ's, and **Christ is God's**." HM June 1, 1897, Art. A, par. 11

"I am the Way, the Truth, and the Life," Christ declares; "no one cometh unto the Father, but by me." **Christ is invested with power to give life to all creatures**. "As the living Father hath sent me," he says, "**and I live by the**

**Father**; so he that eateth me, even he shall live by me....It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." **Christ is not here referring to his doctrine, but to his person, the divinity of his character.** "Verily verily, I say unto you," he says again, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. **For as the Father hath life in himself; so hath he given to the Son to have life in himself;** and hath given him authority to execute judgment also, because he is the Son of man." RH April 5, 1906, par. 12

## Christ Lives by the Father

Christ came to communicate the life of God to humanity. **He declared, "I live by the Father," my life and his being one.** "For as the Father hath life in himself; **so hath he given to the Son to have life in himself.**" "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. **As the living Father hath sent me, and I live by the Father**; so he that eateth me, even he shall live by me." ST July 15, 1897, par. 2

But turning from all lesser representations, we behold **God in Jesus**. Looking unto Jesus we see that it is the **glory** of our **God** to **give**. "**I do nothing of Myself**," said Christ; "the living Father hath sent Me, and **I live by the Father**." "I seek not Mine own glory," but the **glory of Him** that sent Me. John 8:28; 6:57; 8:50; 7:18. In these words is set forth the **great principle** which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the **Father's life flows out** to all; through the Son it returns, in praise and joyous service, a tide of love, to the **great Source of all**. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. DA 21.2

If a man repents, and receives Christ as his Saviour, **Christ has power to engraft him** into the vine stock and to **invigorate the life** of the penitent one **with the life of the Eternal One**. 22LtMs, Ms 129, 1907, par. 40 The **creative energy** that called the worlds into existence is in the word of God. This word imparts power; it **begets life**. Every command is a promise; accepted by the will, received into the soul, it brings with it the **life of the Infinite One**. It transforms the nature and re-creates the soul in the image of God. Ed 126.4

"**All things come of God**. From the smallest benefits up to the largest blessing, **all flow through one channel**—a superhuman mediation sprinkled with the blood that is of value beyond estimate because it was **the life of God in his Son**. {6ltms, ms 36, 1890, par. 13}

As the living Father has sent me, and **I live by the Father**; so he that eateth me, even he shall live by me." This is the **union** that is represented by the graft of the parent vine stock. When by faith the believer takes hold of Christ, there comes a turning point in his life. He **absorbs** that **spirit** and the **mind of Christ**, and represents his **character**. SW December 19, 1899, par. 3

**All spiritual life is derived from Jesus Christ**. "As many as received him, to them gave he power to become the sons of God" (John 1:12). TR 78.2

**In Christ is the life of the soul.** RH May 30, 1882, par. 5

**Christ had wrapped his life in the life of God**. He clung in faith to his Father, and this faith sustained him. 14LtMs, Ms 205, 1899, par. 8

The Son of God left his royal crown and kingly (404) robe, and clothed His divinity with humanity, that **humanity might have a life that measured with the life of God**. EA 69.5

Christ assures us that **He Himself** is the **everlasting sustenance of the life** of the **believer**. In Him is the very element which can impart **life-giving virtue**. His death and resurrection from the dead **gives life** and value to all who receive and believe in him as their personal Saviour. "Whoso eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." "He that eateth me, even he shall live by me." [Verses 56, 57.] As our food is incorporated with our flesh and blood, so **Christ is incorporated** with those who have genuine faith. His flesh and blood becomes **their spiritual life**. Christ is formed with[in], the hope of glory. This is the mystery of godliness. 13LtMs, Ms 57, 1898, par. 28

**The life of the infinite Son of God was given for them**. 23LtMs, Ms 99, 1908, par. 19

## In Christ is Life – Original, Unborrowed, Underived

**In Him was life**; and the life was the light of men." It is **not physical life** that is here specified, but **eternal life**, the **life which is exclusively the property of God**. The Word, who was with God, and who **was God**, **had this life**. Physical life is something which each individual received. It is not **eternal** or **immortal**; for God, the **Life-giver,** takes it again. Man has no control over his life. But the **life of Christ was unborrowed**. **No one can take this life from Him.** "I lay it down of Myself," He said. In Him was **life, original, unborrowed, underived**. This life is not inherent in man. He can possess it only through Christ. He can not earn it; **it is given him as a free gift** if he will believe in Christ as his personal Saviour. "This is **life eternal**, that they might know Thee the **only true God**, and **Jesus Christ**, whom Thou hast sent." John 17:3. **This** is **the open fountain of life for the world**. ST February 13, 1912, par. 3

"**In him was life**." [John 1:4.] **He is as the tree of life**. In **Him is life, original, unborrowed, underived**. Our life given to Christ brings us into connection with Him. **We have then a living connection with the fountain of life**. We are wholly dependent on Him, **for our life is received from Him**, and as the **Giver**, He takes it again. 13LtMs, Ms 22, 1898, par. 45

**Our life is something we receive from Christ** by a study of His Word. "In him was **life," original, unborrowed**. [John 1:4.] **He was the Fountain of life**. We receive **life** from the Saviour which He takes back again. That **life** which God has given us should be put to the very best account, for as human agents we are forming our own destiny. 11LtMs, Ms 2, 1896, par. 5

**From Jesus is our life derived**. In Him is **life** that is **original**,—**unborrowed**, **underived life**. In us there is a streamlet from the fountain of life. **In Him is the fountain of life**. Our life is something that we receive, something that the Giver takes back again to Himself. If our life is hid with Christ in God, we shall, when Christ shall appear, also appear with Him in glory. And while in this world, we will give to God, in sanctified service, all the capabilities He has given us.... SpTB19 23.1

**In Jesus is our life derived**. In Him is life, that is **original**, **unborrowed**, **underived** life. In us there is a **streamlet** from the **fountain** of life. In Him is the **fountain of life**. Our life is something that we receive, something that the Giver takes back again to Himself. If our life is hid with Christ in God, we shall, when Christ shall appear, also appear with Him in glory. And while in this world we will give to God, in sanctified service, all the capabilities He has given us.—Letter 309, 1905.

Still seeking to give a true direction to her faith, Jesus declared, "I am the resurrection, and the life**." In Christ is life, original, unborrowed, underived.** "He that hath the Son hath life." 1 John 5:12. **The divinity of Christ is the believer's assurance of eternal life**... The miracle which Christ was about to perform, in raising Lazarus from the dead, would represent the resurrection of all the righteous dead. By His word and His works He declared **Himself** the **Author** of the **resurrection**. He who Himself was soon to die upon the cross stood with the keys of death, a conqueror of the grave, and asserted **His right and power to give eternal life**. DA 530.3

"And this is the record, that God hath **given** to us eternal life, and **this life is in his Son** (1 John 5:11)
"...this life is not inherent in man. He can possess it only through Christ. He can not earn it; it is given him as a free gift **if He will believe in Christ** as his personal Saviour. {ST February 13, 1912, par. 3}

All created beings live by the will and power of God. They are **dependent recipients** of the life of God. From the highest seraph to the humblest animate being, all are r**eplenished** from the source of life. Only He who is one with God could say, I have power to lay down my life, and I have power to take it again. **In his divinity, Christ possessed the power to break the bonds of death.** {DA 785.3}

With what firmness and power He uttered these words. The Jews had never before heard such words from human lips, and a convicting influence attended them; for it seemed that divinity flashed through humanity as Jesus said, "i and my Father are one." **The words of Christ were full of deep meaning as He put forth the claim that He and the Father were of one substance, possessing the same attributes.** The Jews understood his meaning, there was no reason why they should misunderstand, and they took up stones to stone him. Jesus looked upon them calmly and unrinkingly, and said, "Many good works have I showed you from my Father; for which of these works do ye stone me?" ST November 27, 1893, par. 5 .... **His words had asserted his divinity**, but now his **personal presence**, the **light** of his **eye**, the **majesty** of his **attitude**, **bore witness** to the fact that **he was the beloved Son of God**. ST November 27, 1893, par. 6

As a member of the human family, He was mortal. **But as a God, He was the fountain of life to the world. He could in his divine person ever have withstood the advances of death and refused to come under its dominion**; but He voluntarily laid down his life, that in so doing He might give life and bring immortality to light...he might have eternally kept human nature withstanding the inroads of disease by **his divine nature pouring in vitality and undecaying vigor to the human**... {lt11-1887.17}

Christ came to **communicate the life of God** to humanity. **He declared, "I live by the Father," my life and his being one. "for as the Father hath life in himself, so hath He given to the Son to have life in himself**." "whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so He that eateth me, even He shall live by me." {ST July 15, 1897, par. 2}

All **created beings** live by the will and power of God. **They are recipients of the life of the Son of God.** However able and talented, however large their capacities, they are **replenished** with life from the source of all life. He is the spring, the fountain, of life. Only He who alone hath immortality, dwelling in light and life, [could] say, "i have power to lay down my life, and I have power to take it again." {YI August 4, 1898, par. 2}

## Life Found in Christ - Fountain of Life

How shall I bear impressively the commission Christ has given to His people—the privilege of being workers with the Spirit of all truth manifest in the flesh—the **divine Son of God**, clothed with humanity, a **channel devised** and **prepared** to be **continually receiving and imparting the heavenly current**? Himself the **overflowing Fountain**, He receives to **communicate** to all those who will accept the gift {21ltms, Ms 125, 1906, par. 13}

"For with Thee is the fountain of life: in Thy light shall we see light (Psalm 36:9)

In giving us **His Spirit**, **God gives us Himself**, making Himself a **fountain** of **divine influences**, to give health and life to the world. {7T 273.1}

"I am the resurrection, and the life." Verse 25. This language can be used only by **the Deity**. All created things live by the will and power of God. They are dependent recipients of the life of the Son of God. However able and talented, however large their capabilities, they are replenished with life from the **Source of all life**. **Only He who alone hath immortality, dwelling in light and life,** could say, "I have power to lay down my life, and I have power to take it again." John 10:18. All the human beings in our world take their life from Him. **He is the spring, the fountain of life**" Ms 131, 1897, par. 1-2

John is calling the attention of the world to Christ **as the life** and light of men. **Life** and light, **possessed by no other being that has ever breathed, are found in Christ**. A human being **lives**, but his is a **given life**, a **life** that will be quenched. *ST June 17, 1897, par. 2* "What is your **life**? It is even **vapor**, that appeareth for a little time, and then vanisheth away." **But Christ's life is not a vapor; it is never-ending, a life existing before the worlds were made**. *par. 3* Adam was a created being, dependent upon the tree of life for his existence. Through his disobedience, he forfeited the precious privilege of eating of this tree, which was to perpetuate the **life breathed** into him by **God**, and for which he was dependent on God. After disobeying God, the precious gifts and endowments which **he derived from God were no more his.** Adam's disobedience to God's commands brought the human family under the death penalty. "In Adam all die," and eternal death, not eternal life, is the final punishment of all who continue in transgression. *par. 4* ....**Had he not been fully human, Christ could not have been our substitute**. He could not have worked out in humanity that perfection of **character** which it is the privilege of all to reach. He was the light and the life of the world. He came to this earth to work in behalf of men, that they might no longer be under the control of Satanic agencies. But while **bearing human nature**, **he was dependent upon the Omnipotent** for his **life**. In his humanity, he laid hold of the divinity of God; and this every member of the human family has the privilege of doing. Christ did nothing that human nature may not do if it partakes of the divine nature. *ST June 17, 1897, par. 8*

We may work as under the **immediate protection** of the **Mighty One** who **inhabits eternity**. **Christ** has opened a **fountain of life** for all the world. "God so loved the world that He gave His **only begotten Son**, that whosoever believeth on Him should not perish, but have everlasting life." [John 3:16.] Yes, **believing** in a **personal Saviour** who **gave** up to **death His only begotten Son**, that a fallen world might repent, accept a **personal Saviour**, and eat of the leaves of the tree of life, which are for the healing of the nations. 21LtMs, Lt 248, 1906, par. 22

## The Father and Son are Life-Givers

"These words spake **Jesus**, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." [Verse 1.] No human being could utter such a prayer. The members of the sinful human race need constantly to cultivate humility. This expression, "Glorify Thy Son," teaches every mortal that their dependence is wholly upon Jesus Christ. "As thou hast given Him power over all flesh"—jurisdiction as the **One supreme**—"that **He should give eternal life to as many as Thou hast given Him**." "And this is life eternal, that they might know **Thee the only true God, and Jesus Christ**, whom Thou hast sent." [Verses 2, 3.] **Eternal life is inseparably connected with the knowledge of God and of His Son Jesus Christ.** 21LtMs, Ms 29, 1906, par. 6 "I have glorified Thee on the earth." [Verse 4.] Can any human being say this? Oh, if we were cleansed from all self-exaltation, if we practiced the pure principles of obedience to Christ, we could. If we were wholly sanctified, we could represent the faith that we profess, showing to the world what it means to be true followers of Jesus Christ. We shall never be translated, we shall never see the Lord Jesus Christ, unless a most decided change takes place in our characters. "I have finished the work which Thou gavest me to do. And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was." [Verses 4, 5.] **Here two personages are brought to view, the Father and His Son, the Lord Jesus Christ.** 21LtMs, Ms 29, 1906, par. 8

The **great object** for which Christ came to our world was to demonstrate the **falsity of Satan's claim** to the sovereignty of the world and to reassert the **original and supreme ownership of God and His supreme authority**. As the Restorer and **Life-giver**, Christ placed Himself in the enemy's pathway. He planted His cross midway between

heaven and earth, that He might wrestle with and overcome the powers of darkness. He gave His life for the life of sinners, and Satan, the prince of the world, was cast out. 16LtMs, Ms 44, 1901, par. 5

**God is the life-giver**. PP 522.3

Christ is **invested with power to give life** to all creatures. “As the living Father hath sent me,” He says, “and I live by the Father: so he that eateth me, even he shall live by me.. 1SM 249.3.

Christ lived and died as a man, that He might **be God both of the living and of the dead**. It was to make it impossible for man to **lose eternal life if they believe on Him**. The life of men and women is precious in the sight of God, for **Christ** has **purchased** that **life** by being **executed** in their stead. Thus He made it possible for us to attain to **immortality**. 13LtMs, Lt 97, 1898, par. 14

The victory of the sleeping saints will be glorious on the morning of the **resurrection**. Satan’s triumph will end, while **Christ** will triumph with glory and honor. The **Lifegiver** will crown with immortality all who come forth from the grave. 12LtMs, Ms 131, 1897, par. 9

## Christ Came Forth from the Father

Truth never languished on the lips of Christ. Truth never suffered in His hands. Words of truth flowed from His lips with surprising freshness and power, as a new revelation. Let every one be assured that Christ uttered nothing fanciful or sentimental. **He came forth from the Father** to be the Light of the world. This Light was not hidden under a bushel. Christ spoke on every subject with authority. Every truth that it was essential for His people to have was revealed in His teachings with the unfaltering assurance of certain knowledge. He uttered no sophistries, no mere probabilities, no human opinions quoted by men—only truths. His assertions were principles established by personal knowledge. He foresaw the delusive doctrines that would fill the world, but He expressed not one of them. No idle tales, no false theories clothed in beautiful language came from the lips of the great Teacher. In all His teachings He dwelt upon the unchangeable positions of Bible truth. 18LtMs, Ms 156, 1903, par. 7

Jesus was the light of the world. **He came forth from God** with a message of hope and salvation to the fallen sons of Adam. RH January 7, 1890, par. 5

Christ’s work was not done in such a way as to dazzle men with His superior abilities. **He came forth from the bosom of the All-wise**, and could have astonished the world with the great and glorious knowledge which He possessed: yet He was reticent and uncommunicative. It was not His mission to overwhelm them with the immensity of His talents, but to walk in meekness and lowliness, that He might instruct the ignorant in the ways of salvation. 10LtMs, Ms 10a, 1895, par. 15

When in the fulness of time the **Son of the infinite God came forth from the bosom of the Father** to this world, He came in the garb of humanity, clothing His divinity with humanity. The Father and the Son in consultation decided that Christ must come to the world as a babe, and live the life that human beings must live from childhood to manhood, bearing the trials that they must bear, and at the same time living a sinless life, that men might see in Him an example of what they can become, and that He might know by experience how to help them in their struggles with sin. He was tried as man is tried, tempted as man is tempted. The life that He lived in this world, men can live, through His power and under His instruction. ST May 17, 1905, par. 5

Christ was the way, the truth, and the life. **He who came forth from God** to our world gave instruction on every subject about which it is essential that man should know in order to find the pathway to heaven. AUGleaner January 27, 1909, par. 3

Christ has a claim on all in this world. “All things are delivered unto Me of My Father,” He said. “All things that the Father hath are Mine.” “All power is given unto Me in heaven and in earth.” [Matthew 11:27; John 16:15; Matthew 28:18.] All in heaven and in earth is at His service. **The great gift of heavenly love was not to be shut up in the bosom of the Father. It was given to Christ**, to give to needy human beings. 17LtMs, Lt 174, 1902, par. 27

Jesus was the **Majesty of heaven**, the beloved **Commander** of the angels, whose delight was to do his pleasure. He was **one with God**, in the **bosom of the Father**; yet He thought it not a thing to be desired to be equal with God while man was lost in sin and misery. He stepped down from his throne. He left his crown and royal sceptre, and clothed his divinity with humanity. He humbled Himself even to the death of the cross, that man might be exalted to a seat with Him upon his throne. In Him we have a complete offering, an infinite sacrifice, a mighty Saviour, who is able to save unto the uttermost all that come unto God by Him. In love He comes to **reveal the Father**, to reconcile man to God, to make him a new creature, renewed after the image of Him who created him. BEcho March 15, 1893, par. 2

Jesus said, Be perfect as your Father is perfect. If you are the children of God you are partakers of His nature, and you cannot but be like Him. **Every child lives by the life of his father**. If you are God's children, begotten by His Spirit, you live **by the life of God**. In Christ dwells “all the fullness of the Godhead bodily” (Colossians 2:9); and **the life of Jesus** is made manifest “in our mortal flesh” (2 Corinthians 4:11). That life in you will produce the same character and manifest the same works as it did in Him....{MB 77.5}

## Power to Lay Down His Life

Who is it that purchased man? Here it is: **Jesus Christ, the only begotten of the Father** that says, I will **give My life** for the redemption of the race. He laid off His royal crown. He laid aside His royal robe and His magisterial dignity there over the angels. **He gave it to the Father**, and He came into our world as a little child with poor parentage. Why? He might have had legions of angels that would have come with Him, but that was not the way. He would come to humanity; He would work out humanity as humanity to the perfection that God requires. **His divinity clothed with humanity** was constantly working in behalf of men even from His childhood. He was carrying out the pattern of perfection. That was our Saviour. He was rejected and despised of men, and He went right through with His work until He was betrayed and hung upon the cross. 22LtMs, Ms 186, 1907, par. 26

Man could not atone for man. His sinful, fallen condition would constitute him an imperfect offering, and atoning sacrifice of less value than Adam before his fall. God made man perfect and upright, and after his transgression there could be no sacrifice acceptable to God for him, unless the offering made should in value be superior to man as he was in his state of perfection and innocency. T**he divine Son of God was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law**. . . . Upon Christ no requirements were laid. **He had power to lay down His life, and to take it again.** No obligation was laid upon Him to undertake the work of atonement. It was a voluntary sacrifice that He made. His life was of sufficient value to rescue man from his fallen condition. **The Son of God was in the form of God**, and He thought it not robbery to be **equal with God.** He was the **only one**, who as a man walked the earth, who could say to all men, Who of you convinceth me of sin? **He had united with the Father in the creation of man,** and He had power through **His own divine perfection of character to atone for man's sin**, and to elevate him, and bring him back to his first estate. Lift Him Up, January 10; Review and Herald, December 17, 1872

While He took upon Him humanity, it was a life taken into **union with Deity**. He could **lay down His life** as priest and also victim. He **possessed in Himself power to lay it down** and **take it up again**. He offered Himself without spot to God. 14LtMs, Ms 92, 1899, par. 15

## Man is Created in the Image of the Father and the Son

“**And God said, Let us make man in our own image, after our likeness**.” Whom did He address?—**The Lord Jesus Christ**, who declares Himself to have been with the Father from the beginning. “So God created man in His own image, in the image of God created He him; male and female created He them.” 21LtMs, Ms 43, 1906

From the first dawn of reason the human mind should become intelligent in regard to the physical structure of the body. Here Jehovah has given a **specimen of himself; for man was made in the image of God**. HL 9

I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him**. I asked Jesus if His Father had a form like Himself. He said He had**, but I could not behold it, for said He, “If you should once behold the glory of His person, you would cease to exist." EW 54

**“I in them, and thou in me**, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” John 17:23

“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**.” John 14:23

The Lord created man out of the dust of the earth. He made Adam a **partaker of His life, His nature**. There was **breathed into him the breath** of the **Almighty**, and he became a **living soul**. Adam was **perfect** in form—strong, comely, pure, **bearing the image of his Maker**. God gave him a companion, a wife, to share with him the beauties of nature. In order for this holy pair to continue to be happy, God gave them something to do. The fact that they were holy did not debar them from working. God is never idle. To every one of the angelic host is given an appointed task. Adam and Eve were given the garden of Eden to care for. They were “to dress it and to keep it.” [Genesis 2:15.] They were happy in their work. Mind, heart, and will acted in perfect harmony. In their labor they found no weariness, no toil. Their hours were filled with useful work and communion with each other. Their occupation was pleasant. **God and Christ visited** them and **talked** with them. They were given perfect freedom. Only one restriction was placed on them. “Of every tree in the garden thou mayest freely eat,” God said; “but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.” [Verses 16, 17.] 18LtMs, Ms 102, 1903, par. 38 This was the test of their obedience. **God** was the **owner** of their Eden home. They held it under Him. 18LtMs, Ms 102, 1903, par. 39

Satan was once an honored angel in heaven, next to Christ. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect; his bearing noble and majestic. But when **God said to His Son**, “**Let us make man in our image**,” Satan was jealous of Jesus. He wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred. He desired to receive the highest honors in heaven next to God. EW 145.1

After the earth was created, and the beasts upon it, the **Father and Son** carried out their purpose, which was designed before the fall of Satan, to **make man in their own image**. They had wrought together in the creation of the earth and every living thing upon it. And now **God says to his Son, “Let us make man in our image**.” As Adam came forth from the hand of his Creator, he was of noble height, and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful. His complexion was neither white, nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble—perfect in symmetry, and very beautiful. 3SG 33.2

After they created the earth and the animals on it, the **Father and Son** carried out their intention, planned before the fall of Satan, to make human beings **in their own image**. They had worked together in the creation of the earth and every living thing upon it. And now **God said to His Son, “Let us make man in our image**.” SH 10.3

The Lord has shown me that Satan was once an honored angel in heaven, **next to Jesus Christ**. His countenance was mild, expressive of happiness like the other angels. His forehead was high and broad, and showed great intelligence. His form was perfect. He had a noble, majestic bearing. And I saw that **when God said to his Son, Let us make man in our image,** Satan was jealous of Jesus. He wished to be **consulted concerning the formation of man**. He was filled with envy, jealousy and hatred. He wished to be the highest in heaven, next to God, and receive the highest honors. Until this time all heaven was in order, harmony and perfect subjection to the government of God. 1SG 17.1

**God said, "Let us make man in our image**." He gave to the work of his hands not only a form resembling his own, but a mind capable of **comprehending divine things**. His understanding, his memory, his imagination,—every faculty of man's mind,—**reflected the image of God**. In disposition and heart he was qualified to receive heavenly instruction. He possessed a right understanding, a true knowledge of his Creator, of himself, his duty, his obligations in respect to the law of God. His judgment was uncorrupted, unbiased, and disposed to obedience and affection, regulated according to reason and truth. He was capable of enjoying to the utmost capacity the good gifts of God. Everything upon which he looked was transporting to his senses; every sound was as music in his ears. Yet he was not placed beyond the reach of temptation. He stood as the **representative** of the human race,—a free moral agent. YI August 10, 1899, par. 3

**In the councils of heaven God said, "Let us make man in our image, after our likeness**.... So God created man in his own image, in the image of God created he him." The Lord created man's moral faculties and his physical powers. All was a sinless transcript of himself. God endowed man with holy attributes, and placed him in a garden made expressly for him. Sin alone could ruin the beings created by the hand of the Almighty. YI July 20, 1899, par. 1

The Eden home of our first parents was prepared for them by God himself. When he had furnished it with everything that man could desire, **he said: "Let us make man in our image,** after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, male and female created he them." YI August 10, 1899, par. 1

Read Genesis chapter 1. The last crowning work of God was to make man. "**And God said, Let us make man in our image**, after our likeness: and let them have dominion" over the things We have created. "So God created man in his own image." **He gave man a personal form in God's own image**. "So God created man in his own image, in the image of God created he him; male and female, created he them." This is plainly defined that God had as verily a personality as the human agencies whom He created. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. ... And God saw every thing that he had made, and, behold, it was very good. 19LtMs, Ms 171, 1904, par. 4

After the earth was created, and the beasts upon it, the **Father and Son** carried out their purpose, which was designed before the fall of Satan, to **make man in their own image**. They had **wrought together** in the **creation** of the earth and every living thing upon it. And now **God said to His Son, "Let us make man in our image**." SR 20.2

**God, in counsel with his Son, formed the plan of creating man in their own image**. He was placed upon probation. Man was to be tested and proved, and if he should bear the test of God, and remain loyal and true after the first trial, he was not to be beset with continual temptations; but was to be exalted equal with the angels, and henceforth immortal. RH February 24, 1874, par. 3

"Created to be '**the image and glory of God**' (1 Corinthians 11:7), Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, they bore in **outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only**." Ed 20.2

“When Adam came from the Creator's hand, he bore, in his **physical, mental, and spiritual nature, a likeness to his Maker**.” Ed 15.1

After the fall of man, it cost our heavenly Father an infinite price to provide a way to prevent the **defaced image of God in man being wholly obliterated**, and to provide for the restoration of **that image in the soul**. “For God so loved the world, that he gave his **only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life.” RH July 17, 1894, par. 8

The sanctification of the soul is accomplished through steadfastly beholding Him by faith as the **only begotten Son of God**, full of grace and truth. The power of truth is to transform heart and character. Its effect is not like a dash of color here and there upon the canvas; the whole character is to be transformed, the **image of Christ** is to be revealed in words and actions. A new nature is imparted. Man is **renewed after the image of Christ** in righteousness and true holiness. 7LtMs, Lt 2a, 1892, par. 6

...if men will believe in the word of God, they will be transformed in mind and character, and fitted for eternal life. To **believe** that “God so loved the world that he gave **his only-begotten Son**, that whosoever believeth in him should not perish, but have eternal life”, will change the heart, and **reproduce in man the image of God**. ST June 5, 1893, par. 2

God created man that every faculty might be the faculty of the divine mind**. The Lord Jesus Christ is the Author of our being**, and He is also the Author of our redemption, and everyone who will enter the kingdom of God will develop a character that is the counterpart of the character of God. None can dwell with God in the holy heaven but those who bear His likeness. Those who are to be redeemed are to be overcomers; they are to be elevated, pure**, one with Christ**. 10LtMs, Lt 55, 1895, par. 14

The work of God in the creation of man needed no undoing. There was nothing imperfect, nothing incomplete. He spake and it was done. The very dust of the ground from which man was formed was pure, and the breath of life which God breathed into his nostrils was holy. He was placed in Eden, the garden of God, and its atmosphere was undefiled, and from the beams of the sun in the heavens which blessed and cheered the earth, to the fountains and streams that watered the garden, all was holy, all was clothed with spotless purity and unexcelled loveliness, and **was in harmony with the character of the Father and the Son**, by whom the worlds were made, and in whom was life, and the life is the light of men. ST December 12, 1895, par. 6

## The Father Has Given This World into the Hands of His Son

God has **given the world** into **the hands of Christ**, that He may completely vindicate the binding claims of the law, and make manifest the holiness of every principle. BEcho July 15, 1893, par. 9

**The Father had given the world into the hands of his Son** for him to redeem from the curse and the disgrace of Adam's failure and fall. 2Red 17.1

**The Father has given the world into the hands of Christ,** that through His mediatorial work He may redeem man and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ. It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man's Substitute and Surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face. PP 366.1

**Christ was given** to stand at the **head** of **humanity**, that by His example He might teach all whom His humanity represents what it means to minister. It is a hard lesson for many of those to learn who profess to love God, that He **gave His only begotten Son** to demonstrate that ministry is a special work given by the Lord, and that this is the only true service that the human family, so prone to selfishness can render. 12LtMs, Ms 8, 1897, par. 16

As our representative, Christ stands on the highest possible ground. When he came to the world as God's messenger, he held the salvation of God in his hand. **All mankind was delivered to him**; for in him was the fulness of the God-head. RH July 20, 1897, par. 11

**Through Christ had been communicated every ray of divine light that had ever reached our fallen world**. It was He who had spoken through everyone that throughout the ages had declared God's word to man. Ed 73.3

The **treasures of eternity** have been **committed to the keeping of Jesus Christ**, to give to whomsoever He will; 1SM 138.2

## The Only Begotten Son Is the Only Channel of Communication with God

Jesus said, “Therefore doth my Father love me, because I lay down my life.” He gave his life for the sheep. The **only-begotten Son of God** accepts all the liabilities that fall upon the transgressor of the law, vindicates its unchangeable and holy character. The death of Christ **removes every argument** that Satan could bring against the precepts of Jehovah. Satan has declared that men could not enter the kingdom of heaven unless the law was abolished and a way devised by which transgressors could be reinstated into the favor of God, and made heirs of heaven. He made the claim that the law must be changed, that the reins of government must be slackened in heaven, that sin must be tolerated, and sinners pitied and saved in their sins. But every such plea was cast aside when Christ died as a substitute for the sinner. He who **was made equal with God** bore the sin of the transgressor, and thereby **made a channel whereby the love of God could be communicated to a fallen world, and his grace and power imparted to those who came to Christ in penitence for their sin.** ST February 5, 1894, par. 10

**The Father had given the world into the hands of his Son** for him to redeem from the curse and the disgrace of Adam's failure and fall. **Through Christ alone** can man now find **access** to God. And **through Christ alone will the Lord hold communication with man**. 2Red 17.1

Since the sin of our first parents **there has been no direct communication between God and man. The Father has given the world into the hands of Christ,** that through His mediatorial work He may redeem man and **vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ.** PP 367.3

After the transgression of Adam, **the Lord spoke no longer directly with man**; **the human race was given into the hands of Christ**, and **all communication** came through **him** to the world. It was Christ who spoke the law on Mount Sinai, and he knew the bearing of all its precepts, the glory and majesty of the law of heaven. In his sermon on the mount, Christ defines the law, and seeks to inculcate on the minds of his hearers the far-reaching claims of the **precepts of Jehovah**. RH November 28, 1893, par. 4

Since the fall, **no immediate communication could exist between God and man, only through Christ**, and God committed to his **Son**, in a special sense, **the case of the fallen race**. Christ has undertaken the work of redemption. He purposes to maintain the full honor of God's law, notwithstanding the human family have transgressed it. He will redeem from its curse all the obedient who will embrace the offer of mercy by accepting the atonement so wonderfully provided. Through his mediatorial work, Christ will fully vindicate the holiness and immutability of his Father's law. RH April 29, 1875, par. 3

From the beginning **God had spoken through Christ**, laying the foundation of the Gospel in the Jewish economy of types and shadows. ST May 17, 1905, par. 6

**All the communications of the Old Testament were from Jesus Christ**; but the rabbis, the scribes, and the Pharisees had perverted the meaning of the Scriptures, and while pretending to be worshipers of God, they held to their own tradition. RH March 25, 1902, par. 4

"As you believe in the revelation of God in the Scriptures, even so **believe in me as the only begotten Son of God**, the express image of His person. The manifestation of God's love is to be **communicated through the only channe**l by which His mercy can flow to you, **the only channel** through which your prayers can reach the Father's throne. You are to **believe in me as you believe in God**. The tide of His love is to **flow through Me**." 12LtMs, Ms 184, 1897, par. 8

Before the fall of man, the **Son of God had united with his Father** in laying the plan of salvation. **God was to be manifested in Christ**, "reconciling the world unto himself." And now, thousands of years later, the fulness of time came for the infinite sacrifice to be made. **Divinity was to be communicated to humanity through a divine-human Saviour**. The **great Life-giver** was to purchase the whole world by giving his own life as a ransom. RH September 13, 1906, par. 4

Our precious Saviour is ours today. **In him our hopes of eternal life are centered**. He is the **One who presents our petitions to the Father, and communicates to us the blessing** for which we asked. He is the **medium** of prayer through which man speaks to God, and the medium through which God imparts blessing to humanity. He is the **Intercessor** and the **Bestower**. ST June 18, 1896, par. 10

Without the atonement of the Son of God **there could be no communication of blessing**, or salvation from God to man. God was jealous for the honor of his law. The transgression of that law caused a **fearful separation between God and man.** To Adam in his innocency was granted communion, direct, free and happy, with his Maker. **After his transgression, God would communicate to man through Christ and angels.** 1SP 53.3

All through the pages of sacred history, where the dealings of God with His chosen people are recorded, there are burning traces of the great I AM. Never has He given to the sons of men more open manifestations of His power and glory than when **He alone was acknowledged as Israel's ruler**, and gave the law to His people. Here was a scepter swayed by no human hand; and the stately goings forth of Israel's invisible King were unspeakably grand and awful. **In all these revelations of the divine presence the glory of God was manifested through Christ**. PP 365

After the transgression of Adam, **God no longer communicated directly with man**; earth was **separated**, as it were, from the continent of heaven; but Jesus was made our substitute, our surety, that he might bring us back to the Father, and his human arm encircles the race, while his infinite arm reaches to the highest heavens, and thus he unites finite man to the infinite God, and **connects earth with heaven**. RH June 10, 1890, par. 4

Up to the time of man's rebellion against the government of God, there had been **free communion between God and man**. **Heaven** and **earth** had been **connected** by a **path** that the **Lord loved to traverse**. But the sin of Adam and Eve **separated earth** from Heaven. The curse of sin was upon the human race, and was **so offensive to God that man could have no communion with his Maker**, however much he might desire it. He could not climb the battlements of Heaven and enter the city of God; for there entereth into it nothing that defileth. The ladder represents **Jesus**, the **appointed medium** of **communication**. Had he not with **his** own **merits bridged** the **gulf** that sin had made, the ministering angels, ascending and descending on that ladder, would have held n**o communication with fallen man**. ST July 31, 1884, par. 8

Up to the time of man's rebellion against the government of God, there had been free communion between God and man. But the sin of Adam and Eve **separated** earth from heaven, so that man could not have communion with his

Maker. Yet the world was not left in solitary hopelessness. The ladder represents Jesus, the **appointed medium of communication**. Had He not with His own merits bridged the gulf that sin had made, the ministering angels could have held **no communion** with fallen man. **Christ connects** man in his weakness and helplessness with the source of infinite power. PP 184.2

## The Only Begotten Son – the Mediator Between God and Man

Let no human being suppose that position or authority will give him one jot of favor with God. We can **come to God only** through the chosen **Mediator**, **His only begotten Son**, who knew no sin, neither was guile found in His mouth. The One who bore the penalty of sin, that through His grace man might render perfect obedience to the laws of God, and so obtain eternal life, is the **only One** who can enable man to become a member of the royal family. 17LtMs, Lt 67, 1902, par. 19

He who gave being to the world has not lost His power of sovereignty. He still presides over the world. It is His prerogative to speak out His purposes. **By His Son, the Mediator between God and man**, these purposes are executed, and the Holy Spirit gives them effect. The awful confusion in the world has been brought about because the way of the Lord has not been followed, because man has set up his human judgment against the law of Him who created the world. Men have undertaken to please and glorify themselves, to set themselves above truth and above God. BTS February 1, 1903, par. 1

The highest angel in heaven had not the power to pay the ransom for one lost soul. Cherubim and seraphim have only the glory with which they are endowed by the Creator as his creatures, and the reconciliation of man to God could be accomplished only through a **mediator** who was **equal with God**, possessed of attributes that would dignify, and declare him worthy to treat with the Infinite God in man's behalf, and also represent God to a fallen world. Man's substitute and surety **must have man's nature**, a connection with the human family whom he was to represent, and, as God's ambassador, he must partake of the **divine nature**, have a connection with the Infinite, in order to manifest God to the world, and be a **mediator** between God and man. RH December 22, 1891, par. 1 These **qualifications were found alone in Christ**. Clothing his divinity with humanity, he came to earth to be called the Son of man and the Son to God. He was the surety for man, the ambassador for God,—the surety for man to satisfy by his righteousness in man's behalf the demands of the law, and the representative of God to make manifest his character to a fallen race. RH December 22, 1891, par. 2 The world's Redeemer possessed the power to draw men to himself, to quiet their fears, to dispel their gloom, to inspire them with hope and courage, to enable them to believe in the willingness of God to receive them through the merits of the divine Substitute. As subjects of the love of God we ever should be grateful that we have a **mediator**, an **advocate**, an **intercessor** in the **heavenly courts**, who pleads in our behalf before the Father. RH December 22, 1891, par. 3

By personal experience Christ is acquainted with the warfare which, since Adam's fall, has been constantly going on. How appropriate, then, for Him to be the judge. To Jesus, the Son of man, is committed all judgment. **There is one mediator between God and men**. Only by Him can we enter the kingdom of heaven. He is the Way, the Truth, and the Life. From His decision there is no appeal. He is the Rock of ages, a rock rent on purpose that every tried, tempted soul may find a sure hiding place. RH March 12, 1901, par. 11

But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word existed as a divine being, even as the **eternal Son** of **God**, in union and oneness with his Father. From **everlasting** he was the **Mediator of the covenant**, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted him, were to be blessed. “The Word was with God, and the Word was God.” Before men or angels were created, the Word was with God, and was God. RH April 5, 1906, par. 5

The **only begotten Son of God** became our **Mediator**, our substitute and surety. 8LtMs, Lt 48, 1893, par. 30

Never will the human family—**redeemed by the example of the Sent of God, the only begotten of the Father**—understand and fully comprehend the terrible conflict waged with deceptive, alluring power and concealed, deadly hatred by Satan against our Lord when He lived among men. After the battle of the great day of God shall take place, when the power of rebellion is forever broken, and Christ's mediatorial work in its magnitude is represented so plainly that all the redeemed of God's family shall with clear comprehension understand the **mission of His Son** as the **mediatorial remedy** to make of the fallen race a repentant, humble, meek, reclaimed order of beings—then there will be seen developed the difference between that serveth God and him that serveth Him not. 18LtMs, Lt 303, 1903, par. 12

As you come with humble heart, you find pardon, for **Christ Jesus** is **represented** as **continually standing** at the **altar**, momentarily offering up the sacrifice for the sins of the world.... **Jesus is officiating in the presence of God**, offering up His shed blood, as it had been a lamb slain....**Christ**, our **Mediator**, and the **Holy Spirit** are **constantly interceding** in man's behalf, **but the Spirit pleads not for us as does Christ**, who presents His blood, shed from the foundation of the world; the **Spirit works upon our hearts**, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the **Spirit** striking the cords of the soul in holy memories, awakening the music of the heart. 15LtMs, Ms 50, 1900, par. 16

**Christ was the gift of God to the world for the reconciliation of man to Himself**. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.] The **Son** of **God** was **appointed** to come to our world and **take humanity**, and, by his own experience and example, to be a great educating power and a **mediator** between **God** and **man**. His experience in man's behalf would enable men to overcome Satan's power. All who would accept Christ's righteousness, and would pattern their lives by His experience, becoming His disciples, would receive the higher education, forming characters after the divine similitude. 24LtMs, Ms 1, 1909, par. 5

God will most assuredly call the world to judgment to **avenge the death of his only begotten Son**, the **One** who stood at the bar of Pilate and Herod; that **One** is now in the **heavenly courts making intercession** for the people who refused him. PH086 37.3

God and Christ knew from the beginning, of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation **was designed** to redeem the fallen race, to give them another trial. **Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety. Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity**. "A body," said Christ, "hast thou prepared me." But he did not come in human form until the fulness of time had expired. Then he came to our world, a babe in Bethlehem RH April 5, 1906, par. 13

## Our High Priest, Our Intercessor, Mediator and Advocate

Our **Saviour** is in the **sanctuary** pleading in our behalf. He is our **interceding** High Priest, making an atoning sacrifice for us, pleading in our behalf the efficacy of his blood. SpTEd 223

Let us remember that our great **High Priest** is **pleading** before the **mercy seat** in behalf of His ransomed people. He ever liveth to make **intercession** for us. If any man sin, we have an **advocate** with the Father, **Jesus Christ** the righteous. 16 LtMs, Ms 142, 1901

**Christ**, as our **Mediator**, at the right hand of the Father, ever keeps us in view, for it is as necessary that He should keep us by **His intercessions** as that He should redeem us with His blood. If He lets go His hold of us for one moment, Satan stands ready to destroy. MS 72, 1893

Christ took human nature, making it possible for human beings to be partakers of the divine nature. He is a **divine-human Saviour**, the **Mediator** between God and man. 17 LtMs, Ms 158, 1902

In His **mediatorial** office, His **divinity and humanity** are combined, and upon this union hangs the hope of the world. ST May 9, 1900

He is there, that He may stand before the Father as our **Intercessor** and **Mediator**. 18 LtMs, Ms 188, 1903

Jesus alone could give security to God; for He was equal to God. **He alone could be a mediator between God and man;** for He possessed divinity and humanity. RH April 3, 1894; 7BC 914

"For there is one God, and **one mediator** between God and men, the man Christ Jesus; 1 Timothy 2:5

Go to Jesus as He has invited you. There is but **one Mediator, one Intercessor**, who can help wisely, and not make one indiscreet move. I point you to the Lamb of God, that taketh away the sin of the world. In Him is all sufficiency. 8LtMs, Lt 4, 1893, par. 20

Heavenly intelligences are ready to unite with human agencies and men may come into immediate contact with **Jesus Christ, the divine Advocate**. EGW 1888, 934

As man's **Intercessor** and **Advocate**, **Jesus** will lead all who are willing to be led, saying, "Follow Me upward, step by step, where the clear light of the Sun of Righteousness shines." TM 465

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself **maketh intercession** for us with groanings which cannot be uttered. Rom 8:26

And as **Christ intercedes** for us, the **Spirit** works upon our hearts, drawing forth prayer and penitence, praise and thanksgiving. YI April 16, 1903

**Christ, our Mediator**, and the **Holy Spirit** are constantly **interceding** in man's behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit's striking the cords of the soul in holy memories, awakening the music of the heart. 1SM 344

While **Jesus**, our **Intercessor**, pleads for us in heaven, the **Holy Spirit** works **in us**, to will and to do of His good pleasure. 7 LtMs, Lt 11, 1892

**The only begotten Son of God voluntarily** met the claims of God's violated law. Being **one with the Father**, He was able to **bear the penalty** of our disobedience. His divinity, connected with humanity, bore the sins of the whole world. By taking humanity, Christ has exalted the human family. His divinity grasps the throne of the Infinite in behalf of man. As our **substitute**, He took our sins upon Himself, and **now intercedes** before the Father in our behalf. 11LtMs, Lt 98b, 1896, par. 9

## The Only Begotten Son is the Bridge, the Link Between Us and the Father

The **Father** gave his **only begotten** and **well-beloved Son** to die for us, and in so doing he placed great honor upon humanity; for in **Christ** the **link** that was **broken through sin** was **reunited**, and man again **connected** with **Heaven**. RH January 14, 1890, par. 7

**Only by the gift of God's Son could the ransom of the human race be obtained**. Without this sacrifice, all that remained for man was death in his sins. But by giving His life for the life of the world, Christ **bridged the gulf** that sin had made, joining this sin-cursed earth to the universe of heaven as a province. ST February 22, 1899, par. 4 "The Lord possessed Me in the beginning of His way, before His works of old," Christ says. "When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one **brought up** with Him; and I was daily His delight, rejoicing always before Him." **But the only-begotten Son of God humbled Himself to come to this earth**. He took the sinner's place; the guiltless suffered for the guilty. This was the hiding of His glory. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death." ST February 22, 1899, par. 5 God accepted the death of His Son to save a rebellious race. But in this was there no sacrifice made by the Father? **The Creator Himself, the Omnipotent God, suffered with His Son**. ST February 22, 1899, par. 6 The Lord made the richest gift He could make in giving **His only-begotten** Son to the world. ST February 22, 1899, par. 8 ST

In the name of Jesus Christ of Nazareth we would ask you to pray that in every church in America, and in this far off country [of] Australia, we may find the **missing link between God and humanity**. This link is **Christ Jesus**. We have no time for dissension, no time for selfishly seeking to be first. God is our Father. His law represents His character. Man is to sense his responsibility in behalf of perishing souls. Then there will be deep, earnest efforts made to uplift the fallen. 13LtMs, Lt 61, 1898, par. 14

**From all eternity Christ was united with the Father**, and when He took upon Himself human nature, He was **still one with God**. He is the **link** that unites **God** with **humanity**. ST August 2, 1905, par. 10

In our behalf Christ has made a tremendous sacrifice. He laid aside His royal crown, He laid aside His royal robe, and came to this world, born of humble parentage. Many were not attracted by the humility of His life, and He was despised and rejected of men. He suffered persecution, until at length He was crucified and died a shameful death. What does this mean to us? He came as the Saviour of every sinner that will accept of the divine sacrifice. **He united in Himself divinity and humanity**, that He might be the **connecting link** between **fallen man** and the **Father**. But will men accept of the conditions? Who of you will become partakers of the divine nature? There should be no delay in accepting Christ. 24LtMs, Ms 103, 1909, par. 5

**Christ** is the **connecting link** between **God** and **man**. He has promised His personal intercession. He places the whole virtue of His righteousness on the side of the suppliant. He pleads for man, and man, in need of divine help, pleads for himself in the presence of God, using the influence of the One who gave His life for the life of the world. As we acknowledge before God our appreciation of Christ's merits, fragrance is given to our intercessions. As we approach God through the virtue of the Redeemer's merits, Christ places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. Pr 217.2

But through Christ a way of escape has been provided. Our Redeemer came in the flesh to condemn sin in the flesh, to lay hold of the repenting soul with an unyielding grasp, and at the same time to grasp the throne of God, **becoming the connecting link between humanity and divinity**, between earth and heaven. He is the **only refuge** for the guilty soul. In searching to know God, man is directed to Christ, who lived out the law of God, and manifested to the world the attributes of the Father. In the **Son of God** the inexpressible goodness of **God** is **revealed**; for in him mercy and truth meet together, righteousness and peace kiss each other. "God so loved the world, that he gave his **only-begotten Son**, that whosoever believeth in him should not perish, but have everlasting life." Christ in the flesh, condemning sin in the flesh, was a perfect revelation of God to the world. Christ declared: "I am the way, the truth, and the life; no man cometh unto the Father, but by me." ST December 12, 1895, par. 3

The distance from earth to heaven may seem very great, for sin has fixed a great gulf; it has separated man from God, and has brought woe and misery upon the human race. **But Christ throws himself into the gap**. He it is that opens communication between man and God. He is the ladder that Jacob saw in his vision, the base resting on the earth,

and the top reaching into the highest heaven. When he bowed upon Jordan's bank, the heavens opened before him, and a voice was heard, saying, “This is my beloved Son, in whom I am well pleased. Hear ye him.” The Spirit of God, like a dove of burnished gold, descending, rested upon the divine Mediator, and **communication between heaven and earth**, broken off because of sin, was **resumed**, and heaven opened before the transgressor. BEcho January 15, 1889, par. 8

Unless **Deity and humanity combined** had stood in the **gap** to stay the sentence of a broken law, its penalties would have fallen without abating a jot of its severity upon the sinful. It fell on Jesus, the world’s Redeemer, to give man another trial. 5LtMs, Lt 11, 1887, par. 23

By transgression man was **severed from God, the communion between them was broken**. But Jesus Christ died upon the cross of Calvary, bearing in His body the sins of the whole world, and the **gulf** between heaven and earth was **bridged by that cross**. Christ leads men to the **gulf** and **points to the bridge** by which it is spanned, saying, “If any man will come after Me, let him deny himself, and take up his cross, and follow Me” [Matthew 16:24]. 2SAT 113.1

## The Only Begotten Son of God Was the Only One Who Could Save Us

[He was] **the only One** who could bear the strokes in behalf of the sinner and because of His innocence **not be consumed.**... In the sacrifice of **God's only-begotten Son** is demonstrated the **awful glory of divine justice** and **holiness**. HP 42.4

The **only One** who could with hope approach God in humanity was the **only begotten Son of God**. That sinful, repentant human beings might be received by the Father, and clothed with the robe of righteousness, Christ came to the earth, and made an offering of such value that He redeemed the race. Through the sacrifice made on Calvary is offered to every one the sanctification of grace. All may become obedient sons and daughters of God. 17LtMs, Lt 67, 1902, par. 21

The sacrifice of Christ was not made in order to create in God a love for men. He loved before He gave. “For God so loved the world, that He gave.” [John 3:16.] **He gave His only begotten Son** as an expression of that love. The Father and the Son united in making this wonderful sacrifice, that the character of God might be fully understood and that the fulness of their amazing mercy might be known by fallen angels and sinful men. **Only One equal** with the **Father** could make the sacrifice for the lost race. **Divinity alone** could exalt the sinner to **sonship** with God and make him a partaker of the **divine** nature. The Lord of glory, the **Prince** of life, must take human nature and, in human flesh, give to man an example of a pure and righteous life. 22LtMs, Ms 139, 1907, par. 4

**Christ alone was able to represent the Deity**. He who had been in the **presence of the Father from the beginning**, He who was the **express image** of the invisible God, **was alone sufficient** to accomplish this work. 9MR 126.1

Our sufficiency is found **only** in the death and incarnation of the **Son of God**. By **voluntarily divesting Himself of His glory assuming human nature that could suffer** and be looked upon by the whole of the heavenly universe, **He could suffer, sustained by divinity**... {Ms131-1897.4}

**Only Christ could make the atonement, the only one equal with God** — {2SP 9.1} (PP 63:2)

The condescension on the part of the **Son of God** was included in the **plan of God** for the unfolding of divine wisdom to fallen men. **Divinity united with humanity could alone reach humanity**, and **impart spiritual life** to those who were “dead in trespasses and sins.” In order to work the restoration of the fallen, it was necessary that man's will should come into harmony with the **divine will**. God purposed that men should **conform** to the **divine Model**. The glory of the wisdom of God continually shines forth to humanity in the **Son of God**. “And this is life eternal, that they might know thee the **only true God**, and **Jesus Christ**, whom thou hast sent.” SSW November 1, 1895, par. 2

To neglect to lay hold on the rich blessings of heaven, is to refuse, to set at naught, **him who was equal with the Father**, the **only one** who could save fallen man. O, shall we through neglect of Christ throw away our one chance for eternal life? Shall we scorn divine mercy, and trample underfoot **the Son of God**, and count the blood of the covenant an unholy thing? . RH March 10, 1891, par. 5

To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work **only one being in all the universe** could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2 {DA 22.1}

If you are trying to find an easy way to go through this world that you shall not suffer any cross, any temptation, any loss, just think of Jesus. He left the glory that He had with the Father before the world was and came to our world to walk among the children of men. **He was the only one that could save us. He was the only one** that could work out for us the glorious deliverance from the power and thraldom of Satan. **He was the only one** that could place us on vantage ground. 7LtMs, Ms 9, 1891, par. 6-7

Think of how much it cost Christ to leave the heavenly courts, and take his position at the head of humanity. Why did he do this? -- Because **he was the only one who could redeem the fallen race**. (Ellen G. White, Review and Herald, 9th March 1905, '

This is a love that passeth knowledge. Shall we not be filled with astonishment at the amazing riches of the grace of Christ? **Jesus alone** could do the work. **Knowing the height and depth of the love of God**, he engaged to come into the world to make it manifest to sinners. **Nothing less than the infinite sacrifice made by Christ** in behalf of fallen man could **express** the **love** of God to lost humanity. ST November 28, 1892, par. 2

No man of earth or angel of heaven could have paid the penalty for sin. **Jesus was the only one** who could save rebellious man. In him divinity and humanity were combined, and this was what gave **efficiency** to the offering on Calvary's cross. ST December 5, 1892, par. 6

No one of the angels could become a substitute and surety for the human race, **for their life is God's**; they could **not surrender it**. **On Christ alone** the human family depended for their existence. He is the **eternal, self-existent Son**, on whom no yoke had come. When God asked, "Whom shall I send, and who will go for Us?" **Christ alone** of the angelic host could reply, "Here am I; send Me." [Isaiah 6:8.] **He alone** had covenanted before the foundation of the world to become a surety for man. He could say that which not the highest angel could say—"**I have power over my own life. I have power to lay it down, and I have power to take it again**." [John 10:18.] 12LtMs, Ms 101, 1897, par. 28

God loves you. The Lord loves your children. They are His heritage. "For God so loved the world that he gave His **only begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.] The **brightness** of the **Father's glory** was **revealed** in **His Son**. **Christ** was in the **express image** of His **Father's glory**. **He** was the **only One** of sufficient **virtue** and **value** as an **atoning sacrifice**. He became the **substitute** and **surety** for fallen man, and **He was fully authorized to give** to every soul who should repent of their disobedience, and return to their allegiance to God, full forgiveness and pardon. 8LtMs, Lt 72, 1893, par. 12

The **only hope** for the fallen race was found in becoming reconciled to God. Satan had so misrepresented God that man had no true conception of the divine character. **Christ** came to the world, and in carrying out the plan of salvation, revealed the fact that "God is love." ST December 15, 1914, par. 13

**None but Christ** could redeem man from the curse of the law. He proposed to take upon Himself the guilt and shame of sin,—sin so offensive in the sight of God that it would **necessitate separation from His Father**. Christ proposed

to reach to the depths of man's degradation and woe, and restore the repenting, believing soul to harmony with God. **Christ, the Lamb slain from the foundation of the world**, offered Himself as a sacrifice and substitute for the fallen sons of Adam, though in this offering all heaven was involved in infinite sacrifice. ST December 15, 1914, par. 10

None but the **Son of God** could accomplish our redemption; for only He who was in the **bosom of the Father** could declare Him. Only **He who knew the height and depth of the love of God** could make it manifest. Nothing less than the infinite sacrifice made by **Christ** in behalf of fallen man could express the Father's love to lost humanity. SC 14.2

Not one of the angels could have become surety for the human race: **their life is GOD'S**; they could not surrender it. (Ellen G. White, Youth's Instructor, 21st June 1900, 'The price of our redemption part IV')

**Not one of the angels** could have become surety for the human race**: their life is God's; they could not surrender it.** The angels all wear the yoke of obedience. They are the appointed messengers of Him who is the commander of all heaven. But **Christ is equal with God**, infinite and omnipotent. He could pay the ransom for man's freedom. He is the **eternal, self-existing Son**, on whom no yoke had come; and when God asked, "Whom shall I send?" he could reply, "Here am I; send me." He could pledge himself to become man's surety; for he could say that which the highest angel could not say,—I have power over my own life, "power to lay it down, and ... power to take it again." YI June 21, 1900, par. 2

In all the universe there was **BUT ONE WHO COULD**, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, **ONLY ONE EQUAL WITH GOD** could make atonement for its transgression." — Ellen G. White, Signs of the times, 4th November 1908, 'When sin entered', see also, Patriarchs and Prophets, page 63, 'The Plan of Redemption')

The angels prostrated themselves before Him. They offered their lives. Jesus said to them that He would by His death save many, that the **life of an angel could not pay the debt**. (Ellen G. White, Early Writings, Spiritual Gifts, Page 150, 1882)

**His life alone** could be accepted of His Father as a ransom for man. (Ellen G. White, Early Writings, Spiritual Gifts, Page 150, 1882)

**THE DIVINE SON OF GOD** was the **only sacrifice of sufficient value** to fully satisfy the claims of God's perfect law. The angels were sinless, but of less value than the law of God. They were amenable to law. They were messengers to do the will of Christ, and before him to bow. They were created beings, and probationers. Upon Christ no requirements were laid. He had power to lay down his life, and to take it again. No obligation was laid upon him to undertake the work of atonement. It was a voluntary sacrifice that he made. His life was of sufficient value to rescue man from his fallen condition. {RH December 17, 1872, par. 4} (2SP 10.1)

Consider the exalted position of Him who gave His life for the redemption of a sinful, fallen race. **Like His Father, He was immortal**. {Ms147-1906.6}

Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity He might by His death destroy him who had the power of death.....**HE could not have done this as GOD, but by coming as man, CHRIST could die.** (Ellen G. White, Letter 97, 1898, p. 5. To "My Brethren in North Fitzroy," November 18, 1898)

This was **the only way** by which the sinner could be restored to divine favor, and trusted to come into copartnership with Jesus Christ. But in Christ we behold the character of the Father, and see the pitying tenderness which God exercised for fallen man, **giving his only begotten Son** as a ransom for the transgressors of the law. It is in beholding the **love of God** that repentance is awakened in the sinner's heart, and an earnest desire is created to become **reconciled** to God. When the transgressor becomes acquainted with God, and experiences his love, it produces in

his heart a hatred for sin and a love for holiness. RH March 9, 1897, par. 4 The more we study the attributes of the **character of God as revealed in Christ**, the more we see that **justice** has been sustained in the sacrifice that met the **penalty of the law**, and that mercy has been **provided in the only begotten Son**, who bore the **penalty of the** law in the sinner's place, in order that man might have another probation, another opportunity to be obedient to the law of God's government, that it might be made manifest who could be trusted to become members of the Lord's family, children of the Heavenly King. RH March 9, 1897, par. 5

The question was put to **Christ** at one time: If your doctrine is true, if you are, as you **claim**, **the Son of God**, why do you come to the world like this? Had it been possible for men to be redeemed with a smaller sacrifice than was made, the **Son of God** would not have taken the guilt of the transgressor upon His sinless soul. But the spotless **Son of God** was the **only offering that would atone**; **none but His life would suffice to save the sinner from ruin**. 24LtMs, Ms 11, 1909, par. 18

Jesus could give **alone** security to God; for he was equal with God. **He alone could be a mediator** between God and man; **for he possessed divinity and humanity**. **Jesus could thus give security to both parties for the fulfillment of the prescribed conditions**. As the **Son of God he gives security to God** in our behalf, and as the eternal Word, as **one equal with the Father**, he assures us of the Father's love to usward who believe his pledged word. When God would assure us of his immutable counsel of peace, he gives **his only begotten Son to become one of the human family**, forever to retain his human nature as a **pledge** that God will fulfill his word. RH April 3, 1894, par. 13

After **Christ** had **condescended** to leave his **high command**, step down from an **infinite height** and assume humanity, he could have taken upon him any condition of humanity he might choose. But greatness and rank were nothing to him, and he selected the **lowest** and **most humble** walk of life. The place of his birth was Bethlehem, and on one side his parentage was poor, but **God**, the owner of the world, **was his Father**. No trace of luxury, ease, selfish gratification, or indulgence was brought into his life, which was a continual round of **self-denial** and **self-sacrifice**. In accordance with his humble birth, he had apparently no greatness or riches, in order that the humblest believer need not say that Christ never knew the stress of pinching poverty. Had he possessed the semblance of outward show, of riches, of grandeur, the poorest class of humanity would have shunned his society; therefore he chose the lowly condition of the far greater number of the people. Special Testimonies on Education p. 175, SDA Bible Commentary 7, p. 903, 1897

In contemplating the **incarnation** of Christ in **humanity**, we stand baffled before an **unfathomable mystery**, that the **human mind can not comprehend**. The more we reflect upon it, the more **amazing** does it appear. How wide is the **contrast** between the **divinity** of **Christ** and the helpless infant in Bethlehem's manger! How can we **span the distance between the mighty God and a helpless child**? And yet the **Creator** of **worlds**, he in whom was the **fulness of the Godhead bodily**, was manifest in the helpless babe in the manger. **Far higher** than any of the angels, **equal with the Father in dignity and glory**, and yet wearing the **garb of humanity**! **Divinity** and **humanity** were **mysteriously combined**, and **man and God became one**. It is in this **union** that we find the **hope** of our **fallen race**. Looking upon **Christ** in **humanity**, we look upon **God**, and **see in him** the **brightness** of his **glory**, the **express image** of **his person**. ST July 30, 1896, par. 3

God has **sanctified childhood** in that **he gave his only begotten Son** to **become a child** on earth. RH December 17, 1889, par. 6

The blood of beasts could not satisfy the demands of God as an atoning sacrifice **for the transgression of His law**. The life of a beast was of less value than the life of the offending sinner, therefore could not be a ransom for sin**. It could only be acceptable with God as a figure of the offering of His Son**.

In the work of creation, **Christ was with God**. He was **one with God**, **equal** with **him**, the **brightness** of his **glory**, the **express image** of his **person**, the **representative** of the **Father**. **He alone, the Creator of man, could be his**

**Saviour.** No angel of heaven could **reveal** the **Father** to the sinner, and win him back to allegiance to God. But Christ could manifest the Father's love; for **God** was in **Christ**, reconciling the world unto himself. Christ could be the "day's man" between a holy God and lost humanity, one who could "lay his hand upon us both." **None but Christ could redeem man from the curse of the law**. He proposed to take upon himself the guilt and shame of sin,—sin so offensive in the sight of God that it would **necessitate separation** from his **Father**. Christ proposed to reach to the depths of man's degradation and woe, and restore the repenting, believing soul to harmony with God. Christ, the **Lamb slain** from the **foundation** of the **world**, offered himself as a **sacrifice** and **substitute** for the fallen sons of Adam though in this offering all heaven was involved in infinite sacrifice. But the Father so loved the world that he gave **his only-begotten Son**, that through his **smitten heart** a **channel** might be found for the **outflowing** of **infinite love** for fallen man. Man had become so degraded by sin, his nature so perverted by evil, that it was impossible for him of himself to come into harmony with God, whose nature is purity and love. But **Christ redeemed him** from the condemnation of the law, and **imparted divine power**, and through man's cooperation, the sinner could be restored to his lost estate. ST February 13, 1893, par. 7

Christ was the one who consented to meet the conditions necessary for man's salvation. No angel, no man, was sufficient for the great work to be wrought. The **Son of man alone must be lifted up;** for only an **infinite nature** could undertake the redemptive process. {ST March 5, 1896, par. 6}

## All Who Know the True and Living God Will Know His Only Begotten Son

When many of Christ's disciples forsook Him, when He declared Himself to be the bread of life, Christ asked His twelve disciples their opinion of His character. Said Peter, "Thou art the **Christ, the Son of the living God**." Matthew 16:16. Christ's reply was, "**Upon this rock I will build My church; and the gates of hell shall not prevail against it**." Verse 18. It was not Peter that was specified as the Rock, but **Christ**. "And upon this rock I will build My church." 21LtMs, Ms 34, 1906, par. 23

Among ministers there is a need of the **infusion** of the **Spirit of God**. The prayerful, earnest appeals that come from the heart of the wholehearted messenger will create conviction. It will not need the learned men to do this, for often they depend more on their own learning than upon their knowledge of **God**, and of **Jesus Christ** whom He has sent. All who know the **only true and living God** will know **Jesus Christ, the only Begotten of the Father**, and they will preach Christ and Him crucified. . 13LtMs, Ms 121c, 1898, par. 21

Among ministers and students who suppose they must ventilate their learning there is need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of a whole-souled messenger will create convictions. It will not need the learned men to do this, for they depend more on their learning from books than upon their knowledge of God and Jesus Christ whom He has sent. **All who know the only true and living God will know Jesus Christ, the only begotten Son of God,** and will preach Jesus Christ and Him crucified. 12LtMs, Lt 19a, 1897, par. 24

**All who know the only true and living God will know Jesus Christ, the only begotten of the Father**, and they will preach Christ and him crucified. RH August 2, 1898, par. 19

God is a God of truth. Justice and mercy are the attributes of His throne. He is a God of love, of pity and tender compassion. Thus He is represented in His Son, our Saviour. He is a God of patience and long-suffering**. If such is the being whom we adore and to whose character we are seeking to assimilate, we are worshiping the true God.** 5T 173

**Christ was the Spirit of truth**. The world would not listen to His pleadings. They would not accept Him as their guide. They could not discern unseen things; spiritual things were unknown to them. But His disciples see in Him the Way,

the Truth, and the Life. And they **shall have His abiding presence**. They shall have an **experimental knowledge of the only true God and of Jesus Christ whom He has sent.** 12LtMs, Ms 44, 1897, par. 8

## Christ Is That God Who Walked with Abel, Enoch, Noah and All Bible Characters

The **power** of **Christ**, a crucified Saviour, to **give eternal life** should be presented to the people. We should show them that the Old Testament is as verily the gospel in types and shadows as the New Testament is in the unfolding power. The New Testament is not a new religion, and the Old Testament is not an old religion to be superseded by the New. The New Testament is only the advancement and unfolding of the Old. **Abel** was a **believer in Christ** and was as verily saved by **His power** as were Peter and Paul. 10LtMs, Lt 119, 1895, par. 23 **Enoch** was a **representative of Christ** as surely as was the beloved disciple John. **Enoch walked with God**, and he was not, for God took him. To him was committed the message of the second coming of Christ. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." [Jude 14, 15.] The message preached by Enoch, and his translation to heaven, were a convincing argument to all who lived in Enoch's time. These things were an argument that Methuselah and Noah could use with power to show that the righteous would be translated. 10LtMs, Lt 119, 1895, par. 24 **That God who walked with Enoch was our Lord and Saviour, Jesus Christ**. **He** was the **light** of the **world then**, just as **He is** in 1895. Those living then were not without teachers to instruct them in the paths of life, for Noah and Enoch were Christians. The gospel is given in precept in Leviticus. Implicit obedience is required now, as then. How important it is that we understand the meaning of this word. Only two classes will be developed in the world—the **obedient** and the **disobedient**. This must be made apparent in all our labors. If we could only bear in mind that **Christ, in disguise, is constantly by our side**. "I am at your right hand to help you." [Isaiah 41:13.] We are to be **His witnesses** to convince the sinner of sin. No one can be compelled against his will, but he can be convinced. **Christ** is the **miracle-working power** that can do this. 10LtMs, Lt 119, 1895, par. 25

Enoch was troubled in regard to the dead. It seemed to him that the righteous and the wicked would go to the dust together, and that would be their end. He could not clearly see the life of the just beyond the grave. **In prophetic vision he was instructed in regard to the Son of God**, who was to die man's sacrifice, and was shown the coming of Christ in the clouds of Heaven, attended by the angelic host, to give life to the righteous dead, and ransom them from their graves. 3SG 55.3

It was under the trees of Eden that the first dwellers on earth had chosen their sanctuary. **There Christ had communed with the father of mankind**. When banished from Paradise, our first parents still worshiped in the fields and groves, and **there Christ met them with the gospel of His grace**. It was **Christ** who spoke with **Abraham** under the oaks at Mamre; with **Isaac** as he went out to pray in the fields at the eventide; with **Jacob** on the hillside at Bethel; with **Moses** among the mountains of Midian; and with the boy **David** as he watched his flocks. It was **at Christ's direction** that for fifteen centuries the Hebrew people had left their homes for one week every year, and had dwelt in booths formed from the green branches "of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook." Leviticus 23:40. DA 290.3

The three Hebrews were called upon to **confess Christ** in the face of the burning fiery furnace. It cost them something to do this, for their lives were at stake. These youth, imbued with the **Holy Spirit**, declared to the whole kingdom of Babylon their faith,—that He whom they worshiped was **the only true and living God**. The demonstration of their faith on the plain of Dura was a most eloquent presentation of their principles. YI July 12, 1904, par. 2

The lessons we may learn from the loyalty of the **Hebrew captives** toward God and his law, have a direct and vital bearing upon our experience in these last days. We have a confession to make different from that which we have made; and we shall have to make it under trying circumstances. In order to impress idolaters with the power and greatness of the living God, we, as his servants, must reveal our own reverence for God. We must make it manifest

that **he is the only object of our adoration and worship**, and that no consideration, not even the preservation of life, can induce us to make the least concession to idolatry. YI July 12, 1904, par. 3

My dear young friends, if you are called to go through a fiery furnace for Christ's sake, **Jesus will be by your side**. To you **he declares**: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." YI July 12, 1904, par. 9

The threats of men sink into insignificance beside **the word of the living God**. Be loyal and true, and **the God who walked with the three Hebrew children** in the fiery furnace, who **manifested himself to John** on the lonely island, will be with you. **His abiding presence** will comfort and sustain you, and you will realize the fulfilment of the promise, "If a man **love m**e, he will keep my words: and my Father will love him, **and we will come unto him**, and make our abode with him." YI July 12, 1904, par. 10

Abraham had to leave his country and his father's house, and sojourn in a strange land, in order to introduce successfully the new order of things in his household. The providence of God was ever to open up new methods, and progress was to be made from generation to generation, in order to preserve in the world a knowledge of the true God, of his laws and commandments. This could be done only by cultivating home religion. But it was not possible for Abraham to do this while he was surrounded by his idolatrous kinsfolk and friends. He must at God's command go out alone, and listen to the **voice of Christ**, the leader of the children of Israel. **Jesus was on the earth** to instruct and educate the chosen people of God. RH January 9, 1894, par. 5

What a **Saviour** we have! It was he that revealed himself to **John** on the Isle of Patmos, and proclaimed, "**I am Alpha and Omega**, the beginning and the ending, saith the **Lord**, which is, and which was, and which is to come, the **Almighty**." None but just such an **ever-living**, **mighty** God, could pay the ransom to save sinners from going down into the pit of death. RH February 18, 1896, par. 5

On the **Isle** of **Patmos**, **Christ** revealed **Himself** to **John**, enabling His servant to **endure** the **seeing of things** of **eternal interest**. No **mortal being** can **endure** the **revelation of God**. His **presence** has always been **shrouded** by a **guard of angels**. But to John was given the privilege of seeing **Christ**, not in the burning bush, but amidst the **indescribable glory** of the **holy sanctuary**. Never was there a **grander meeting** than the meeting between **John** and **Christ** on the Isle of Patmos. The wonderful vision was accompanied by the words, "**Prepare** to meet thy **God**, O Israel." [Amos 4:12.] It was no sophistry, but the **presence of the divine Being** who at the time of His ascension has taken into the heavenly courts a **glorified humanity**. He announced Himself as the **Alpha** and the Omega, the **beginning** and the **end**, the **first** and the **last**, and He came to give John a message for the churches. 22LtMs, Ms 168, 1907, par. 15

## Abraham's Trial to Sacrifice Isaac Was Symbolic of Christ's Sacrifice

Abraham learned of God the greatest lesson ever given to mortal. His prayer that he might see Christ before he should die, was answered. He saw Christ; he saw all that mortal can see and live. By making an entire surrender, he was able to understand the vision of Christ, which had been given him. **He was shown that in giving his only-begotten Son to save sinners from eternal ruin, God was making a greater and more wonderful sacrifice than ever man could make.** ST May 3, 1899, par. 10

Human judgment may look upon the command given to Abraham as severe, too great for human strength to bear. Abraham's strength was from God. He looked not at the things which are seen with mortal vision, but at the things which are eternal. God required no more of Abraham than he had, in divine compassion and infinite love, given to man. **He gave his only begotten Son to die**, that guilty man might live. **Abraham's offering of Isaac was especially designed of God to prefigure the sacrifice of his Son.** ST April 1, 1875, par. 21 Every step that Abraham advanced

toward Mount Moriah, the Lord went with him. All the agony and grief that Abraham endured during the three days of his dark and fearful trial, were imposed upon him to give us a lesson in perfect faith and obedience, **and that we might better comprehend how real was the great self-denial and infinite sacrifice of the Father in giving his only Son to die a shameful death for the guilty race.** No trial, no suffering or test, could be brought to bear upon Abraham, which would cause such mental anguish, such torture of soul, as that of obeying God in **offering up his son**. ST April 1, 1875, par. 22 **Our Heavenly Father surrendered his beloved Son to the agonies of the crucifixion**. Legions of angels witnessed the humiliation and soul-anguish of the **Son of God**, but were not permitted to interpose as in the case of Isaac. No voice was heard to stay the sacrifice. **God's dear Son**, the world's Redeemer, was insulted, mocked at, derided, and tortured, until he bowed his head in death. What **greater proof can the Infinite One give us of his divine love and pity.** "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" ST April 1, 1875, par. 23 The meagre conception that many have of the worth of the soul, **and the sacrifice of God's dear Son for sinful man**, is shown by their works. Should God speak to them as he did to Abraham, Sacrifice your possessions, your temporal benefits that I have lent you to advance my cause, they would look in astonishment, thinking God did not mean just what he said. Their riches are as dear to them as their children, their worldly treasure is their Isaac. To honor God with their substance, they think, is a requirement altogether too great, and they cannot believe that God means it. What have this class sacrificed for God? ST April 1, 1875, par. 24 Men will show all the faith they have. If God should speak to them and command them to go and offer one of their beloved children, they would think God a hard master. Yet he has done more than this for them. No such command will come to test and prove them. God knew to whom he spake, when he gave the command to true and faithful Abraham. Abraham knew that it was God who had commanded, and that his promises were infallible. Had God commanded him to offer his gold, his silver, his flocks, or even his own life, he would have done so cheerfully. He would have felt that he was but yielding back to God that which belonged to him ST April 1, 1875, par. 25 But there are many who know not what self-denial, or sacrifice, or devotion to God, is. **They never can have extended and elevated views of the infinite sacrifice made by the Son of God to save a ruined world, until they surrender all to God.** If God should speak to them in a command, as he did to Abraham, they would not be enough acquainted with his voice to understand that he did really require something of them, to show their love, and the genuineness of their faith. ST April 1, 1875, par. 26 The claims of God upon our love, affection, and possessions, our talents, and ourselves, are correspondingly great **as was the infinite sacrifice made in giving his Son to die for sinful man**. Those who really appreciate the work of the atonement, those who have a **high sense of the sacrifice Christ has made to exalt them to his throne**, will count it a special honor to be **partakers with Christ in his self-denial, sacrifice, and suffering**, that they may be co-workers with him in saving souls. ST April 1, 1875, par. 27

"Through type and promise God "preached before the gospel unto **Abraham**." Galatians 3:8. And the **patriarch's** faith was fixed upon the **Redeemer** to come. Said **Christ** to the Jews. "**Your father Abraham** rejoiced that he should see **My day**; and **he saw it**, and was glad." John 8:56, R.V., margin. The ram offered in the place of Isaac **represented** the **Son of God**, who was to be sacrificed in our stead. When man was doomed to death by transgression of the law of **God**, the **Father**, looking upon His **Son**, said to the sinner, "Live: I have found a ransom." It was to impress **Abraham's mind** with the **reality** of the **gospel**, as well as to test his faith, that **God commanded him to slay his son**. The agony which he endured during the dark days of that fearful trial was permitted that he might understand from his own experience something of the **greatness** of the **sacrifice** made **by the infinite God** for man's redemption. No other test could have caused Abraham such torture of soul as did the **offering of his son**. **God gave His Son** to a death of agony and shame. The angels who witnessed the humiliation and soul anguish of the Son of God were not permitted to interpose, as in the case of Isaac. There was no voice to cry, "It is enough." To save the fallen race, the **King of glory** yielded up His life. What stronger proof can be given of the **infinite compassion** and **love** of God? "He that **spared not His own Son**, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32. ... It had been difficult even for the angels to grasp the mystery of redemption--to comprehend that the **Commander of heaven**, the **Son of God**, must die for guilty man. When the command was given to Abraham to **offer up his son**, the interest of all heavenly beings was enlisted. With intense earnestness they watched each step in the fulfillment of this command. When to Isaac's question, "Where is the lamb for a burnt offering?" Abraham made answer, "God will provide Himself a lamb;" and when the father's hand was stayed as he was about to slay his son, and the ram which God had provided was offered in the place of Isaac--then **light** was

shed upon the **mystery of redemption**, and even the angels unders**tood more clearly the wonderful provision that God had made for man's salvation**. 1 Peter 1:12." Patriarchs and Prophets, p. 154-155, 1890

But as **Abraham** stood with **knife upraised** to obey God, his hand was stayed, and he heard a voice, saying, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast **not withheld thy son, thine only son from Me**.
This terrible ordeal was imposed upon Abraham that he might see the day of **Christ**, and realize the **great love of God** for the world, so great that, to raise it from its degradation, **He gave His only- begotten Son** to a most shameful death. Abraham learned of God the greatest lesson ever given to mortal. His prayer that he might **see Christ** before he should die, was answered. He **saw Christ**; he saw all that mortal can see and live. By making an entire surrender, he was able to understand the **vision of Christ**, which had been given him. He was shown that **in giving his only-begotten Son** to save sinners from eternal ruin, God was making a **greater** and more **wonderful sacrifice** than ever man could make." Signs of the Times, May 3, 1899

## Christ Exalted the Father, and Submitted to His Will

The **Son of God** had **wrought the Father's will** in the creation of all the hosts of heaven; and to Him, as well as to God, their **homage** and **allegiance** were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. **But in all this He would not seek power or exaltation for Himself contrary to God's plan**, but would **exalt the Father's glory** and **execute His purposes** of beneficence and love. PP 36

Christ's time to show His divine power had not yet come. He was fully aware of the **glory** He had **with the Father** before the world was. But then **He willingly submitted to the Divine wil**l, and **He was unchanged now**. Becho, July 23, 1900

He transferred His home to the world occupied by fallen human beings, but **His character and His relationship to God were unchanged**... 25LtMs, Lt 128, 1910

Those who would behold this glory would be drawn to love Jesus and to love the Father whom he **represented**. **Christ exalted the character of God**, attributing to him the **praise**, and giving to him the **credit**, of the whole purpose of his own mission on earth,—to set men right through the **revelation** of **God**. In Christ was arrayed before men the **paternal grace** and the matchless **perfections** of the **Father**. In his prayer just before his crucifixion, he declared, "I have manifested thy name." "I have glorified thee on the earth; I have finished the work which thou gavest me to do." When the object of his mission was attained,—the **revelation of God** to the world,—the Son of God announced that his work was accomplished, and that the **character** of the **Father** was **made manifest** to men. ST January 20, 1890, par. 9

Christ came to **represent the Father**. The Father hides Himself in thick darkness, but He sends us His **representative**, Christ Jesus, who "being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross"—the cruelest, the most painful and degrading death. "Wherefore God also hath highly exalted him, and given him a name which is above every name." [Philippians 2:8, 9.] Philippians 2:1-7. God is revealed in Christ. 14LtMs, Lt 10, 1899

**Christ was the image of the invisible God**. The **divine signature** was upon His **words** and **works**. He declared, I **can do nothing of mine own self, but what I see the Father do, that I do**. Christ **represented** the **power** and glory of the **Father**. **All that humanity could bear of the glory of God was revealed in Christ**. **Had He come** to them in **all His glory**, the human race would have been **consumed**. The **truth** could **only** come to man through the **humanity of Jesus Christ**. **In Him the Father was imaged**. He was **truth** and **light** and life. 14LtMs, Ms 77, 1899, par. 39

## Christ Came to Reveal and Represent the Father

**Christ came to represent the Father**. We behold in him **the image of the invisible God**. He clothed his divinity with humanity, and came to the world that the erroneous ideas Satan had been the means of creating in the minds of men, in regard to the character of God, might be removed. **We could not behold the glory of God unveiled in Christ and live;** but as he came in the garb of humanity, we may draw nigh to our Redeemer. We are called upon to **behold the Lord our Father in the person of his Son**. Christ came in the robe of the flesh, with his glory subdued in humanity, that lost man might communicate with him and live. Through Christ we may comprehend something of him who is **glorious in holiness**. Jesus is the mystic ladder by which we may mount to behold the **glory of the infinite God**. By faith we behold Christ standing between **humanity** and **divinity**, connecting **God** and **man**, and earth and heaven. ST January 20, 1890, par. 5

**Christ came into the world to represent the Father to man**; for Satan had presented him before the world in a false light. Because God is a God of **justice**, of **terrible majesty**, who **has power to destroy** as well as to preserve man, Satan caused men to regard him with fear, to look upon him as a tyrant**. Jesus had been with the Father from the everlasting ages, before the creation of man,** and he came to **reveal the Father**, declaring "God is love." Jesus represented God as a kind **Father**, who careth for the subjects of his kingdom. He declared that not a sparrow falls to the ground without the notice of the Father, and that the children of men are of more value in his sight than many sparrows, that the very hairs of their head are all numbered. ST June 27, 1892, par. 1

**Jesus could not express in words** to the **understanding** of **man** the **love** of the **Father**; he could only say, "God so loved the world, that he gave **his only-begotten Son**, that whosoever believeth in him should not perish, but have everlasting life." But **he did express the love of God in his actions**. ST November 28, 1892, par. 7

The **Lord** saw us in a sad condition, and sent to our world the **only messenger that He could trust** with his great treasure of pardon and grace. **Christ, the only begotten Son of God**, was the delegated **messenger**. He was **ordained** to do a work that even the angels of heaven could not accomplish. **He alone** could be trusted to do the work required for the redemption of a world all seared and marred with the curse. And in this gift the Father gave all heaven to the world. RH February 15, 1898, par. 8 What a change was this for the **Son of God**, him who was the adored of angels, the Light of heaven! He might have gone to the pleasant homes of the unfallen worlds, to the pure atmosphere where disloyalty and rebellion had never intruded; and there he would have been received with acclamations of praise and love. But it was a fallen world that needed the Redeemer. "I came not to call the righteous," said he, "but sinners to repentance." He came to **represent the Father** in bringing the message of hope and salvation to our world. He lived not for himself; he did not consult his own ease and pleasure; he did not yield to temptation; and he condescended to die in order that sinful men might be redeemed, and live eternally in the mansions he was to prepare for them. His mission was to teach souls who were dying in their sins. RH February 15, 1898, par. 9

**One alone** was sufficient and fully able to accomplish this mission. **Christ, who was one with the Father**, laid off His royal robe and His royal crown, clothed His divinity with humanity, and came into the world to bless the world **with a living personation of God**. He could approach the human family **only as He should hide His glory and employ the faculties of a human being**. Then humanity could touch humanity, while His veiled divinity, recognized in heaven, could lay hold on the Infinite One. **The Father and the Son saw that it was expedient that Christ, the Only Begotten of the Father, should make Himself visible and walk and talk with men, not as an angel but as a Teacher sent from God, possessing all the attributes of the Godhead under the garb of humanity, revealing the love, the sympathy, the compassion of God**. 6LtMs, Ms 51, 1890, par. 11 In a body which God—and not man—had prepared, He was fully able to unveil and disclose to man the perfection of Jehovah and reveal His **paternal** character as a God of infinite love. "No man," He declared, "knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son shall reveal him." Matthew 11:27. He stood upon the highest elevated platform. He held the salvation of the lost world in His hands. He declared, "All things are delivered unto

me of my Father." On a certain occasion He said, "I say unto you, That in this place is one greater than the temple." Matthew 12:6. 6LtMs, Ms 51, 1890, par. 12 Truth was the law of His lips, and mortal ears never listened to such words, so simple, and yet so high, so holy. Love revealed itself in all His works. He conferred honor on humanity in adopting our nature, that humanity might be benefited with a mind uplifted and sanctified **by His own life being infused into our life and our character**. He identifies His interest with finite man, making us **one with Him** because of the great love wherewith the Father loved us—a love so great that in order to accomplish this union **He gave His only begotten Son** to die for the sins of the world. Thus the transgressed law might be magnified before all the universe of heaven, before all the worlds which God had created, and the controversy over His law might be forever settled. Through the eternal ages [it would be known] that God, who gave His law, is unchangeable. **He will not alter or change** the word that has gone forth from His lips. 6LtMs, Ms 51, 1890, par. 13

The Father loved sinful men and from the depths of infinite mercy, He provided salvation for all. **He sent His only begotten, well-beloved Son** into the world as a **perfect revelation** of His **paternal** character. 13LtMs, Ms 197, 1898, par. 7

God did for us the very best thing that He could do when He sent from heaven a sinless Being to manifest to this world of sin what those who are saved must be in character—pure, holy, and undefiled, having Christ formed within. He sent His ideal in His Son, and bade men build characters in harmony with this ideal. And in all His ministry, all His self-denial and self-sacrifice, **Christ's object was to reveal God to the world**. It was not merely a theory of the excellence of divine mercy that was to be presented to the world. Christ came, and in the likeness of man wrought out before the world a perfect character, that the world may be without excuse. 9MR 125.1

Had **God the Father** come to our world and dwelt among us, veiling His glory, humbling Himself, that humanity might look upon Him, the history that we have of the life of Christ would not have been changed in unfolding its record of His own condescending grace. In **every act of Jesus**, in every lesson of His instruction, **we are to see and hear and recognize God**. In sight, in hearing, in effect, **it is the voice** and **movements** of the **Father**. 10LtMs, Lt 83, 1895, par. 25

**God saw that a clearer revelation than nature was needed to portray both His personality and His character.** He **sent** His Son into the world to manifest, **so far as could be endured by human sight**, the nature and the attributes of the invisible **God**. MH 419.4

**God is revealed to us in Christ**. Our Saviour is the **image** of the **invisible God**. O how near to heaven we may be. "He that hath seen Me hath seen the Father," Christ declared. [John 14:9.] 18LtMs, Lt 81, 1903, par. 5

**In Christ Jesus is a revelation of the glory of the Godhead**. All that the human agent can know of God to the saving of the soul, is the measure of the knowledge of the truth as it is in Jesus, to which he can attain; for **Christ is he who represents the Father**. The most wonderful truth to be grasped by men is the truth, "Immanuel, God with us." Christ is the wisdom of God. He is the great "I AM" to the world. As we contemplate the glory of the **divine character as revealed in Christ**, we are led to exclaim, "O the depth of the riches both of the wisdom and knowledge of God!" This wisdom is displayed in the love that reaches out for the recovery of lost and ruined man. {ST December 12, 1895, par. 5}

Christ's work was to **reveal the Father** as merciful, compassionate, full of goodness, and truth. The **character of Christ represented the character of God**. The **only begotten Son of God** sweeps back the hellish shadow in which Satan has enveloped the Father, and declares, "I and my Father are one [John 10:30]**; look on me and behold God**." 6LtMs, Ms 25, 1890, par. 15

**Christ**, in whom dwelt all the **fulness** of the **Godhead bodily**, **came** to our world to **reveal truth**, to **present God** to the world in **His true character**. Would you know God? **Look upon His only-begotten Son**. "He that hath seen Me," "Christ said to Philip, "hath seen the Father." ST July 7, 1898, par. 5

To human eyes, Christ was only a man, yet he was **a perfect man**. In his humanity he was the **impersonation** of the **divine character**. **God embodied his own attributes in his Son,—his power, his wisdom, his goodness, his purity, his truthfulness, his spirituality, and his benevolence**. In him, though human, all **perfection** of **character**, all **divine excellence**, **dwelt**. And to the request of his disciple, 'Show us the Father, and it sufficeth us,' he could reply, 'Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?' 'I and my Father are one.' {YI September 16, 1897, par. 7}

The **true Architect from heaven**, who **created** men, "so loved the world that he gave his **only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] **One sent from heaven** came to **restore** the **ruined temple** to its sacred and beautiful proportions. In His **person** and **mission** He was to **reveal** the **holiness** of God; and priests and rulers should have set before Him an open door. 12LtMs, Ms 50, 1897, par. 10

This world has been visited by the **Majesty of heaven, the Son of God**. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. **Christ came** to this world as the **expression of the very heart and mind and nature and character of God**. He was the **brightness** of the **Father's glory**, the **express image** of His **person**. But **He laid aside His royal robe and kingly crown**, and stepped down from **His high command**, to take the place of a servant. SpTB01 23.1

In order to **reveal God** as **He is,** full of mercy and truth, **He gave Jesus** to our world to **represent** the **love** of the **Father**, that **in the person of Christ** there might be a **sure representative** for their faith to grasp, the **only begotten Son of the infinite God**, the **manifested brightness** of His **glory**, the **express image** of His **person**. **That God**, the **great Ruler of the universe**, had a deep interest in every home, to help, to bless, to cheer, to strengthen. Then let us believe and love and trust **Him** 11LtMs, Lt 52, 1896, par. 3

Christ came to **reveal God** to the world as **a God of love**, full of **mercy**, **tenderness**, and **compassion**. The thick darkness with which Satan had endeavored to enshroud the **throne of Deity** was swept away by the world's **Redeemer**, and the **Father** was again **manifest** to men as the **light of life**. 5T 738.4

The message of mercy that was **brought from the Father** was meant for the ears of the whole world. **Christ came to unveil the character of God.** He did not select a part of the human race and place a limited value on them. His grace is for all, and the estimate He places on the human soul is infinite. **His power also is unlimited by right of His position with the Father.** Had it not been for the great sacrifice He made in giving His life for mankind, the human race would have perished in their sin. But after the fall of Satan and man, Christ stepped in to give us another trial**. He alone** could give man another opportunity to recover himself; for **only He who was equal with God could carry out the great scheme of redemption**. When Christ has given such an **example** of **comprehensive love**, should an exclusive spirit be cherished by those who profess His name? Christ says, 'I am the light of the world.' John 8:12. He is the great fountain of life and salvation. {22LtMs, Lt 44, 1907, par. 6}

He spoke of **God**, not as an avenging judge, but as a **tender father**, **and He revealed the image of God as mirrored in Himself.** DA 204.4

## Christ's Sacrifice Draws Heavenly Angels to the Father and the Son

The inhabitants of all worlds will be convinced of the justice of the law in the overthrow of rebellion and the eradication of sin. When man, beguiled by Satan's power, disobeyed the divine law, **God could not, even to save the lost race, change that law**. God is love, and to change the law would be to deny Himself, to overthrow those principles with which are bound up the good of the universe. The working out of the plan of salvation reveals not only to men but to angels, the character of God, and through the ages of eternity the malignant character of sin will be understood by the **cost to the Father and the Son** of the redemption of a rebel race. **In Christ, the Lamb slain from**

**the foundation of the world**, all worlds will behold the marks of the curse, and angels as well as men will ascribe honour and glory to the **Redeemer through whom they are all made secure from apostasy**. The efficiency of the cross guards the redeemed race from the **danger of a second fall**. The life and death of Christ effectually unveils the deceptions of Satan, and refutes his claims. The sacrifice of Christ for a fallen world draws not only men, but angels unto Him bonds **of indissoluble union**. Through the plan of salvation the justice and mercy of God are fully vindicated, and to all eternity rebellion will never again arise, affliction never again touch the universe of God Messenger June 7, 1893, par. 6

The Lord allowed Satan to go on and demonstrate his principles. God did establish Himself, and He carried the worlds unfallen and the heavenly universe with Him, but at a terrible cost. **His only begotten Son** was given up as Satan's victim. 11LtMs, Ms 57, 1896, par. 13 By causing the **death of the Sovereign of heaven**, **Satan defeated his own purposes**. The death of the **Son of God** made the death of Satan unavoidable. Satan was allowed to go on until his **administration was laid open before the worlds unfallen and before the heavenly universe**. By **shedding** the **blood** of **Christ, he uprooted himself, and was seen by all to be a liar, a thief, and a murderer**. 11LtMs, Ms 57, 1896, par. 14

The battle going on in this world was witnessed by the heavenly universe, and by the worlds unfallen. They saw the purposes of hate cherished by the wily foe against **the only-begotten Son of God**. Satan's enmity against truth and righteousness was seen. By his treatment of Christ, Satan demonstrated the falsity of his own attributes, and of his deceiving, crooked pretensions as the friend of God. He showed himself to be the enemy of God and of man. The sacrificial offering upon the cross of Calvary sounded the death knell of Satan and of all who choose him as their leader. **He fell forever from the sympathy of the heavenly angels**. ST June 17, 1897, par. 11

When **God expressed** His **abhorrence** of **Satan**, and **His indignation against him**, the **whole universe responded**. They had been **convinced**. The last **vestige** of **affection** for the **unfallen angels** had been **uprooted**; the last tie had been **severed**. The Lord had demonstrated the wisdom and justice of **removing Satan** from **heaven**. A lying tongue was not to be permitted to live through eternal ages to influence unfallen beings. 17LtMs, Ms 1, 1902, par. 19

But **Satan's hypocrisy** has been **unmasked** by **Christ's life, trial, and death**. **Christ took** upon **Himself** the **nature** of **man** and by His perfect life demonstrated the falsity of the claims of him who constantly accuses those that are trying to obey God's law. And the blood of Christ shed on the cross is the **everlasting**, **incontrovertible testimony** that **God's law is as immutable as is His own character**. The crucifixion of Christ was a murder instigated by Satan and carried out by men who had separated themselves from God. In the day of judgment, when the death of Christ upon the cross is seen in all its reality, every voice will be hushed. **Every one will see that Satan is a rebel**. 17LtMs, Ms 1, 1902, par. 23

Through **Christ's redeeming work** the government of God stands **justified**. The **Omnipotent One** is made known as the **God of love**. Satan's charges are refuted, and his character unveiled. Rebellion can **never again arise**. Sin can **never again** enter the universe. Through eternal ages all are **secure** from **apostasy**. By love's self-sacrifice, the **inhabitants of earth and heaven** are **bound to their Creator in bonds** of **indissoluble union**. DA 26.2

While we rejoice that there are worlds which have never fallen, these worlds render praise and honor and glory to Jesus Christ for the plan of redemption to save the fallen sons of Adam, as well as to confirm themselves in their position and character of purity. The arm that raised the human family from the ruin which Satan has brought upon the race through his temptations, is the arm which has preserved the inhabitants of other worlds from sin. Every world throughout immensity engages the care and **support of the Father and the Son**; and this care is constantly exercised for fallen humanity. Christ is mediating in behalf of man, and **the order of unseen worlds also is preserved by His mediatorial work.** Are not these themes of sufficient magnitude and importance to engage our thoughts, and call forth our gratitude and adoration to God? {MYP 254.1}

## Christ Revealed the Father as Supreme

"Christ volunteered to come to our world and give to men the true light. **God gave His only begotten Son** to the world **to reveal the Father as supreme** in heaven and in earth." 25LtMs, Lt 132, 1910

As Jehovah, the **supreme Ruler**, **God could not personally communicate with sinful men**, but He so loved the world that He sent Jesus to our world as a **revelation of Himself**. "I and My Father are one," Christ declared. [John 10:30.] "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him." [Matthew 11:27.] 18LtMs, Ms 124, 1903, par. 2 And Christ is also the revealer of the hearts of men. He is the exposer of sin. By Him the characters of all are to be tested. To Him all judgment has been committed, "because He is the Son of man." [John 5:27.] 18LtMs, Ms 124, 1903, par. 3 Taking humanity upon Him, Christ came to be one with humanity and at the same time to reveal our heavenly Father to sinful human beings. 18LtMs, Ms 124, 1903, par. 4

Although **God** is our **supreme Ruler**, He has given man the privilege of being a co-laborer with Christ; as soon as the truth of God finds an entrance into our hearts, it is our duty to give the precious truth to others. {Ms 79, 1886, par. 2}

The great object for which Christ came to our world was to demonstrate the falsity of Satan's claim to the sovereignty of the world and to reassert the **original and supreme ownership of God and His supreme authority**. 16LtMs, Ms 44, 1901, par. 5

**God, as the supreme ruler of the universe has ever required prompt and unquestioning obedience**. Even Christ, in the days of his flesh, was obedient to the law of the Father. ST July 22, 1886, par. 2

The work of Christ was not a divided heart service. Christ came not to do His own will **but the will of Him that sent Him**. Jesus says, Step in the footprints of my **Sonship** in all obedience. I obey as in partnership with the great firm. You are to obey as in **co-partnership with the Son of God**. Often you will not see the path clearly; then ask of God, and He will give you wisdom and courage and faith to move forward, leaving all issues with Him. We want to comprehend so far as possible the truly human nature of our Lord. The divine and human were linked in Christ, and both were complete. 12LtMs, Lt 69, 1897, par. 28

Christ made every effort so to sweep away the misrepresentations of Satan, that the confidence of man in the love of God might be restored. He taught man to address the **Supreme Ruler of the universe** by the new name—"Our Father." This name signifies his true relation to us, and when spoken in sincerity by human lips, it is music in the ears of God. **Christ leads us to the throne of God** by a new and living way, to present him to us in his paternal love. The Review and Herald, September 11, 1894. SpTEd 195.3

God would have the rulers of the nations know that **He is the supreme Ruler**. Those who preside over the affairs of nations should realize that there is a King of kings. The man who does not know God as his Father and Jesus Christ as the only begotten Son of the infinite God cannot rule wisely. 18LtMs, Lt 187, 1903, par. 13

God calls for *live men*, men who are **filled with the vivifying influence of His Spirit**, men who **see God as the Supreme Ruler** and receive from Him abundant proof of the fulfillment of His promises, men who are not lukewarm, but hot and fervent with His love. 9T 140.1

Christ was sent from heaven with the gift of eternal life for all who would receive it. The message He brought was true; but it cost the life of Him who gave it. "I am come," the Saviour said, "that they might have life, and that they might have it more abundantly." [John 10:10.] Never was there such depth of meaning in any words as in those of the Saviour as He stood before the world, the cross in view, and said, "I am come; He that sent Me is true." [See John 7:28.] 24LtMs, Ms 11, 1909, par. 19 **The power and authority of God are supreme**, and **He is true**. **He** gives to all who accept Christ power to live the truth under the most trying circumstances. Those who have broken **His** law are

sinners, but He says to them, **I gave My only begotten Son to die for sinners. He bore the penalty of the sins of the world. He is sufficient for your redemption.** 24LtMs, Ms 11, 1909, par. 20

For the Father himself loveth you, because ye have loved me, and **have believed that I came out from God**. John 16:27. HP 18.1 In viewing the holiness and glory of the **God** of the **universe**, **we are terrified**, for we know that His **justice will not permit Him to clear the guilty**. But we need not remain in terror; for Christ came to the world to **reveal the character of God**, to make plain to us **His paternal love** toward His adopted children. We are not to estimate the character of God by the stupendous works of nature alone, but by the simple, lovely life of Jesus, who **presented Jehovah** as more **merciful**, more **compassionate**, more **tender**, than our earthly parents. HP 18.2
Jesus presented the Father as one to whom we could give our confidence and present our wants. When we are in terror of God, and overwhelmed with the thought of His glory and majesty, the **Father** points us to **Christ** as His **representative**. What you see revealed in Jesus, of tenderness, compassion, and love, **is the reflection of the attributes of the Father.** The cross of Calvary **reveals** to man the **love** of **God**. Christ **represents** the **Sovereign** of the **universe** as a **God of love**. By the mouth of the prophet He said, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee" (Jeremiah 31:3). HP 18.3 We have access to God through the merits of the name of Christ, and God invites us to bring to Him our trials and temptations; for He understands them all. He would not have us pour out our woes to human ears. Through the blood of Christ we may come to the throne of grace and find grace to help in time of need. We may come with assurance, saying, "My acceptance is in the Beloved." "For through him we both have access by **one Spirit** unto the Father." "In whom we have boldness and access with confidence by the faith of him" (Ephesians 2:18; Ephesians 3:12). HP 18.4

The Lord chose Israel as his peculiar people, and designed that they should be the depositaries of his law. They were to be a distinct and holy nation, separate from the heathen nations around them. They were to **preserve the knowledge of the true God**, and through them, light from Heaven was to shed its healing beams to all the world. They were to be a living illustration of the superiority of that religion which **acknowledges God as the supreme ruler of the universe**. ST December 18, 1884, par. 1

How long will it be before we yield our wills to the will of God? It took a fearfully severe experience to lead Nebuchadnezzar to acknowledge **Jehovah as the supreme Ruler**. God is waiting for us to give ourselves to him. Then He will mold and fashion the perverse human mind into His own likeness, taking the things of Christ and showing them to us. 17LtMs, Lt 155, 1902, par. 34

Let **God** be recognized as the **supreme Ruler of His Heritage**. Let every man place himself under His control. Let Him be recognized in all our assemblies, in every business meeting, every council, every committee. He sees all that is done, and hears all that is said. "Thou God seest me." [Genesis 16:13.] 10LtMs, Ms 51, 1895, par. 8

**God** would have the rulers of the nations know that **He is the supreme Ruler**. Those who preside over the affairs of nations should realize that there is a **King of kings**. The man who does not know **God as his Father** and **Jesus Christ as the only begotten Son of the infinite God** cannot rule wisely. He who has been placed where he has authority over others should seek the Lord for wisdom, that he may govern wisely the subjects of God's kingdom. An earthly ruler cannot exercise authority wisely or set an example that is safe to follow, unless he obtains wisdom from the **God who is too wise to err and too good to do injustice** to His human subjects. 18LtMs, Lt 187, 1903, par. 13

## Christ Receives Supreme Honor as God

Said Christ, "All things that the Father hath are mine." [John 16:15.] "I and My Father are one. I appoint unto you a kingdom." [John 10:30; Luke 22:29.] The Lord Jesus lays His hand upon the **eternal throne of God** with all the **ease** and **assurance** of one who **rules** and **reigns**, putting on His head the crown of Deity. He sits at the right hand of God and **receives supreme honor as God**, the glory He had before the world was. He distributes His gifts to all who by faith shall claim them. 10LtMs, Lt 83, 1895, par. 19

**God glorified Christ** and presented Him to the world as the **object of supreme adoration**, one who was to be **admired** [by] all them that believe. Truth always unifies, and those who believe in Christ see distinctly that there never was and never can be any righteousness in the world but the righteousness of Christ. When the door of the heart is open to the truth, Christ enters, and receiving Him, we receive the Father. 6LtMs, Ms 31, 1889, par. 87

We may rejoice in every condition of life, and triumph under all circumstances, because the **Son of God** came down from heaven and submitted to bear our infirmities, and to endure sacrifice and death in order to give to us immortal life. He will ever bear the marks of His earthly humiliation in man's behalf. While the redeemed host and the pure angelic throng shall **do Him honor and worship Him**, He will **carry the marks** of one that has been slain. The more fully we appreciate the **infinite sacrifice** made in our behalf by a sin-atoning Saviour, the more closely do we come into harmony with heaven." Con 92.4

If we would stand during the time of test, we must now, in the time of peace, be gaining a living experience in the things of God. We must now learn to understand what are the deep movings of the Spirit of God**. Christ must be our all and in all, the Alpha and Omega, the first and the last, the beginning and the end.** RH May 3, 1892, par. 2

The **crowning glory** of **Christ's attributes** is **His holiness**. The angels bow before Him in **adoration**, exclaiming, **"Holy, holy, holy, Lord God Almighty**." Revelation 4:8. He is declared to be **glorious in His holiness**. Study the **character of God**. By **beholding Christ**, by seeking Him in faith and prayer, you may become **like Him**. CT 402.2

...Angels are God's ministers, radiant with the light ever flowing from His presence and speeding on rapid wing to execute His will. But the Son, **the anointed of God, the "express image of His person," "the brightness of His glory," "upholding all things by the word of His power," holds supremacy over them all**...{PP 34.2}

## The Meekness, Lowliness and Humility of Christ

It is Satan's work to flatter. He deals in flattery as well as in accusing and condemnation. Thus he seeks to work the ruin of the soul. **Those who give praise to men are used by Satan** as his agents. Let the workers for Christ direct every word of praise away from themselves. Let self be put out of sight. **Christ alone is to be exalted**. "Unto Him that loved us, and washed us from our sins in His own blood," let every eye be directed, and praise from every heart ascend. (Revelation 1:5.) COL 161.2

The symbol **chosen** for the **representation** of the **Deity** was not a cedar of Lebanon, but a **lowly bu**sh, that seemingly had no attractions. This **enshrined** the **Infinite**. The **all-merciful God shrouded his glory** in a most humble type, that Moses might look upon it, and live. **God** declared: "**Thou canst not see my face: for there shall no man see me, and live**." All the **manifestations** of **God's glory** have been **shrouded**, that **man** might **behold** it, and not be **consumed**. **Veiled in a pillar of cloud by day**, and a **pillar of fire by night**, **God** could honor finite man by **communicating to him his will, and imparting to him his grace**. **God's glory** must be **subdued**, and his **majesty veiled**, that the **weak vision** of **finite** man may **look upon it**.

This symbol, **obscuring** the **manifestation** of **God's glory**, **foreshadowed Christ's appearance** in our **world**, his **divinity clothed** with **humanity**. Surely in the eyes of the world Christ possessed no beauty that they should desire him, yet he was the **incarnate God**. This is **the mystery of godliness**. Human science, even though it be of the highest order, can not explain it. Men may think that they possess superior qualities, represented by the noble oak, or the stately cedar. Mark the **humble birth** of **Christ**, his **condescending grace**, his **infinite humility**, the depths to which he descended. He is the **eternal Word**. Yet he was **made flesh,** and dwelt among us.

The **true spiritual life** is a **reflection** of the **life of Christ**. The **meekness** and **lowliness** of our Saviour are apparent in the daily lives of his true disciples. The **gentleness** of Christ is revealed. Such a life is constantly speaking of his

**love**, and telling of the **power** of his **grace**. In beholding Christ, there is a continual change wrought in the human agent; his conversation is made fragrant with divine grace. RH February 18, 1896, par. 4

Before Christ came in the likeness of men, **he existed in the express image of his Father**. He thought it not robbery to be **equal** with God. Nevertheless he voluntarily emptied himself, and took the form of a servant. He was the **incarnate God**, the **light** of **heaven** and **earth**. In him are hid all the **treasures** of **wisdom** and **knowledge**. Yet he was born in a stable, in Bethlehem of Judea. He was the son of Mary, supposed to be the son of Joseph, and he grew up as any other child. His earthly life was one of **self-denial** and **self-sacrifice**. YI December 20, 1900, par. 4

Prophecy foretold that Christ was to appear as a root out of dry ground [Isaiah 53:1-2]. "He hath no form nor comeliness," wrote Isaiah, "and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." This **chapter** should be **studied**. It **presents Christ** as the **Lamb of God**. Those who are lifted up with pride, whose souls are filled with vanity, should look upon this picture of their Redeemer, and **humble** themselves in the **dust**. The entire chapter [Isaiah 53] should be committed to memory. Its influence will subdue and humble the soul defiled by sin and uplifted by self-exaltation" ---E.G. White, The Youth Instructor, December 20, 1900

Think of the elevation, the glory, the majesty that **Christ, the only begotten Son of God**, possessed! Yet he condescended to leave all this. In behalf of man he descended, step by step in the path of humiliation. He knew, as no human being can know, the elevation from which he descended to become a man among men. He was compassed about with poverty. Although rich, for our sake he became poor, that we, through his poverty, might enjoy eternal riches. YI May 27, 1897, par. 5

**Christ, equal with God**, “the **brightness** of the **Father's glory**, and the **express image** of His **person**,” **clothed** His **divinity** with **humanity**, and came to this earth to **suffer** and die for sinners. [Hebrews 1:3.] The **only begotten Son of God humbled** himself, and became obedient unto death, even the **death of the cross**. By bearing in His body the curse of sin, He placed **happiness** and **immortality** within the **reach** of all. 18LtMs, Ms 196, 1903, par. 3

But as you behold Christ, do you see His **meekness and lowliness**? Do you see that He makes no lofty parade of His honorable distinctions, His lofty title, or draw Himself away from association with fallen, sinful human beings because of His **heavenly extraction**? He was the **only begotten Son of the Infinite God**. No man that ever walked our earth has been in any way His equal, or has in any way approached His exalted holiness. 12LtMs, Lt 21, 1897, par. 36

All who serve the Lord Jesus are to be on an equality. With the angels they are to approach the **throne of God and gaze of the glory of Christ**. He, **the Son of the infinite God**, the **express image of the Father**, was in every way **capable of commanding the universe**; but **He humbled Himself to become a man**. He became a man of sorrows, and acquainted with grief. Let us walk worthy of our **great brotherhood**. {22LtMs, Lt 372, 1907, par. 11}

## The Work of the Only Begotten of the Father

There was a wondrous work for Him to perform when He came to our earth. Satan seemed to be having things his own way. He claimed the earth as his, and styled himself the prince of this world. Christ came to dispute his claim, and to rescue the human race from his oppressive power. He came to break every yoke, to let the oppressed go free, to heal the wounds that sin had made. **This was the work of the only begotten of the Father**. Humanity was possessed with the power of demons; and Christ came to break the chains of sin. He came to demonstrate before angels and men, that through divine power, united with human effort, man could keep all the commandments of God. He could be complete in Christ. The battlefield was right here. In this little world, the conflict went on between the Prince of life and the prince of the powers of darkness. Which should triumph? All the heavenly intelligences

were looking upon Christ, and taking cognisance of the battle. Christ was disputing the authority of Satan, and Satan was following Him at every step, bent upon overthrowing Him with temptations, determined to weary out and exhaust the love and forbearance of Christ toward the human family, that he himself might be able to ruin every one of them, and thus triumph over God. BEcho November 12, 1894, par. 4

## Christ's Divinity – His Godhead

The law of God's government was to be magnified by the death of **God's only begotten Son**. Christ bore the guilt of the sins of the world. Our sufficiency is found only in the incarnation and death of the **Son of God**. **He could suffer, because sustained by divinity**. He could endure, because he was without one taint of disloyalty or sin. Christ triumphed in man's behalf in thus bearing the justice of punishment. He secured eternal life to men, while he exalted the law, and made it honorable. YI August 4, 1898, par. 4

**Christ was invested with the right to give immortality**. The life which he had laid down in humanity, he again took up and gave to humanity. "I am come," he says, "that they might have life, and that they might have it more abundantly." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." YI August 4, 1898, par. 5

All who are **one with Christ** through faith in him gain an experience which is life unto eternal life. "As the living Father hath sent me, and **I live by the Father**: so he that eateth me, even he shall live by me." He "dwelleth in me, and I in him." "I will raise him up at the last day." "Because I live, ye shall live also." YI August 4, 1898, par. 6

Christ became one with humanity, that humanity might become **one in Spirit and life with him**. By virtue of this **union** in obedience to the word of God, **his life becomes their life**. He says to the penitent, "I am the resurrection, and the life." YI August 4, 1898, par. 7

Christ in His **Godhead** shone forth as He burst from the tomb, and rose triumphant over death and the grave." {Ellen White: ST May 30, 1895. TA 209.4}

## Christ Did Not Cease to Be God While on Earth

**Christ had not ceased to be God** when He became man. Though He had humbled Himself to humanity, the **Godhead** was still His own. - DA 663.5

This great purpose had been shadowed forth in types and symbols. The **burning bush**, in which **Christ appeared** to Moses, **revealed God**. The symbol chosen for the representation of the **Deity** was a lowly shrub, that seemingly had no attractions. This enshrined **the Infinite**. The all-merciful **God shrouded His glory** in a most humble type, that Moses could look upon it and live. So in the **pillar of cloud** by day and the **pillar of fire** by night, **God communicated with Israel**, revealing to men His **will**, and **imparting** to them His **grace**. **God's glory** was **subdued**, and His **majesty veiled**, that the **weak vision** of **finite** men **might behold** it. So **Christ** was to come in "the body of our humiliation" (Philippians 3:21, R. V.), "in the likeness of men." In the eyes of the world He possessed no beauty that they should desire Him; yet He was the **incarnate God**, the light of heaven and earth.- DA, p23

**The Incarnation is an infinite mystery**: "In contemplating the **incarnation** of Christ in humanity, we stand baffled before an **unfathomable mystery**, that the human mind can not comprehend." ST July 30, 1896, par. 3

The **incarnation** of Christ is the **mystery of all mysteries**. Lt 276, 1904, par. 25

He was in all things like unto us. Though **He was God**, He did not appear as God. He **veiled the manifestations of Deity**, which had commanded the homage and called forth the admiration of the universe. **He divested Himself of the form of God**, and in its stead took the form of man. He **laid aside His glory**, and for our sakes became poor, that we through His poverty might be rich. 17MR 339.1

He voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. **He was all the while as God, but he did not appear as God**. He veiled the demonstrations of Deity which had commanded the homage, and called forth the admiration, of the universe of God. **He was God while upon earth**, but he **divested himself of the form of God**, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes he became poor, that we through his poverty might be made rich. He laid aside his **glory and his majesty**. **He was God, but the glories of the form of God he for a while relinquished**. RH July 5, 1887, par. 4

He **voluntarily** assumed human nature. It was His **own act** and **by His own consent**. He **clothed** His **divinity** with **humanity**; **He was all the while as God**, but **He did not appear as God**. He veiled the **demonstrations** of **deity** which had **commanded** the **homage** and called forth the **admiration** of the **universe** of **God**. **He was God, while upon earth**, **but He divested Himself of the form of God** and in its stead took the **form** and **fashion** of a **man**. He walked the earth as a man. He for our sakes became poor, that we through His poverty might be made rich. He **laid** aside His **glory** and His **majesty**. **He was God, but the glories of the form of God for a while He abandoned.** Though He walked among men with poverty, scattering His blessings wherever He went, at His word legions of angels from heaven would surround their commander and do Him homage. But He walked the earth unrecognized, unconfessed by His creatures. 5LtMs, Lt 11, 1887, par. 16

The Shekinah had departed from the sanctuary, but in the Child of Bethlehem was **veiled** the **glory** before which **angels bow**. This unconscious babe was the promised seed, to whom the first altar at the gate of Eden pointed. This was Shiloh, the peace giver. It was **He** who declared **Himself** to Moses as the **I AM**. DA 52.3

The more we think about Christ's becoming a babe here on earth, the more wonderful it appears. How can it be that the helpless babe in Bethlehem's manger is **still the divine Son of God**? Though we cannot understand it, we can believe that **He who made the worlds**, for our sakes became a helpless babe. Though higher than any of the angels, though **as great as the Father on the throne of heaven He became one with us**. In Him God and man became one, and it is in this fact that we find the **hope** of our fallen race. Looking upon Christ in the flesh, we look upon **God in humanity**, and see in Him the **brightness of divine glory, the express image of God the Father**. —The Youth's Instructor, November 21, 1895.

But although **Christ's divine glory was for a time veiled and eclipsed** by His assuming humanity, yet **he did not cease to be God** when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. **the two expressions 'human' and 'divine' were, in Christ, closely and inseparably one**, and yet they had a **distinct individuality**. Though Christ humbled Himself to become man, **the Godhead was still His own**. {Signs of the Times, May 10, 1899 par.11}

He had not taken on Him even the nature of the angels, but humanity, **perfectly identical with our own nature**, **except without the taint of sin**. A human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He was compassed with the weakness of humanity. The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. He trod our earth as man. He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature. 6LtMs, Ms 57, 1890, par. 8

Christ united his divinity with humanity. He possessed the qualities of **infinite and finite**. In his person all excellence dwells. RH January 25, 1898, par. 2

Though He took **humanity upon Himself, yet He was divine**. All that is **attributed** to the **Father** Himself is **attributed** to **Christ** {10LtMs, Lt 97, 1895, par. 22}

## Christ Didn't Use Divine Power to Deliver Himself

It was a difficult task for the Prince of Life to carry out the plan which He had undertaken for the salvation of man, in **clothing His divinity with humanity**. He had received honor in the heavenly courts and was familiar with absolute power. **It was as difficult for Him to keep the level of humanity as for men to rise above the low level of their depraved natures and be partakers of the divine nature.** Christ was put to the closest test, requiring the strength of all His faculties to resist the inclination, when in danger, to **use His power to deliver Himself** from peril and triumph over the power of the prince of darkness. Satan showed his knowledge of the weak points of the human heart, and put forth his utmost power to take advantage of the weakness of the humanity, which Christ had assumed in order to overcome his temptations on man's account. {Con 85.1-2}

It was **not any part of the mission of Christ to exercise His divine power for His own benefit**, to relieve Himself from suffering. This He had volunteered to take upon Himself. He had condescended to **take man's nature**, and He was to suffer the inconveniences, and ills, and afflictions of the human family. He was **not to perform miracles** on His own account. He came to save others. The object of His mission was to bring blessings, and hope, and life, to the afflicted and oppressed. He was to bear the burdens and griefs of suffering humanity. 1SM 276.2-1SM 276.3

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

"**All the miracles of Christ performed** for the afflicted and suffering were, by the **power** of God, **through the ministration of angels**." RH Jan 21. 1873.par 16

And when He thus had spoken, He cried with a loud voice, Lazarus, come forth." His voice, clear and penetrating, pierces the ear of the dead. As He speaks, **divinity flashes through humanity**. In His face, which is **lighted** up by the **glory** of God, the people see the assurance of His **power**. Every eye is fastened on the entrance to the cave. Every ear is bent to catch the slightest sound. With intense and painful interest all wait for the **test of Christ's divinity**, the evidence that is to substantiate His claim to be the **Son of God**, or to extinguish the hope forever. DA 536.1-DA 536.2

For a moment the **divinity of Christ** flashed through His guise of humanity. The high priest quailed before the penetrating eyes of the Saviour. That look seemed to read his hidden thoughts, and burn into his heart. Never in afterlife did he forget that searching glance of the persecuted **Son of God**. DA 707.2

With searching glance, Christ takes in the scene before Him as He stands upon the steps of the temple court. With prophetic eye He looks into futurity, and sees not only years, but centuries and ages. He sees how priests and rulers will turn the needy from their right, and forbid that the gospel shall be preached to the poor. He sees how the love of God will be concealed from sinners, and men will make merchandise of His grace. As He beholds the scene, **indignation, authority, and power are expressed in His countenance**. DA 157.4

Instead of recognizing this salutation, Jesus bent His eyes upon the speaker, as if reading his very soul. In His **infinite wisdom He saw** before Him a seeker after truth. He knew the object of this visit, and with a desire to deepen the conviction already resting upon His listener's mind, He came directly to the point, saying solemnly, yet kindly, "Verily, verily, I say unto thee, Except a man be born from above, he cannot see the kingdom of God. DA 168.4

He brought into his **human nature** all the **life-giving energies** that human beings will need and must receive. {RH July 5, 1887, par. 5}

The work of **God's dear Son** in undertaking to link the **created with the Uncreated**, the **finite with the Infinite**, in his **own divine person**, is a subject that may well employ our thoughts for a lifetime. RH January 11, 1881, Art. A, par. 3

## Christ Imparts His Individuality, His Divine Nature, His Spirit, His Character, His Divine Self to Us

Here we have plainly revealed to us that if we preserve the meekness and lowliness of Christ, if we walk humbly by the side of the Burden-bearer, if we come in close contact with our Redeemer, in being thus yoked up with Him, **He will impart to us his own individuality.** {Ms70-1896.33}

He will **impart to us His divine nature**, and we may bring our godliness into our everyday life, and imitate the great Teacher in seeking to win souls. {RH May 10, 1887, par. 11}

His **own individual presence** was necessary, that in **seeing him we might see the Father**. He placed his throne, his spiritual kingdom, upon the earth. He revealed his special grace, and opened to our view the wonders of heavenly things. **He imparted His own divine spirit to humanity**, thus exalting humanity in the scale of moral worth with God. {YI July 29, 1897, par. 9}

There is no safe peace without the **presence of the Spirit of Christ**. There is no real peace except that which flows from the cross of Calvary. Christ is accepted as a theory in the mind before He becomes the Prince of Peace in the heart. But that He may become the Prince of Peace in the heart, **He has promised to impart to us HIS SPIRIT. He said, "I will not leave you comfortless.**" [John 14:18.]" {Ms40a-1890.58}

He will **impart to us His character**, so that we may follow His example of loyalty to God,..." {BEcho June 10, 1895, par. 6}

If we will seek to teach the truth in its simplicity, the Lord will let his blessing rest upon us. **He will impart His Spirit** to us, giving us comfort and strength and hope. {RH January 7, 1909, Art. A, par. 19}

The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. It is the knowledge that works transformation of character. This knowledge, received, will re-create the soul in the image of God**. It will impart to the whole being a spiritual power that is divine**. {MH 425.3}

The Lord Jesus loves His people, and when they put their trust in Him, depending wholly upon Him, He strengthens them. He will live through them, giving them the inspiration Of **His sanctifying Spirit, imparting to the soul a vital transfusion of Himself.** He acts through their faculties and causes them to choose His will and TO ACT OUT HIS CHARACTER. (Lt12-1894.16)

Some, at least, have no evidence that they have an **abiding Christ**, and that He has inspired them with wisdom in counsel through **the transfusion of His own self in the heart**. (Ms32-1897 (April 13, 1897) par. 11)

Looking upon Him in His humiliation, as He walked a man among men, they had not understood the mystery of His incarnation, the **dual character of His nature**. {DA 507.1}

He united **humanity** with **divinity**: **a divine spirit dwelt in a temple of flesh**. (The Youth's Instructor, December 20, 1900)

His finite nature was pure and spotless, divine nature that led Him to say to Philip, 'He that hath seen Me hath seen the Father' also, was not humanized; neither was humanity deified by the blending or union of the two natures; **each retained its essential character and properties.** {Manuscript Releases, vol. 16, p. 182 par.1}

**Christ could not have come to this earth with the glory that He had in the heavenly courts**. Sinful human beings **could not have borne the sight**. He **veiled** His **divinity** with the garb of **humanity**, but **He did not part with his divinity**. {Review and Herald, June 15, 1905}

**Christ had not exchanged His divinity for humanity**; but He had clothed His divinity in humanity." {Review and Herald, Oct. 29, 1895}

## God Took Human Nature in the Person of His Son

**God has adopted human nature in the person of His Son, and has carried the same into the highest heaven.** DA 25.3

**In the person of his only begotten Son**, the **God** of **heaven** has condescended to **stoop to our human nature**. RH November 8, 1898, par. 6

We are to behold the light of the knowledge of the glory of God in the face of Jesus Christ. **God has revealed Himself in Christ.** In the person of **His only begotten Son**, the **God of heaven has condescended to stoop to our human nature.** His voice has spoken from the highest heaven, "This is my beloved Son, in whom I am well pleased." [Matthew 3:17. 13LtMs, Ms 92, 1898, par. 4

Jesus Christ "counted it not a thing to be grasped to be **equal** with God." **Because divinity alone could be efficacious in the restoration of man from the poisonous bruise of the serpent**, **God Himself, in His only begotten Son, assumed human nature**, and in the weakness of human nature sustained the character of God, vindicated His holy law in every particular, and accepted the sentence of wrath and death for the sons of men. What a thought is this! He **who was one with the Father** before the world was made had such compassion for a world lost and ruined by transgression that He gave His life a ransom for it. He who was the **brightness o**f the **Father's glory**, the **express image** of His **person**, bore our sins in His own body on the tree, suffering the penalty of man's transgression until justice was satisfied and required no more. How great is the redemption that has been worked out for us! **So great that the Son of God** died the cruel death of the cross to bring to us life and immortality through faith in Him. OFC 134.2

**God** displayed His power and wisdom in the work of creation. He revealed His majesty in the giving of His law. And, finally, in the **person of His Son**, **He** came to the world to show His love and sympathy. This was the **hiding of His power**, the unveiling of His grace. The **only-begotten Son of God** was nailed to the cross of Calvary, that He might bequeath to the fallen race a **legacy** of **pardon**. PH151 70.2

The power of an angel could not make an atonement for our sins. The angelic nature united to the human could not be as costly, as elevated, as the law of God. It was **the Son of God alone** who could present an acceptable sacrifice. **God himself became man**, and **bore all the wrath** that sin had provoked. This problem, How could God be just and yet the justifier of sinners? baffled all finite intelligence. A **divine person alone** could **mediate** between **God and man.** Human redemption is a theme which may well tax the faculties of the mind to the utmost. YI August 31, 1887, par. 8

Since Jesus came to dwell with us, we know that **God is acquainted** with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our **Creator** is the **friend** of **sinners**. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the **Saviour's** life on earth, we see "**God with us**." DA 24.1

## The Only Begotten Son Clothed His Divinity with Humanity

We must practice the example of **Christ, bearing in mind His Sonship and His humanity**. It was not God that was tempted in the wilderness, nor a god that was to endure the contradiction of sinners against himself. It was the M**ajesty of heaven who became a man—humbled Himself to our human nature.** 7LtMs, Ms 1, 1892, par. 26

The world's Redeemer passed over the ground where Adam fell because of his disobeying the expressed law of Jehovah; and **the only begotten Son of God came to our world as a man**, to reveal to the world that men could keep the law of God. 7LtMs, Ms 1, 1892, par. 1

The **only begotten Son of God clothed his divinity with humanity**, and came to our world as a teacher, an instructor, to reveal truth in contrast with error. SpTEd 3.1

Christ left the royal courts; He **clothed His divinity with humanity**. He came to our world to show us what humanity must be if we ever enter the courts above. 24LtMs, Ms 139, 1909, par. 20

The work of redemption is called a mystery, and it is indeed the mystery by which everlasting righteousness is brought to all who believe. In consequence of sin, the race was at enmity with God. **At an infinite cost, and by a process mysterious to angels as well as to men, Christ assumed humanity**. Hiding his divinity, laying aside his glory, he was born a babe in Bethlehem. YI July 20, 1899, par. 3

In consenting to become man, Christ manifested a humility that is the marvel of the heavenly intelligences. The act of consenting to be a man would be no humiliation **were it not for the fact of Christ's exalted pre-existence**. We must open our understanding to realize that Christ laid aside His royal robe, His kingly crown, His high command, and **clothed His divinity with humanity**, that He might meet man where he was, and bring to the human family moral power to become the sons and daughters of God. To redeem man, Christ became obedient unto death, even the death of the cross. **The humanity of the Son of God is everything to us**. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; He gave proof of His humility in becoming a man. Yet He was **God in the flesh**. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus 3:5). We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth...The Word is to be respected and obeyed. That Book which contains the record of Christ's life, His work, His doctrines, His sufferings, and final triumphs, is to be the source of our strength. We are granted the privileges of school life in this world that we may obtain a fitness for the higher life—the highest grade in the highest school, where, **under God**, our studies will continue through the ceaseless ages of eternity. 1SM 245.2

In stooping to take the **habiliments** of a man, **Christ did not cease to be God**. The **human** did not become **divine**, nor the **divine human**. - Ms 111, 1897, par. 48

He **veiled His divinity with the garb of humanity**, but He did not part with His divinity.- RH, June 15, 1905

Christ had not exchanged His divinity for humanity; **but He had clothed His divinity in humanity**.- RH October 29, 1895

The development of Christ's life and experience on earth reveals that to obtain the higher education does not mean to gain popularity, to secure worldly advantages, to have all the temporal wants abundantly supplied, and to be honored by the titled and wealthy of earth. The **Prince of life left the royal courts, laid off His kingly crown and royal robes, and clothed His divinity with humanity**. He **suffered** the **inconveniences** of **poverty**, that He might discern the needs of the poor; yet **by His divine power He supplied** with a few loaves and fishes the needs of a multitude that was faint with hunger. It was for the work of ministering to the suffering and needy that He came to the world. He wore not the gorgeous robes of the High Priest; he had not the "riches of the Gentiles" [Isaiah 61:6]; but **He had his Father's power granted Him** to work miracles for the help and uplifting of mankind. 24LtMs, Ms 1, 1909, par. 6

We need not place the obedience of Christ by itself as something for which He was particularly adapted by His particular divine nature, for He stood before God as man's representative and tempted as man's substitute and surety. **If Christ had a special power which it is not the privilege of man to have, Satan would have made capital of this matter**. The work of Christ was to take from the claims of Satan his control of man, and he could do this only in the way that He came—**a man, tempted as a man, rendering the obedience of a man.** 7LtMs, Ms 1, 1892, par. 19

By his obedience to all the commandments of God, Christ wrought out a redemption for man. **This was not done by going out of himself to another**, but by **taking humanity into himself**. Thus Christ gave to **humanity** an **existence out** of **himself**. To bring **humanity into Christ**, to bring the **fallen race into oneness with divinity**, is the work of redemption. Christ took **human nature** that men might be **one with him** as he is **one with the Father**, that God may **love man as he loves his only begotten Son**, that men may be partakers of the **divine nature**, and be complete in him. RH April 5,1906, par. 15

With his **divinity clothed** with **humanity**, he stood to be judged by the beings he had made. **His garment of human flesh** was to be **torn** from him. RH June 12, 1900, par. 12

## The Only Begotten Son Took Our Sinful Nature

**Jesus, the only begotten Son of God**, took upon Himself **our nature** and came in the form of a servant. He was a man of sorrows, and acquainted with grief; His hands and feet were lacerated with nails; His side was pierced, and He died amid insult and mockery, amid torture of soul and body. **The Son of the infinite God** submitted to all this in order to save fallen man. He was the **Majesty of heaven**, He was the **brightness of His Father's glory**, and yet He withheld not His own life but gave Himself a sacrifice to bring many sons and daughters to God. 6LtMs, Lt 27, 1890, par. 4 Oh, the mystery of godliness—**God manifest in the flesh**! This mystery increases as we try to comprehend it. 6LtMs, Lt 27, 1890, par. 5

Clad in the vestments of humanity, the Son of God came down to the level of those he wished to save. In him was no guile or sinfulness; he was ever pure and undefiled; yet he **took upon him our sinful nature**. Clothing his **divinity** with **humanity**, that he might associate with fallen humanity, he sought to redeem for man that which by disobedience Adam had lost, for himself and for the world. RH August 22, 1907, par. 1

Daily the Saviour's compassion must be revealed. The example He has left must be followed. **He took upon His sinless nature our sinful nature**, that He might know how to succor those that are tempted 17LtMs, Lt 67, 1902, par. 23

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

How can we but feel humble when we consider how Jesus Christ, the Majesty of heaven, took it upon Himself, even at the cost of His own life, to rescue a fallen race? In doing this He took upon **Himself the nature of weak, sinful humanity** and came to this world to battle with the powers of darkness. In His work of overcoming sin, He opened the way, so that every one that will receive Him as his Saviour may also be an overcomer. 23LtMs, Ms 47, 1908, par. 2

Christ’s life represents a perfect manhood. Just that which you may be, He was in human nature. He **took our infirmities**. He was not only made flesh, but He was **made in the likeness of sinful flesh**. His divine attributes were withheld from relieving His soul anguish or His bodily pains. 11LtMs, Lt 106, 1896, par. 18

Our Lord and Saviour loved every creature. He laid aside His dominion, riches, and glory and sought after us, sinful, erring, unhappy, that He might make us like Himself. He humbled Himself **and took upon Himself your nature** that He might be able to teach you to be pure, correct in character, and free from all impurity of sin, that you might follow Him to heaven. 5LtMs, Ms 32, 1887, par. 13

Clad in the vestments of humanity, the Son of God came down to the level of those He wished to save. In Him was no guile or sinfulness; He was ever pure and undefiled; yet He **took upon Him our sinful nature**. Clothing His divinity with humanity, that He might associate with fallen humanity, He sought to regain for man that which by disobedience Adam had lost, for himself and for the world. ST July 30, 1902, par. 1

He **took upon His sinless nature our sinful nature**, that He might know how to succor those that are tempted. 17LtMs, Lt 67, 1902, par. 23

He voluntarily **assumed human nature**. It was his own act, and by his own consent. He clothed his divinity with humanity. RH July 5, 1887, par. 4

Yet this **glorious Being** loved the poor sinner and **took upon Himself** the form of a servant, that He might suffer and die in man's behalf. **Jesus might have remained at His Father's right hand**, wearing His kingly crown and royal robes. But He chose to exchange all the riches, honor, and glory of heaven for the poverty of humanity, and His station of high command for the horrors of Gethsemane and the humiliation and agony of Calvary. He became a man of sorrows and acquainted with grief, that by His baptism of suffering and blood He might purify and redeem a guilty world. “Lo, I come,” was the joyful assent, “to do Thy will, O My God.” 4T 121.1

**From all eternity Christ** was **united with the Father**, and when He **took upon Himself human nature**, He was still **one with God**. He is the link that unites God with humanity. ST August 2, 1905, par. 101SM 228.4

Christ thought it not robbery to be equal with God, and yet He pleased not Himself. He took upon **Himself human nature** for no other purpose than to place man on vantage ground before the world and the whole heavenly universe. **He carries sanctified humanity to heaven**, there always to **retain humanity** as it would have been if man had never violated God’s law. The overcomers, who upon the earth were partakers of the **divine nature**, He makes kings and priests unto God. 18LtMs, Ms 156, 1903, par. 11

**But Jesus Christ was the only begotten Son of God**. He took upon **Himself human nature**, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden. 10LtMs, Lt 8, 1895, par. 14

Think of Christ's humiliation. He took upon himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united **humanity** with **divinity**: a **divine spirit** dwelt in a **temple** of **flesh**. He **united himself with the temple**. “The Word was made flesh, and dwelt among us,” because by so doing he could associate with the sinful, sorrowing sons and daughters of Adam. YI December 20, 1900, par. 7

Though He had no taint of sin upon His character, yet He **condescended** to **connect** our **fallen human nature** with **His divinity**. By thus taking **humanity**, He honored **humanity**. Having taken **our fallen nature**, He showed what it might become, by accepting the ample provision He has made for it, and by becoming **partaker** of the **divine nature**.—Letter 81, 1896. 3SM 134.2

## Divine and Human - TWO Natures Were Blended and Inseparable

"His divine nature.” A question was asked if Christ brought His **divine nature**. Of course He did. He was **humanity** and **divinity** combined.... {Ms138-1906.6}

He **united humanity** with **divinity**: a **divine** spirit dwelt in a **temple** of flesh. He united **himself** with the **temple**. {YI December 20, 1900, par. 7}

The limited capacity of man cannot define this wonderful mystery, the **blending of the two natures**, the **divine** and **human**. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way He can to some degree enter into the mystery... {Lt5-1889.6}

The **two expressions human and divine** were, in Christ, **closely and inseparably one**, and yet they had a **distinct individuality.** Though Christ humbled Himself to become man, the **Godhead** was still His own. **His Deity could not be lost while He stood faithful and true to His loyalty**. Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. He was ready to take once more **His divine glory** when His work on earth was done. ST May 10, 1899, par. 11

Christ’s humanity **could not be separated** from His divinity.” {ST April 14, 1898, par. 6}

Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the **two natures were mysteriously blended in one person**-the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, **it was his human nature that died, deity did not sink and die; that would have been impossible**. Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. The Saviour has purchased the fallen race with His own blood.”—19LtMs, Lt 280, 1904, par. 9 This is a **great mystery**, a mystery that will not be fully, completely understood in its greatness until the translation of the redeemed shall take place. 19LtMs, Lt 280, 1904, par. 10

The incarnation of Christ has ever been, and will ever remain, a mystery. That which is revealed is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves, for it cannot be. The exact time when **humanity blended with divinity**, it is not necessary for us to know. We are to keep our feet on the Rock, Christ Jesus, as God revealed in humanity. 10LtMs, Lt 8, 1895, par. 17
I perceive that there is danger in approaching subjects which dwell on the humanity of the Son of the infinite God. He did humble Himself when He saw He was in fashion as a man, that He might understand the force of all temptations wherewith man is beset. 10LtMs, Lt 8, 1895, par. 18

When He came to our world the first time, **divinity and humanity were blended**. This is our only hope. The Son of

man is fully qualified to be the originator of a **humanity that will blend with divinity** by partaking of the divine nature. He offers to make us golden threads in the web of humanity. He would have us act our part by co-operating with Him in healing the springs of life that have been perverted, and setting them flowing in sanctified channels. 13LtMs, Ms 88, 1898, par. 27

In Christ **divinity and humanity were united**, and the only way in which man may be an overcomer is through becoming a partaker of the divine nature having escaped the corruption that is in the world through lust. **Divinity and humanity are blended** in him who has the **spirit of Christ**. YI June 30, 1892, par. 3

Christ could have done nothing during His earthly ministry in saving fallen man if the **divine** had not been **blended** with the **human**. The limited capacity of man cannot define this wonderful **mystery**, the **blending of the two natures**, the **divine** and **human**. **It can never be explained**. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way he can to some degree enter into the mystery. This most wonderful exhibition of God's love was made on the cross of Calvary. Divinity took the nature of humanity, and for what purpose? that through the righteousness of Christ **humanity might partake of the divine nature**. This **union** of **divinity and humanity**, which was possible with Christ, was incomprehensive to human minds. The wonderful things to take place in our world, the greatest events of all ages, are **incomprehensible** to worldly minds; they cannot be explained by human sciences. The powers of the heavens shall be shaken. Christ is coming in power and great glory, but His coming is not such a mystery as the things to take place before that event. Man must be a partaker of the **divine nature** in order to stand in this evil time, when the mystery of satanic agencies are at work. Only by the **divine power united with the human can** souls endure through these times of trial. Says Christ, "Without Me ye can do nothing." [John 15:5.] Then there must be far less of self and all for Jesus. 6LtMs, Lt 5, 1889, par. 6

The Lord Jesus Christ, when He took humanity upon Him, was not for this reason less perfect. He came in this lowly garb that **humanity** might reach **humanity**. He hungered, He thirsted, He was weary and needed rest, He wept tears of sadness, He was "in all points tempted like as we are;" yet **He was the divine Son of God**. The **human and the divine were blended**, and those who humbly seek God through Him will be made partakers of the divine nature. BEcho September 2, 1895, par. 2

In Christ, **divinity** and **humanity** were **combined**. Divinity was not degraded to **humanity**; **divinity** held its place, but **humanity** by being united to **divinity**, withstood the fiercest test of temptation in the wilderness.- RH February 18, 1890

When He came to our world the first time, **divinity** and **humanity** were **blended**. This is our **only hope**. The Son of man is **fully qualified** to be the **originator** of a **humanity** that will **blend** with **divinity** by partaking of the **divine nature**. 13LtMs, Ms 88, 1898, par. 27

Christ is a **perfect representation of God** on the one hand, and a **perfect specimen of sinless humanity** on the other hand. Thus He has **combined divinity and humanity**. 13LtMs, Ms44, 1898, par. 21

## Christ's Human Nature Died, but it was Inseparable from His Divine Nature

Christ's **humanity** and His **divinity** are **inseparable**. They are combined for the saving of the world. 13LtMs, Ms 114, 1898, par. 33

When Christ was crucified, **it was His human nature that died**. Deity did not sink and die; that would have been impossible. Lt 280, 1904.9

"I am the resurrection, and the life." He who had said, "I lay down my life, that I might take it again," came forth from the grave to life that was in himself. **Humanity died: divinity did not die**. In his divinity, Christ possessed the power

to break the bonds of death. He declares that he has life in himself to quicken whom he will." YI August 4, 1898, par. 2

Christ was a human being. He served His **heavenly Father** with all the strength of His **human nature**. He has a **twofold nature**, at once **human** and **divine**. **He is both God and man**. Ms 76, 1903, par. 29

Our Lord was tempted as man is tempted. He was capable of yielding to temptations, as are human beings. His **finite nature** was pure and spotless, but the **divine nature** that led Him to say to Philip, "He that hath seen Me hath seen the Father" also [John 14:9], **was not humanized**; neither was **humanity deified** by the **blending** or **union** of **the two natures**; each retained its **essential character and properties**. 6LtMs, Ms 57, 1890, par. 9

**The Godhead was not made human, and the human was not deified by the blending together of the two natures**. Ms 94, 1893, par. 8

The divine nature in the **person of Christ** was not transformed in human nature and the human nature of the Son of man was not changed into the divine nature, but they were **mysteriously blended** in the Saviour of men. **He was not the Father but in Him dwelt all the fullness of the Godhead bodily**,...{Letter 8a, 1890, pp. 2, 3.}

Christ had two natures, the nature of a man and the nature of God. **In Him divinity and humanity were combined**. Upon His **mediatorial** work **hangs the hope of the perishing world**. **No one but Christ** has ever succeeded in living a perfect life, in living a pure, spotless character. He exhibited a **perfect humanity**, combined with **Deity**; and by **preserving each nature distinct** He has given to the world a **representation** of the **character** of **God** and the **character** of a perfect **man**. {Ms94-1899.47}

Christ was the Majesty of heaven. He was the Commander of the heavenly hosts. But He put off His crown, and **divested Himself of His royal robe to take human nature upon Himself**, that humanity might become familiar with humanity. As the world's Redeemer He understands all the experiences that humanity must pass through. He found Himself in fashion as a man. He humbled Himself to do the greatest work that could be done for the human race. 12LtMs, Ms 128, 1897, par. 26

"I am the resurrection, and the life." He who had said, "I lay down my life, that I might take it again," came forth from the grave to life that was in himself. **Humanity died: divinity did not die. In his divinity, Christ possessed the power to break the bonds of death.** He declares that he has **life in himself** to quicken whom he will. YI August 4, 1898, par. 1

The words of Christ, "I am the resurrection, and the life," were distinctly heard by the Roman guard. The whole army of Satan heard them. And we understand them when we hear. Christ had come to give his life a ransom for many. As the Good Shepherd, he had **laid down his life** for the sheep. It was the righteousness of God to maintain his law by inflicting the penalty. This was the **only way** in which the law could be maintained, and pronounced holy, and just, and good. It was the **only way** by which sin could be made to appear exceeding sinful, and the honor and majesty of divine authority be maintained. YI August 4, 1898, par. 3

A **human body** and a **human mind** were His. He was bone of our bone and flesh of our flesh. He was subjected to poverty from His first entrance into the world. 3SM 129.4

He was born without a taint of sin, but came into the world in like manner as the human family. He did not have a mere semblence of a body, but he took **human nature**, participating in the **life of humanity**. - 13LtMs, Lt 97, 1898, par. 11

## In Heaven, Christ Was Immortal, but He Took on Mortality

Consider the exalted position of Him who gave His life for the redemption of a sinful, fallen race. **Like His Father, He was immortal.** He was the beloved Commander of the hosts of heaven. 21LtMs, Ms 147, 1906, par. 6

Oh, how out of place is all this strife for supremacy! Jesus alone is to be exalted. Whatever may be the ability or the success of any one of us, it is not because we have manufactured these powers ourselves; it is the sacred trust given us of God to be wisely employed in His service to His glory. All is the Lord's entrusted capital. Why, then, should we be lifted up? Why should we call attention to our own defective selves? What we do possess in talent and wisdom is received from the Source of wisdom, that we may glorify God. The apostle now would call our attention from ourselves to the Author of our salvation. He presents before us **His two natures, divine and human**. Here is the description of the divine, who, being in the form of God, thought it not robbery to be **equal** with God. He was the **brightness of His glory and the express image** of His person. Now of the human: He was made in the likeness of man and found Himself in fashion as a man. He was in all things like unto us. He voluntarily assumed human nature. It was His own act and by His own consent. He clothed His divinity with humanity; **He was all the while as God, but He did not appear as God**. He veiled the demonstrations of deity which had commanded the homage and called forth the admiration of the universe of God. **He was God**, while upon earth, but **He divested Himself of the form of God** and in its stead took the form and fashion of a man. He walked the earth as a man. He for our sakes became poor, that we through His poverty might be made rich. He laid aside His glory and His majesty. 5LtMs, Lt 11, 1887, par. 15 **He was God**, but **the glories of the form of God** for a **while He abandoned.** Though He walked among men with poverty, scattering His blessings wherever He went, at His word legions of angels from heaven would surround their commander and do Him homage. But He walked the earth unrecognized, unconfessed by His creatures. The atmosphere was polluted with sin and curses in the place of the anthem of praise. It was poverty, humiliation. As He passed to and fro from His mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called Him blessed, and the very greatest of the nation passed Him by with disdain. 5LtMs, Lt 11, 1887, par. 16 Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues—millions of rich voices in the universe of God in anthems of adoration. **But He humbled Himself and <u>took mortality upon Him</u>. As a member of the human family, He was <u>mortal</u>. But as a God, He was the Fountain of life to the world**. He could in His **divine person** ever have withstood the advances of death and refused to come under its dominion; but He voluntarily **laid down His life**, that in so doing He might give life and bring immortality to light. He must bear the sins of the world and endure the penalty which rolled like a mountain upon His divine soul. He died not through being compelled to die, but by His own free will. This was humility. The whole treasures of heaven were poured out in one Gift to save fallen man. He brought into His human nature all the life-giving energies that human beings will need and must receive. Wondrous combination of man and God! He might have eternally kept human nature withstanding the inroads of disease by His divine nature pouring in vitality and undecaying vigor to the human. But He humbled Himself to man's nature. He did this that the Scripture might be fulfilled. The plan was entered into by the Son of God, knowing all the steps that He must descend in His humiliation to make an expiation for the sins of a condemned, groaning world. 5LtMs, Lt 11, 1887, par. 17 What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The **Eternal Word** consented to be made flesh. **God became man**. It was a wonderful humility. But He stepped still lower. The Man must humble Himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for Him in His own territory. He had to flee from place to place for His life. He was betrayed by one of His disciples. He was denied by one of His most zealous followers. He was mocked; He was crowned with a crown of thorns; He was scourged; He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted; but oh, He felt its bitterness as no other being could feel it. He was pure, holy, undefiled, yet arraigned as a criminal. The adorable Redeemer stepped down from the **highest exaltation**. Step by step He humbled Himself to die; but what a death it was!—the most shameful, the most cruel, the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors as men in battle; but He died as a condemned criminal, suspended between the heavens and the earth to die a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude. "All they that see Me laugh Me to scorn: They shoot out the lip, they shake the

head." Psalm 22:7. He was numbered with the transgressors; He expired amid the derision; and His kinsmen according to the flesh disowned Him. His mother beheld His humiliation, and He was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account, in consideration of the results that He was working out in behalf of not only the inhabitants of this speck of a world, but the whole universe—every world which God had created. 5LtMs, Lt 11, 1887, par. 18Christ was to die as man's substitute. [Man] was a criminal under the sentence of death for transgression of the law of God as a traitor, a rebel; [hence] a substitute must die as a public malefactor, because He stood in the place of the traitors with all their treasured sins upon His divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but **He dies a shameful death**. The prophet gives to the world His words, "I hid not My face from shame and spitting." [Isaiah 50:6.] 5LtMs, Lt 11, 1887, par. 19

**Had he not been fully human, Christ could not have been our substitute**. He could not have worked out in humanity that perfection of **character** which it is the privilege of all to reach. He was the light and the life of the world. He came to this earth to work in behalf of men, that they might no longer be under the control of Satanic agencies. But while **bearing human nature**, **he was dependent upon the Omnipotent** for his **life**. In his humanity, he laid hold of the divinity of God; and this every member of the human family has the privilege of doing. Christ did nothing that human nature may not do if it partakes of the divine nature. *ST June 17, 1897*

## Christ As a Whole Person Did Truly Die

Again came the cry, as of one in mortal agony, "It is finished." "**Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost**." Christ, the **Majesty of heaven**, the **King of glory**, was **dead**. The Jewish leaders had **crucified the Son of God**, the long-expected Messiah, him (so the people had hoped) who was to bring about so many reforms. They refused the only One who could save them from national ruin. RH December 28, 1897, par. 15

But it was not the spear thrust, it was not the pain of the cross, that caused the death of Jesus. That cry, uttered "with a loud voice" (Matthew 27:50; Luke 23:46), at the moment of death, the stream of blood and water that flowed from His side, declared that He **died of a broken heart. His heart was broken** by mental anguish. **He was slain by the sin of the world**. DA 772.2

Was the human nature of the Son of Mary changed into the divine nature of the Son of God?—No; the **two natures were mysteriously blended in one person**—the Man Christ Jesus. In Him dwelt all the fulness of the Godhead bodily. When Christ was crucified, **it was His human nature that died. Deity did not sink and die**; that would have been impossible. Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. The Saviour has purchased the fallen race with His own blood. 19LtMs, Lt 280, 1904, par. 9

Again came the cry, as of one in mortal agony, "It is finished." "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." **Christ, the Majesty of heaven, the King of glory, was dead**. RH December 28, 1897, par. 15

There is no one who can explain the mystery of incarnation of Christ. Yet we know that He came to this earth and lived as a man among men. The man Christ Jesus was not the Lord God Almighty, yet Christ and the Father are one. **The Deity did not sink under the agonizing torture of Calvary**, yet it is nonetheless true that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.— 18LtMs, Ms 140, 1903, par. 28

Men need to understand that **Deity suffered and sank under the agonies of Calvary**. Yet Jesus Christ whom God gave for the ransom of the world purchased the church with His own blood. The Majesty of heaven was made to

suffer at the hands of religious zealots, who claimed to be the most enlightened people upon the face of the earth. 13LtMs, Ms 153, 1898, par. 21

HE[Jesus] could in **His Divine Person** ever have withstood the advances of death and refused to come under its dominion; but He voluntarily **laid down His life**, that in so doing He might give life and bring immortality to light. He must bear the sins of the world and endure the penalty which rolled like a mountain upon His divine soul. **He died** not through being compelled to die, but by His own free will. This was humility. The whole treasures of heaven were poured out in one Gift to save fallen man. He brought into His human nature all the life-giving energies that human beings will need and must receive. Wondrous combination of man and God! He might have eternally kept human nature withstanding the inroads of disease **by his divine nature pouring in vitality and undecaying vigor to the human.** But He humbled himself to man's nature. He did this that the scripture might be fulfilled. The plan was entered into by the Son of God, knowing all the steps that He must descend in His humiliation to make an expiation for the sins of a condemned, groaning world. {Lt11-1887.17}

Nature sympathized with the sufferings of its Author. The heaving earth, the rent rocks, and the terrific darkness, proclaimed that **it was the Son of God that died**. There was a mighty earthquake. The vail of the temple was rent in twain. ST August 28, 1879, par. 3

## The Father Raised Christ from Dead to the Life That Was Within Him

By **raising Christ from the dead, the Father glorified His Son** before the Roman guard, before the Satanic host, and before the heavenly universe. A mighty angel, clothed with the panoply of heaven, descended, scattering the darkness from his track, and, breaking the Roman seal, rolled back the stone from the sepulcher as if it had been a pebble, undoing in a moment the work that the enemy had done. The voice of God was heard, calling Christ from His prison-house. ST May 10, 1899, par. 14

As **God raised Christ from the dead**, that he might bring life and immortality to light through the gospel, and thus save his people from their sins, so Christ has raised fallen human beings to spiritual life, quickening them with his life, filling their hearts with hope and joy. RH March 31, 1904, par. 12

After his humiliation, suffering, and death, the **Son of God steps back to the position of His former glory, and is One with the Father in power and dominion**. {Signs of the Times, June 27, 1895}

How impotent on this occasion was the power of the kings and rulers. They could not act their will on Him who was slain for the sins of the world. Had it been possible, the prince of darkness with his apostate army would have kept forever sealed the tomb that held the Son of God. But a heavenly host guarded the sepulcher. With majestic and terrible tread, the **God of heaven, followed by the angels, walked round the tomb of Christ**. They had been unseen witnesses of all that had taken place in the mock trial in the judgment hall. Every action was noted, every taunt recorded. 12MR 421.3

This Comforter is the Holy Spirit,–**the Soul of His [Christ's] Life**, the efficacy of his church, the light and life of the world. With **His Spirit** Christ sends a reconciling influence and a power that takes away sin. (E.G. White, Review and Herald , May 19, 1904 par. 1, 2, 3).

Jesus said to Mary, 'Touch Me not; for I am not yet ascended to My Father.' When He closed His eyes in death upon the cross, **the soul of Christ did not go at once to heaven**, as many believe, or how could His words be true—'I am not yet ascended to My Father'? **The spirit of Jesus slept in the tomb with his body**, and did not wing its way to heaven, there to maintain a separate existence, and to look down upon the mourning disciples embalming the body from which it had taken flight. **All that comprised the life and intelligence of Jesus remained with His body in the**

**sepulcher**; and when He came forth it was as a whole being; He did not have to summon **His Spirit from Heaven**. He had power to lay down His life and to take it up again.—5 Bible Commentary, 1150-1151.

He who died for the sins of the world was to remain in the tomb the **allotted time.** He was in that stony prison house **as a prisoner** of divine justice. He was responsible to the Judge of the universe. He was bearing the sins of the world, and **HIS FATHER COULD ONLY RELEASE HIM**.—The Faith I Live By, p. 50

With majestic and terrible tread, the God of heaven, followed by the angels, walked around the tomb of Christ. They had been unseen witnesses of all that had taken place in the mock trial in the judgment hall. Every action was noted; every taunt recorded. The hour of Christ's triumph has come. **The Lord has broken his bonds in sunder**. Christ came forth from the tomb proclaiming, I am the resurrection and the life. [John 11:25.] {Ms111-1897.71, 72}

He who **died** for the sins of the world was to **remain in the tomb for the allotted time**. He was in that **stony prison house as a prisoner of divine justice**, and **he was responsible to the Judge of the universe**. He was bearing the sins of the world, and **his Father only could release him**. {YI, May 2, 1901 par. 8}

When the voice of the angel was heard saying, Thy Father calls thee, He who had said, I lay down my life, that I might take it again, Destroy this temple, and in three days I WILL RAISE IT UP, came forth from the grave **TO LIFE THAT WAS IN HIMSELF**. Deity did not die. Humanity died, but Christ now proclaims over the rent sepulcher of Joseph, I am the resurrection, and the life. In His divinity Christ possessed the power to break the bonds of death. He declares that He had life in Himself to quicken whom He will. {5BC 1113.4}

I am the resurrection, and the life. He who had said, I lay down my life, that I might take it again, came forth from the grave **TO LIFE THAT WAS IN HIMSELF.** Humanity died: divinity did not die. In His divinity, Christ possessed the power to break the bonds of death. He declares that He has life in Himself to quicken whom He will. {5BC 1113.6}

When the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Saviour came forth from the grave **by the life that was in Himself.** Now was proved the truth of His words, I lay down my life, that i might take it again. . . . I have power to lay it down, and I have power to take it again. Now was fulfilled the prophecy he had spoken to the priests and rulers, destroy this temple, and in three days I will raise it up. John 10:17, 18; 2:19. {DA 785}

Christ remained in the grave the allotted period of time, and then He took up His life again. In the hearing of the people He had said, Destroy this temple, and in three days **I WILL RAISE IT UP AGAIN**, referring to His body. He came forth from the grave a conqueror, proclaiming over the rent sepulcher of Joseph, I am the resurrection and the life. {Ms123-1897.6}

## The Son Forever Retains Human Nature

Christ **took human nature upon Him** and bore it, pure and spotless, into the heavenly courts. **He will bear this nature through the ages of eternity**. In ascending to heaven with a glorified humanity, Christ has declared what man can become if he will do the will of God, but it is only through the mediation of Christ that any human being can overcome. Of the redeemed we read, "They overcame him by the blood of the Lamb, and by the word of their testimony." [Revelation 12:11.] God will honor those who accept Christ, making them witnesses of Him to the world. 18LtMs, Lt 257, 1903, par. 19

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but **in Christ** we become **more closely united** to God than if we had never fallen. In taking our nature, the Saviour has **bound Himself** to humanity by a **tie** that is **never to be broken**. Through the **eternal ages He is linked with us**. "God so loved the world, that He gave

His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; **He gave Him to the fallen race.** To assure us of His immutable counsel of peace, **God gave His only-begotten Son to become one of the human family, forever to retain His human nature**. This is the **pledge** that God will fulfill His word. "Unto *us* a child is born, unto *us* a son is given: and the government shall be upon His shoulder." **God has adopted human nature in the person of His Son, and has carried the same into the highest heaven**. It is the "Son of man" who shares the **throne** of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Hebrews 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our **brother**. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love. DA 25.3

Let us cultivate the meekness of Christ. **He was the Majesty of heaven, the only-begotten Son of God. Yet "God so loved the world, that He gave His only-begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.If, to save a perishing world, God **condescended to give up His Son** to a painful, ignominious death, should not the Lord's missionaries be willing to make every effort in their power to win and help those who are in the depths of sin, and to flash the light upon those who are in darkness as to what is truth? 9T 208

## Christ's Infinite Love

**It is Christ that loves the world with a love that is infinite**. He gave His precious life. **He was the only begotten of the Father.** He has risen again from the dead, and is at the right hand of God, making intercession for us. That same Jesus, with His humanity glorified, <with> no cessation of His love, is our Saviour. 6LtMs, Ms 19, 1890, par. 35

I ask you, is not this enough to talk about? Shall we go mourning, just as though God's wrath were about to break upon us, or shall we talk of that **infinite love** that has been brought to us by the **infinite sacrifice of the Son of God**. When you think of these things, and of the love of Jesus, you will love one another, and you cannot help it. 4LtMs, Ms 9, 1886, par. 19

The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. **His heart was moved with infinite compassion as the woes of the lost world rose up before Him.** PP 63

There are many who have no interest to attend the services of the sanctuary, and who have not felt the power of the Word of God, because in the popular preaching it is covered up with rubbish of man's devising. Present to these souls what Christ is to you, and what He is to all that believe. Act your part in faith. Lay the poor wandering lost soul on the bosom of Christ's infinite love. 7LtMs, Lt 9, 1892, par. 31

The doctrine that good works can atone for the transgression of God's law, they held to be based upon falsehood. Reliance upon human merit intercepts the view of **Christ's infinite love**. Jesus died as a sacrifice for man because the fallen race can do nothing to recommend themselves to God. The merits of a crucified and risen Saviour are the foundation of the Christian's faith. The dependence of the soul upon Christ is as real, and its connection with him must be as close, as that of a limb to the body, or of a branch to the vine. GC88 72.3

The heir of God came to our world in the garb of humanity, as one of humble origin, as one who serves. When the time was drawing near that He should pour out His life on the cross, His **love was revealed** in the words, "Jesus therefore, knowing all things that should come upon Him, went forth." Not only was He to die, but he knew precisely the shame, the humiliation, He would have to suffer, the cruel treatment He should receive. There was **no compulsion** in bringing Him to the ignominious death on the cross; yet He made His soul an offering for sin. **The mind of God to save the world was the mind of Christ. His own love was one with that of the Father, and that love constrained Him**. BEcho November 25, 1895, par. 6

Our souls should be enlivened, elevated, and enraptured with the theme of the love of **the Father and the Son** to man. {2T 215.2}

## The Love of the Father and the Son—Our Very Best Friends

I love **God**. I love **Jesus Christ**, the Son of God, and I feel an intense interest in every soul who claims to be a child of God. 3SM 71

I love **Jesus**, I love **my heavenly Father** for His love and mercy and gentleness to the children of men. 8 LtMs, Ms 55 1893b

We shall **love Jesus**, we shall **love the Father** who sent Him into the world, for we see Him in a wondrous light, full of grace and truth. HP 60

Dear children and youth, your **Heavenly Father** and the dear **Saviour** are your **very best friends**. You have every evidence that it is possible for you to have of **their love** for you. YI February 1, 1874

The **Spirit of God** was upon me, and my heart was full to overflowing. O what love was burning in my heart! I was exclaiming aloud, "**Lord Jesus, I love Thee**; Thou knowest that I love Thee. **My heavenly Father, I praise Thee** with my whole heart. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John 3:16). 'The path of the just is as the shining light, that shineth more and more unto the perfect day' (Proverbs 4:18). Jesus, my Redeemer, the Representative of the Father, I put my trust in Thee." TDG 17.2

The people of God are now to stand as representatives of the attributes of the **Father** and the **Son**. 9 LtMs, Ms 39, 1894

Angels and archangels wonder at this great plan of redemption; **they admire and love the Father and the Son** as they behold the mercy and love of God. 7LtMs, Lt 31, 1892, par. 31

So **the Father and the Son were one in their love** for the chosen people. COL 216.1

God is love. **The love of the Father and the Son** is an attribute of every believer. 17LtMs, Ms 46, 1902, par. 3

Our souls should be enlivened, elevated, and enraptured with the theme of the **love of the Father and the Son** to man. 2T 215.2

Motives stronger, and agencies more powerful, could never be brought into operation; the exceeding rewards for right-doing, the enjoyment of heaven, the society of the angels, the **communion and love of God and His Son**, the elevation and extension of all our powers throughout eternal ages—are these not mighty incentives and encouragements to urge us to give the heart's loving service to our Creator and Redeemer? ...Shall we not regard the mercy of God? What more could He do? Let us place ourselves in right relation to Him who has loved us with amazing love. Let us avail ourselves of the means provided for us that we may be transformed into His likeness, and be **restored to fellowship with the ministering angels, to harmony and communion with the Father and the Son**. SC 22.1

Enoch kept the Lord ever before him, and the inspired word says that he "walked with God." **He made Christ his constant companion**.... His association with **Christ** day by day transformed him into the image of him with whom he was so intimately connected. Day by day he was growing away from his own way into Christ's way, the heavenly,

the divine, in his thoughts and feelings. He was constantly inquiring. “Is this the way of the Lord?” His was a constant growth, and **he had fellowship with the Father and the Son**. This is genuine sanctification. RH April 28, 1891, par. 4

We have a **friend** in **God**, we have a **heavenly Father** to whom we can come with all our sadness and difficulties, who has said **He** would receive us. **Our precious Saviour** left the royal courts of heaven, **He clothed His divinity with humanity** and **came** to a world all seared and marred with the curse; and **He** was to reach with **His long human arm** to the very depths of human woe and misery. While mortal man, with only human power, could fail to reach the oppressed and suffering, the **long human arm** of **Christ encircles** our race; and with His **divine arm** He **grasps** the **throne** of the **Infinite** and **He thus connects the earth** that has been divorced from the continent of heaven to the **God of heaven**, and He **unites finite** man with the **infinite God**. 5LtMs, Ms 16, 1887, par. 2

You must have repentance toward God, because it is the Father's law which you have transgressed; and you must exercise faith in our Lord and Saviour Jesus Christ as the sinner's advocate, to plead in his behalf. **Come, sinner, to the Father and the Son!** All Heaven invites you to come and gain eternal life. RH May 4, 1876, par. 68

Satan understands the power of such a testimony as a witness to the world of what grace can do in transforming character. He is not pleased that such a light shall shine forth from those who claim to believe in Jesus Christ, and he will work every conceivable device to break this golden chain which links heart to heart of those who believe the truth, and binds them up in **close connection with the Father and the Son**. 8LtMs, Lt 110, 1893, par. 7

## Filial Affection – Christ Is Our Father and Our Brother

My little children, these things I write to you, that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. 1 John 2:1, NKJV. BLJ 14.1 We have an **advocate** at the **throne of God**, which is encircled by the bow of promise, and we are invited to present our petitions in the name of **Christ** before the **Father**. Jesus says: Ask what ye will in My name, and it shall be done unto you. In presenting My name, you bear witness that you belong to Me, that you are My sons and daughters, and the Father will treat you as His own, and love you as He loveth Me. BLJ 14.2 Your **faith in Me** will lead you to exercise **close, filial affection toward Me and the Father.** I am the golden chain by which your heart and soul are bound in **love** and **obedience** to My **Father**. Express to My **Father** the **fact** that My **name** is dear to you, that you **respect** and **love M**e, and you may ask what you will. He will pardon your transgressions, and adopt you into His royal family—make you a child of God, a joint heir with **His only-begotten Son.** BLJ 14.3 Through faith in **My name** He will impart to you the sanctification and holiness which will fit you for His work in a world of sin, and qualify you for an immortal inheritance in His kingdom. The **Father** has thrown open, not only all heaven, but **all His heart**, to those who manifest faith in the sacrifice of Christ, and who through faith in the love of God return unto their loyalty. Those who **believe in Christ as the sin-bearer**, the **propitiation** for their sins, the **intercessor** in their behalf, may through the **riches** of the **grace** of God lay claim to the **treasures** of **heaven**.... BLJ 14.4 The **prayer of the contrite heart unlocks the treasure-house of supplies**, and lays hold of **omnipotent power**. This kind of prayer enables the suppliant to understand what it means to lay hold of the **strength of God**, and to make peace with Him. This kind of prayer causes us to have an influence over those with whom we associate.... It is our privilege and duty to bring the efficacy of the name of Christ into our petitions, and use the very arguments that Christ has used in our behalf. Our prayers will then be in complete **harmony** with the **will of God**.—The Signs of the Times, June 18, 1896. BLJ 14.5

We are bound to the Lord by the strongest ties, and the manifestation of our Father's love should call forth the most **filial** affection and the most ardent gratitude. RH September 18, 1888, par. 7

Those who accept Christ as their personal Saviour are not left as orphans, to bear the trials of life alone. He receives them as members of the **heavenly family**; He bids them call His **Father their Father**. They are His “**little ones**,” dear to the heart of God, bound to Him by the most **tender** and **abiding ties**. He has toward them an exceeding

tenderness, as far **surpassing what our father or mother has felt toward** us in our helplessness as the divine is above the human. DA 327.2

Through the eternal ages He is linked with us.... **Christ is our brother**. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite love.... By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union. RH February 25, 1915, par. 2

Jesus cares for each one as though there were not another individual on the face of the earth. As **Deity** He exerts mighty power in our behalf, while as our **Elder Brother** He feels for all our woes. The Majesty of heaven held not Himself aloof from degraded, sinful humanity. We have not a high priest who is so high, so lifted up, that He cannot notice us or sympathize with us, but one who was in all points tempted like as we are, yet without sin. 5T 346.1

The warm, loving, sensitive nature of Christ was ever touched with human woe, and His infinite pity makes Him, to all, **Christ our brother**. 12LtMs, Ms 112, 1897, par. 25

**God sent Christ into the world to redeem men from sin. Shall we not, then, accept the society of the only begotten Son of God?** The sinner is privileged to recognize Christ as his **divine and adorable brother**, but this relationship cannot be claimed while he continues to cherish sin. RH January 26, 1897, par. 14

He is our burden-bearer. He hath carried our griefs, and sympathized with our sorrows. If we will only let Him, He will take away our sins. He came to call sinners to repentance. He wants to remove every sin from our souls and bury them in the depths of the sea. He is your sin-pardoner. He loves you. 11LtMs, Lt 98d, 1896, par. 3 **He, our precious Saviour, is called our everlasting Father**, and each believing child is loved by Him with a peculiar love. 11LtMs, Lt 98d, 1896, par. 4

And if **Christ's joy** remains in us that which rejoiced **His heart** is upon us, that your **joy** might be **full**. It is a **living connection with the living, tenderhearted God**. **Jesus Christ** is **our heavenly Father**. **Jesus Christ** is the **Father with us**. **God** is the **Father**, and there is the link of the **chain** brought right down to **bind** His **children** in **connection with the Father**. 23LtMs, Ms 141, 1908, par. 11

However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; **He is our "everlasting Father."** And He says, "I know Mine own, and Mine own know Me, even as the Father knoweth me, and I know the Father" (John 10:14, RV). What a statement is this!—the only-begotten Son, He who is in the bosom of the Father, He whom God has declared to be "the man that is my fellow" (Zechariah 13:7)—the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth!—The Desire of Ages, 483 (1898). 1MCP 250.2

The **two Adams** are about to meet. The Son of God is standing with outstretched arms to receive the **father of our race**,—the being whom he created, who sinned against his Maker, and for whose sin the marks of the crucifixion are borne upon the Saviour's form. GC88 647.2

**Christ, the second Adam**, came in **the likeness of sinful flesh**. 18LtMs, Ms 99, 1903, par. 15

Natural affection for relatives and friends should not lead any soul who sees the light to reject the light, to dishonor **God the Father and Jesus Christ His only begotten Son**. 15LtMs, Ms 9, 1900, par. 10

## The Father Loves Us as He Loves Son

These words seem almost too much for us to grasp. But they are true. **God does indeed love human beings as He loves His Son**. 19LtMs, Lt 49, 1904, par. 24

Christ's followers are “accepted in the Beloved.” In the presence of the heavenly host, the Father has ratified the covenant made with Christ, that He will receive repentant and obedient men, and **will love them even as He loves His Son**. Where the Redeemer is, there the redeemed shall be. SJ 171.10

It seems almost too good to believe that the Father can and does love any member of the human family **as He loves His Son**. But we have the assurance that He does, and this assurance should bring joy to every heart, awakening the highest reverence and calling forth unspeakable gratitude. God’s love is not uncertain and unreal, but a living reality. 25LtMs, Ms 31, 1911, par. 9

By revealing a high and holy character we may make manifest to the world the fact that **God loves us even as he loves his only begotten Son**. RH June 4, 1895, par. 1

**God loves us even as He loves His Son**, and Christ has given us the assurance, “I will not leave you comfortless; I will come to you.” [John 14:18.] Let us have many, many love feasts over this assurance, knowing that **Christ is ever beside us**, to strengthen and to bless. 17LtMs, Ms 139, 1902, par. 21

God loves the followers of Christ **as He loves His only begotten Son**. To present this fact to the world will be a power in winning souls to Christ. 9LtMs, Ms 67, 1894, par. 32

The true work of grace in the heart will unite believers to Christ and to one another. They become partakers of the divine nature, escaping the corruption that is in the world through lust. They are one with Christ in God. **And as he loves his Son, the Father loves the members of the fallen human race who are changed from sin to holiness**. RH April 19, 1906, par. 17

When He draws us to Himself, we are hidden with Him in God, and we show to the world that God loves us as He loves His Son. God imparts His Spirit to us. Truth, with its divine power and influence, takes possession of us, making of believers one harmonious whole, of which Christ is seen to be the soul. ST February 7, 1900, par. 9

The love of God was Christ’s theme when speaking of his mission and his work. “Therefore doth my Father love me,” he says, “because I lay down my life, that I might take it again.” **My Father loves you with a love so unbounded that he loves me the more because I have given my life to redeem you. He loves you, and he loves me more because I love you, and give my life for you**. “A new commandment I give unto you, That ye love one another; as I have loved you.” Well did the disciples understand this love as they saw their Saviour enduring shame, reproach, doubt, and betrayal, as they saw his agony in the garden, and his death on Calvary’s cross. This is a love the depth of which no sounding can ever fathom. As the disciples comprehended it, as their perception took hold of God’s divine compassion, they realized that there **is a sense in which the sufferings of the Son were the sufferings of the Father**. From eternity there was a complete **unity** between the Father and the Son. They were **two**, **yet little short of being identical; two in individuality, yet one in spirit, and heart, and character.** YI December 16, 1897, par. 5

The declaration in His intercessory prayer**, that the Father's love is as great toward us as toward Himself, the only-begotten Son**, and that we shall be with Him where He is, **forever one with Christ and the Father**, is a marvel to the heavenly host, and it is their great joy. The **gift of His Holy Spirit**, rich, full, and abundant, is to his church as an **encompassing wall of fire**, which the powers of hell shall not prevail against. In their untainted purity and spotless perfection, Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory,—Christ, the great center from which radiates all glory. ‘Blessed are they which are called to the marriage supper of the Lamb.’ PH150 5.2

Shall we not individually seek to appreciate, as far as it is possible, the fact that God forgives sin, **that he loves us if we believe in Jesus,** though we are erring, ignorant, and sinful, **even as he loves his Son**? The moment we ask for forgiveness in contrition and sincerity, God forgives. Oh, what a glorious truth! Preach it, pray it, sing it. Lift up the

“Lamb of God, which taketh away the sin of the world.” Say to the people, “Behold the man of Calvary!” God is waiting to forgive all who come unto him with sincere repentance. ST September 4, 1893, par. 2

**God loves his children** the **same** as he **loves his only-begotten Son**. ST October 14, 1897, par. 8

God **loves His children** who are **overcomers** the **same** as **He loves His only begotten Son**. 12LtMs, Lt 119, 1897, par. 9

The Father says that h**e will love those who believe that Christ died for them, even as he loves his only begotten Son.** The cross of Christ is the assurance that we may be complete in him. RH November 30, 1897, par. 9

## The Fatherhood of God Our Heavenly Father – His Paternal Character

O that everyone would realize the great love, the self-sacrifice, the benevolence, and the kindness of our **heavenly Father, in giving his Son** to die for us that we might, if we believe and do his commandments, have a sweet peace, the **Father's joy, the Father's love**, and unite with him, heart, soul, mind, and strength, to maintain righteousness and to draw in even lines with Christ**. It is not the sacrifice of Christ only; it is the Father's sacrifice also. The Father, in union and loving sympathy, with his Son, subjected himself to suffer with his Son.** He spared not his only begotten Son but freely delivered him up for us all. This gift of Christ is the crowning truth of God's love, and this **Fatherhood**, through all time and through eternity. Here is the love of God in his **Fatherhood**. Let us drink in this love, that we may know by experience what a real, tender, joyful, experience there is in a realization of the **Fatherhood** of God. Let brotherly love continue. By bearing one another's burdens, we are fulfilling the law of Christ. “All the paths of the Lord are mercy and truth unto such as keep his testimonies.” “The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those who remember his commandments to do them.” . SpM 68.2-SpM 68.3

The **Fatherhood of God** is given to us in the **gift** of **Jesus** Christ; and as **God** was **one with His only begotten Son**, so He would have His earthly children **one** with **Him**. 24LtMs, Ms 11, 1909, par. 26

Brethren and sisters, let us study carefully the prayer of Christ. Let us seek to experience the **oneness in faith** and works for which he prayed. The **Fatherhood of God** is given to us in the **gift of Jesus Christ**; and as **God was one with his only begotten Son**, so he would have his earthly children **one with him**. Faith in Christ will help us to overcome all weakness of the flesh. It is our privilege through faith in our Redeemer to become **sanctified**, **holy**, **cleansed** from all sin in this life, and in that **life** that measures with the **life of God** to be partakers in the joys of the redeemed. RH September 30, 1909, par. 15

It was positively necessary that man should know his **Heavenly Father**, and discern his **paternal** attributes of character; for in becoming acquainted with **God**, men may become partakers of the same virtues and the same glory. In the prayer of Christ for his disciples, the truth embodied is of the deepest significance and interest to all his followers. “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the **only true God**, and **Jesus Christ, whom thou hast sent.**” To render acceptable service to God, it is essential that we should **know God**, to whom we belong, in order that we may be thankful and obedient, contemplating and adoring him for his wonderful love to men. We could not rejoice in and praise a being of whom we had no certain knowledge; but **God has sent Christ to the world to make manifest his paternal character**. RH March 9, 1897, par. 8

**Our heavenly Father** is in living connection with humanity. If there be **one** in the universe whom we should respect, it is **our Father in heaven**; for He “so loved the world, that **He gave His only begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life.” [John 3:16.] 18LtMs, Ms 80, 1903, par. 12

There is no caste with God; whatever our color or nationality, however weak or rich or poor we may be**, one God is our Father**, and we can come to him and ask him for the things that we need. EA 213.1

It is our **Father that holds the scepter; the kingdom is our Father's**. 11LtMs, Ms 52, 1896, par. 75

Those who would behold this glory would be drawn to love Jesus and to love the Father whom he represented. Christ exalted the character of God, attributing to him the praise, and giving to him the credit, of the whole purpose of his own mission on earth,—to set men right through the revelation of God. In Christ was arrayed before men the **paternal grace and the matchless perfections of the Father**. ST January 20, 1890, par. 9

**God is our Father, a tender parent**, solicitous for His spiritual children. He is pledged to be the protector, counsellor, guide, and friend of all who are obedient to Him. 13LtMs, Lt 79, 1898, par. 11

## God's Love in Giving His Only Begotten Son

The **love existing between** the **Father** and His **Son** cannot be portrayed. It is **measureless**. In **Christ** God saw the b**eauty** and **perfection** of **excellence** that **dwells in Himself**. Wonder, O heavens, and be astonished. O earth, for **God spared not His own Son**, but **gave Him up to** be made sin for us, that those who believe may be made the righteousness of God in Him. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Language is too feeble for us to attempt to portray the **love of God**. We believe it, we rejoice in it, but we cannot comprehend it. **Giving Christ**, **God has given everything.** Nothing greater, nothing more costly, could He bestow. In giving **His Son,** He gave all heaven, not because of any goodness or righteousness that we possess, but because He loved us. Manuscript Releases Volume 18, p. 337, 1891

The Bible shows us **God** in His **high** and **holy place**, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy intelligences, all waiting to do His will. **Through channels which we cannot discern** He is in **active communication** with every part of His dominion. But it is in this speck of a world, in the souls that **He gave His only-begotten Son** to save, that His interest and the interest of all heaven is centered. **God is bending from His throne** to hear the cry of the oppressed. To every sincere prayer He answers, "Here am I." He uplifts the distressed and downtrodden. In all our afflictions He is afflicted. In every temptation and every trial the angel of His presence is near to deliver. DA 356.3

If they continue to walk toward the light, increased light will shine upon them; and they will bow in **adoration** before **God**, filled with **gratitude** for the **love** that **led Him to give His only-begotten Son** as a sacrifice for the lost race. ST March 18, 1903, par. 3

**It was because God so loved the world that He gave His only begotten Son a sacrifice for man.** 4LtMs, Ms 11, 1886, par. 5

God proved that He **loved** his neighbor as Himself **by giving His only begotten Son** to die for the world {RH October 15, 1895, par. 6}

The **love of the Father** toward a fallen race is **unfathomable**, **indescribable**, **without** a **parallel**. This love led him to **consent to give his only begotten Son to die,** that rebellious man might be brought into **harmony** with the **government** of **Heaven**, and be saved from the **penalty** of his **transgression**. The **Son of God** stepped down from his royal **throne**, and for our sakes became poor, that we through his poverty might be rich. He became "a Man of sorrows," that we might be made partakers of everlasting joy. RH February 28, 1888, par. 2

God has given men the **Light** and **Majesty** of **heaven**, and with **Him all of heaven's rich treasures**, and **He is waiting** to bestow upon them the **love** which **He gives to his only begotten Son**. BEcho January 29, 1894, par. 6

God **loved** the world so dearly that **he gave his only begotten Son** that whosoever would accept him might have **power to live his righteous life**. Christ proved that it is possible for man to lay hold by faith on the power of God. He showed that the sinner, by repentance and the exercise of faith in the righteousness of Christ, can be reconciled to God, and become a partaker of the divine nature, overcoming the corruption that is in the world through lust. RH January 28, 1909, par. 11

Our **ministers** should dwell largely upon the **love of God** to sinners, speaking of that **love** as **expressed** in the **gift** of **His only begotten Son** to make an atonement for sin. 18LtMs, Ms 148, 1903, par. 19

Thus Satan strove to gain control over the human mind, that he might wreak his **hatred** and **revenge** on the **only-begotten Son of God**. But the last act of the tragedy was yet to be enacted. The **Son of God** was yet to be killed by the unfaithful stewards. ST February 17, 1898, par. 11

**God** has shown His **great** and **marvelous love** by providing, **in His only begotten Son**, a **remedy** for sin. Christ came to bear the sin of the whole world, that whosoever believeth in Him should not perish, but have everlasting life. 16LtMs, Lt 20, 1901, par. 21

My brother and sister in the Lord, have **faith** in **God**. You can **trust Him who has given His only begotten Son**, in order that we may be partakers of His divine nature, and escape the corruption that is in the world through lust. 22LtMs, Lt 368, 1907, par. 6

**The love of our heavenly Father** in the **gift** of **his only begotten Son** to the world, is enough to inspire every soul, to melt every hard, loveless heart into contrition and tenderness; and yet shall heavenly intelligences see in those for whom Christ died, insensibility to his love, hardness of heart, and no response of gratitude and affection to the **Giver** of all good things? CE 96.1

“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” Here is language that expresses his mind toward a corrupt and idolatrous people: “How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned in me, my repentings are kindled together.” Must he give up the people for whom such a **provision** had been made, **even his only begotten Son, the express image of himself? God permits** his **Son** to be delivered up for our offenses. He himself assumes toward the **Sin-bearer** the character of a **judge**, **divesting himself** of the **endearing qualities** of a **father**. SpTA04 20.2

Oh what love, what wondrous love! In the gift of **His beloved Son**, the Father has shown His love for the fallen race, and through this sacrifice made a channel for the outflow of His infinite love, that all who will believe on Jesus Christ may be restored again to His favor. 4LtMs, Lt 85, 1886, par. 17

The Lord looks with deepest interest upon each striving soul. He loves each one. Did He not, **He never would have given His only begotten Son** to die for us. By His amazing sacrifice He has made it possible for all who will to have that life that measures with the life of God. We shall appreciate more fully all that God has made possible for us if we will study more faithfully what great things heaven has already done. The blessed Christ who was crucified for us has shed His love through the heavenly courts in behalf of those who are seeking to overcome. We are called to reach perfection of character, and we can reach this only as we study the life of Christ and copy His perfect example. 25LtMs, Ms 11, 1911, par. 19

Our heavenly Father is not hard to propitiate. In the **gift of His only begotten Son**, He has expressed for the human race **a love whose greatness can never be estimated**. 20LtMs, Lt 321, 1905, par. 10

The sanctification of the soul is accomplished through **steadfastly beholding Him by faith as the only begotten Son of God**, full of grace and truth. 7LtMs, Lt 2a, 1892, par. 6

The incarnation of Christ was an act of self-sacrifice; His life was one of continual self-denial. **The highest glory of the love of God to man was manifested in the sacrifice** of **His only-begotten Son**, who was the **express image** of His **person**. This is the great mystery of godliness. It is the privilege and the duty of every professed follower of Christ to have the mind of Christ. Without self-denial and cross bearing we cannot be His disciples. 9LtMs, Lt 21, 1894, par. 13

In the banishment of Satan from Heaven, God declared his justice, and maintained the honor of his throne. But when man had sinned through yielding to the deceptions of this apostate spirit, God gave an evidence of his love by **yielding up his only begotten Son** to die for the fallen race. In the atonement the character of God is revealed. The mighty argument of the cross demonstrates to the whole universe that the course of sin which Lucifer had chosen was in nowise chargeable upon the government of God. GC88 500.5

The **authority of God is supreme**, and He is **true**. Christ gives all who accept Him power to live the truth under the most trying circumstances. Those who have broken the law are sinners, but God says to them, **I gave My only begotten Son to die for sinners.** He bore the penalty of the sins of the world. He is sufficient for your redemption. If you will plant your feet upon the platform of obedience, if you will repent, and accept the merits of the **Son** of **God**, you may have the hope of eternal life. 24LtMs, Lt 44, 1909, par. 15

Let the example of our Bible teachers be such as to give the impression that they reverence **God** and **His Son Jesus Christ whom the Father gave to our world**. The **only begotten Son, equal with the Father**, gave His sinless life a ransom for every soul. 19LtMs, Ms 116, 1904, par. 17

It greatly dishonors God for any one to disregard the wonderful salvation brought to mankind at so infinite a cost—even the **life of the Only-begotten of the Father**. ST June 24, 1903, par. 2

Do not do as Adam did—insult his Maker by believing the words of Satan and disbelieving the words of the Lord. But then the Lord did not leave the fallen sinful pair. The Lord removed His blessings, cut off their access to the tree of life, but gave them the gospel promise to send an **invincible Deliverer** into the world to be received, to be **worshiped**—the **Only Begotten of the Father**, full of grace and truth. 12LtMs, Ms 180, 1897, par. 4

The highest glory of the love of God to man was manifested in the sacrifice of **His only-begotten Son**, who was the **express image of His person**. This is the great **mystery** of godliness. 9LtMs, Lt 21, 1894, par. 13

Those who are daily sanctified by the precious blood of Christ will not be a means of counterworking the great **plan of redemption** that God has **devised** at the **infinite cost** of the **life of His only begotten Son**. 22LtMs, Lt 366, 1907, par. 18

That we might have eternal life, **God's only-begotten Son suffered the deepest humiliation and agony**, and died a **shameful death** on the cross. ST November 24, 1898, par. 2

**God's love for the angelic host is as a part of Himself**, **direct** and **positive** in its **divinity**. God's **love** for the **human** race is a **peculiar form**—a love born of **mercy**; for the human subject is **all-undeserving**. "God so loved the world, that He **gave His only begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.] **Mercy** implies the **imperfection** of the **object** upon which it is **bestowed**. Because of man's imperfection, **mercy** was brought into **active existence**. Sin is not the object of God's love, but of His **hatred**. Yet He pities the sinner, **because the guilty one bears the Creator's image**, and **has received from Him the capabilities**

**that make it possible for him to become a son of God**, not through his own merits, but through the **imputed** merits of **Jesus Christ**, through the **great sacrifice** the Saviour has made in his behalf. 16LtMs, Lt 202, 1901, par. 12

**The relations between God and each soul are as distinct and full as though there were not another soul for whom he gave his beloved Son**.... Keep your wants, your joys, your sorrows, your cares, and your fears before God.... The Lord is very pitiful and of tender mercy. His heart of love is touched by our sorrows, and even by our utterance of them.... Nothing that in any way concerns our peace is too small for him to notice. There is no chapter in our experience too dark for him to read; there is no perplexity too difficult for him to unravel. No calamity can befall the least of his children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our Heavenly Father is unobservant, or in which he takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds."—Steps to Christ, 117. HL 242.2

In this was manifested the love of God toward us, because that God sent his **only begotten Son** into the world, that we might live through him. 1 John 4:9

The Lord has given us evidence that He is not arbitrary. **He revealed love that is without a parallel** by **giving Himself in His only begotten Son** to save men by giving them a second probation, in which they might form a new character by obedience to Him. 13LtMs, Ms 38, 1898, par. 6

In the popular churches, we hear but little except, "Do you love Jesus?" **The love of the Father is scarcely mentioned; it is only Christ**, Christ. God the Father has given unto man the greatest gift that Heaven held. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I believe that the heart of the great God is touched and moved by the condition of sinners today, as when he gave his Son to die for the sins of the world. Christ says, "I and my Father are one." Sinners and backsliders, it is your duty to believe **that God loves you this day, and that Christ loves you**. The Redeemer of the world made a great sacrifice to purchase for you life everlasting. {RH May 4, 1876, par. 65}

## The Gift God Gave, His Only Begotten Son

In giving us His Son, the Father gave the **most costly gift** that heaven could bestow. 23LtMs, Lt 82, 1908, par. 13

God will honor those who will honor Him. The **very first duty** we have to discharge **individually** is with our soul. We owe a debt of **gratitude** to **God** in **giving us Jesus, His only begotten Son**, to redeem us. 11LtMs, Lt 141, 1896, par. 24

Since God has given the **treasures of heaven in the gift of his only-begotten Son**, how shall the sinner escape who neglects so great salvation, and sets at naught the great provision of God? ST May 2, 1892, par. 3

**Our God made an infinite sacrifice** for the redemption of the lost race**. In the gift of His only begotten Son** to die for us, He has revealed His **deep** love for humanity. What a **sacrifice Christ made**, that He might bring every son and daughter of Adam to **His Father's throne**! 19LtMs, Ms 110, 1904, par. 29

The **whole universe** is looking upon us; and see what efforts God has made for our salvation. He has **given his only begotten Son to die** for us. He was **willing** to **come** to our world, to leave the **royal throne**, that he might save the fallen race of men. RH March 19, 1889, par. 10

But on the cross the sinner sees the **only begotten of the Father** dying in his stead, and giving the transgressor life....The love of our heavenly Father in the **gift of his only begotten Son** to the world, is enough to inspire every soul, to melt every hard, loveless heart into contrition and tenderness.... RH December 15, 1891

**Let us remember that God sent his only begotten Son** to this world of sorrow, to "redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works." RH June 5, 1888, par. 11

Think how **he** has **given his only begotten Son**, that a way of salvation might be opened for you. Think how he has called you out of darkness into his marvelous light, called you to be the children of the **Most High**, called you to an inheritance incorruptible, undefiled, and that fadeth not away. ST February 3, 1888, par. 4

Those who are recipients of His grace, who contemplate the cross of Calvary, will not question concerning the proportion to be given, but will feel that the richest offering is all too meager, all disproportionate to the **great gift** of the **only-begotten Son of the infinite God**. R&H Jul 14. 1896

Who could bring in the principles ordained by God in His rule and government to counterwork the plans of Satan, to bring the world back to its loyalty? **God said, I will send My Son**. 14LtMs, Ms 167, 1899, par. 7

God has provided salvation for the world at infinite cost, even **through the gift of his only begotten Son**. RH November 1, 1892, par. 4

This **infinite sacrifice** in behalf of man **invested the throne of God with unsurpassed glory in that He made His only begotten Son the Substitute and Surety for fallen man**, that every repentant, believing soul in Jesus Christ as their personal Saviour should stand before God acquitted, justified, as though he had never sinned. Oh, what love, what **matchless love** evidenced for humanity! The world's Redeemer humbled Himself to humanity to be tried in a much greater degree than it is possible for man to be tempted, that He might know how to succor all who should be tempted. What part of the price did He withhold? **He gave Himself for us because He loved us; constrained by this love the Son of God, the Prince of heaven, gave His soul, His body, His life, and in this sacrifice He gave all that He possessed in heaven and on earth.** This was to save us when **we were enemies to God**. 8LtMs, Lt 93, 1893, par. 13

It is through the **gift of Christ** that we receive every blessing. Through that gift there comes to us day by day the unfailing flow of **Jehovah's goodness**. Every flower, with its delicate tints and sweet fragrance, is given for our enjoyment through that **one Gift**. The sun and moon were made by Him; there is not a star that beautifies the heavens which He did not make. There is not an article of food upon our tables that He has not provided for our sustenance. The superscription of Christ is upon it all. Everything is supplied to man through the one unspeakable Gift, **the only-begotten Son of God**. He was nailed to the cross that all these bounties might flow to God's workmanship. 8T 287.7

**Those who have a true knowledge of God and Christ** know what has been done to make it possible for men and women to receive the knowledge of the truth. "God so loved the world, that he gave **his only begotten Son**, that whosoever believeth in him should not perish but have everlasting life." [John 3:16.] 16LtMs, Ms 62, 1901, par. 3

The work of creation was a manifestation of His love; but the **gift of God** to save the guilty race, alone reveals the infinite **depths of divine tenderness and compassion**. ST April 12, 1910, par. 6

We belong to God; we are His sons and daughters,—His by creation, and **His by the gift of His only-begotten Son for our redemption.** CS 72.2

There is **no way whereby the love of God can be measured save by the gift of his Son** to the world. "For God so loved the world, that he gave his **only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life." RH June 2, 1896, par. 2

The gospel testifies to God's great love for fallen humanity. **He gave His dear and only begotten Son to the human race, to live and die for them**. **Christ assumed human nature** and came to this world to receive the penalty of transgression. In our behalf He was numbered with the transgressors. By His infinite sacrifice He has made it

possible for men to be partakers of His **divine nature**. Christians are to reveal the attributes of the Redeemer. They are to be bound up—**heart, mind, and soul**—with **Christ**. Then they can exert a living, elevating **influence**. 15LtMs, Ms 67, 1900, par. 6

What language could so **forcibly express God's love** for the human family as it is **expressed** by the **gift** of **His only-begotten Son** for our redemption? 8T 208.2

The whole human family is the **Lord's property by creation**, and **doubly** so because of the **price paid** to **redeem** them. After men and women had enlisted in the army of the great apostate, **God bought them back by the gift of His only-begotten Son**. ST February 14, 1900, par. 13

**Christ, the only begotten Son of God, was given to our world** to save perishing souls from eternal death. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.] 18LtMs, Lt 262, 1903, par. 3

And yet **God, the infinite God**, so loved the world, that **He gave His only begotten Son** (for such a world!), that whosoever believeth in Him should not perish, but have everlasting life. 10LtMs, Lt 43, 1895, par. 46

**Christ** would elevate and refine man's mind, purifying it from all dross, that he may appreciate the love that is without a parallel....He leads the human agent to **think of the love God manifested by giving His only begotten Son** to die for the world. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] 14LtMs, Ms 94, 1899, par. 27

In doing the will of Him who loves the world, and who **gave his only begotten Son** to die for them, they strengthen every faculty of the soul, and increase their own happiness and peace. RH January 16, 1894, par. 3

We are to trust in the virtue of Christ's merits. He has purchased us with His sinless life, and we are to appreciate the gift that the Father has bestowed on us in **giving us His only begotten Son**. We are to claim His promises and rest by faith in the knowledge of His sacrifice in our behalf. We must surrender unreservedly to Him; for His merits alone are of sufficient value to save the soul of the repenting, believing sinner. 19LtMs, Lt 119, 1904, par. 13

The **most unspeakable gift** which God could bestow upon the world was the gift of **his beloved Son**. We do not half appreciate the grandeur of the plan of salvation. He who was **one with the Father** stepped down from the glorious throne in heaven, laid aside his royal robe and crown, and clothed his divinity with humanity, thus bringing himself to the level of man's feeble faculties. "For your sakes he became poor, that ye through his poverty might be rich." **Infinite was the sacrifice on the part of the Father; infinite the sacrifice of the Son!** The **highest gift** that Heaven could bestow was given to ransom fallen humanity. O, what divine benevolence! It would have been far easier to crush the world out of existence than to reform it. But Christ declares, "The Son of man is not come to destroy men's lives, but to save them." The Son of God understood the desperate situation, and himself came to our world, that man through him might have eternal life. **Son of the Most High though he was**, he submitted himself to insult, mockery, and a cruel death because he loved man, and would save him from ruin. RH December 11, 1888, Art. A, par. 2

The wonders of His life passed before them, and they were as men awakened from a dream. They realized that "the Word 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. Christ had **actually come from God** to a sinful world to save the fallen sons and daughters of Adam. DA 506.4

The Lord loves man. He has given evidence of this love by **giving His only begotten Son** to die for man, that through His grace He might redeem him from hostility to God, and bring him back to his loyalty. 14LtMs, Lt 44, 1899, par. 6

God uses no force. **He gave His only begotten Son to die** for a fallen world, and He pardons those who come to Him in penitence. 17LtMs, Lt 31, 1902, par. 15

God has made to the world the **most expensive gift** of heaven—**His only begotten Son**. 11LtMs, Lt 116, 1896, par. 18

Jesus is the sin-pardoning Saviour **as well as the only begotten Son of the infinite God**. BTS March 1, 1906, par. 3

The cross of Calvary represents what God has done for us. In the **gift of his only begotten Son** he has insured to us eternal life upon condition of our faith and obedience. ST May 6, 1889, par. 4

God has bestowed upon us moral powers, and hearts susceptible to the influence of His Spirit, capable of receiving the truth. **He has given His only begotten Son** to make propitiation for our sins, and to reconcile us to God. He has given us the Truth to love and practice. He has promised the Holy Spirit to be freely given in His name. 8LtMs, Lt 30, 1893, par. 24

The past night has been one of some sleeping, but more of earnest prayer to our heavenly **Father** who has given for our salvation **His only begotten Son**, who gave His own life a sacrifice for the sin of the world. 20LtMs, Ms 177, 1905

We want to bring before every man that we are at this very period of probation working our eternal results. We are working out our eternal destiny. We can do it, but no one else can do it for us; and in order that Satan should not say that God could have done anything more, in order that he should never have this to bring before the heavenly intelligences, the gift could not have been exceeded. **The gift of His only begotten Son for a race of rebels**! 9LtMs, Ms 16, 1894, par. 12

I will live to please Him who thought me of such value that **He gave** me **Jesus**, **His only begotten Son**. 8LtMs, Lt 11, 1893, par. 26

The Lord is representing as bending down and listening to the testimonies born by his witnesses! What inspiration it should be to us to know that the heavenly universe is listening with pleasure to the words that are spoken to exalt the name of God in the earth. They may not be words of oratory, but they are not words of doubt and unbelief and complaint. God and the angels listen with delight to the words of appreciation of the **great Gift** that has been made to the world **in the only begotten Son of God**. Every word of praise for the blessing of the truth that has dispelled the darkness of error, every word that acknowledges the merciful kindness of our **heavenly Father**, is written in the book of his remembrance. Testimonies of this kind "show forth the praises of Him that hath called us out of darkness into his marvelous light." Of such witnesses the Lord says, "They shall be mine. . . . in that day when I make up my Jewels; and I will spare them as a man spareth his own son that serveth him." EA 179.2

The Lord could have cut off the sinner and utterly destroyed him; but the costlier plan was chosen. In his great love he provides hope for the hopeless **in giving his only-begotten Son t**o bear the sins of the world. Since God has poured out **all heaven** in that **one rich gift**, he will withhold no needed aid from man. **All the agencies of heaven** are at the command of the believing soul, that he may be successful in the warfare against the powers of darkness. He who believes in Jesus Christ as fully able to save his soul, believes the gospel, and hath eternal life. This is the point to which every soul must come, and **everyone who believes the message of God should lift up Jesus, point men to Christ, and say, "Behold the Lamb of God, which taketh away the sin of the world." This is the message that everyone will bear who believes in Jesus Christ as his Saviour.** This is the message we are to bear to warn the impenitent, encouraging those who love and fear God, inducing souls to look to the cross of Calvary, to behold the Lamb of God. The soul imbued with the love of Christ is **one** with him; he communes with Christ**, Christ is formed within**, the hope of glory, and the Christian goes forth to represent the **Father** and the **Son** to the world. ST June 27, 1892, par. 6

God and the angels listen with delight to the words of appreciation of the **great Gift** that has been made to the world in the **only begotten Son of God**. Every word of praise for the blessing of the truth that has dispelled the darkness of error, every word that acknowledges the merciful kindness of our heavenly Father, is written in the book of his remembrance. EA 179.2

Talk of the tender love of **God, who gave his only begotten Son to die** on Calvary, that we might come into possession of eternal riches. ST June 29, 1888, par. 7

Then joy inexpressible filled Heaven, and the heavenly host sung a song of praise and adoration. They touched their harps and sung a note higher than they had done before, for the great **mercy** and **condescension** of **God** in **yielding up his dearly Beloved to die for a race of rebels**. Praise and adoration were poured forth for the self-denial and sacrifice of Jesus; that he would consent to leave the **bosom of his Father**, and choose a life of suffering and anguish, and die an ignominious death to redeem the fallen race. ST January 30, 1879, par. 5
The Father did not yield up his **dearly beloved Son** without a **struggle**, whether to let guilty man perish or to give his Son to die for the lost race. It was impossible for God to change his law, or give up the smallest part of its claims, in order to save man; therefore **he suffered his Son to die** for man's transgression. ST January 30, 1879, par. 6
When the plan of salvation was revealed, **Satan** rejoiced with his angels that he could, by causing man's fall, pull **down the Son of God from his exalted position**. He told his angels that when Jesus should take fallen man's nature, he could overpower him, and hinder the accomplishment of the plan. ST January 30, 1879, par. 7

I praise the Lord for His **goodness**, **loving kindness**, **compassion**, and **love** in **sending His only begotten Son to our world** to bear the penalty of our transgression, and for making provision that whosoever believeth in Him should not perish, but have everlasting life. 9LtMs, Lt 113, 1894, par. 1

Now it seems to me if the **Word that God has given** to us, to make known unto us the way of salvation **through His only begotten Son Jesus Christ;** if the Word could once get hold of the inspiration of the thought of the great and grand work that has been accomplished through the **gift of His only begotten Son** to our world, we would not see so much frivolity, we would not hear of so much crime, we would not have our ears pained with the drunkard's song, but we would keep ourselves in such a position to realize that **the gift of God to** our world means everything to us. It is **life**, **eternal life** to the receiver; therefore that is the reason we feel like coming into possession of property such as we have here today, that we shall carry on the grand work that Christ has given us believing people to do, to go to all parts of the world. It is not to hover about one place, but it is to establish the work of compassion that He wants to have done for humanity. 22LtMs, Ms 177, 1907, par. 2

**Everything** is supplied to us through the **one unspeakable Gift, God's only-begotten Son**. He was nailed to the cross that all these bounties might flow to God's workmanship. MH 424.5

**Did He not give His only-begotten Son** because He **loved** us and desired to save us from death? 6T 386.3

The **infinite God so loved the world** that He **gave His only-begotten Son** as a sacrifice for us, in order that we, by receiving Him in faith and practicing His virtues, might not perish, but have everlasting life. 8T 234.1
**God, the everlasting Father, gave his only begotten Son** to the world that all who come to him might have everlasting life. And in this **gift** he **opened** to us a **channel** of the **richest** and **most inexhaustible treasures**. ChristianEducator August 1, 1897, par. 6

Unless the name of God is written in your forehead,—written there because God is the center of your thoughts,—you will not be meet for the inheritance in light. **It is your Creator who has poured out to you all heaven in one wondrous gift,—His only begotten Son**. IR August 15, 1906, par. 3

The **highest gift of Heaven, even the only begotten of the Father**, full of grace and truth, was able to redeem the lost. Messenger June 7, 1893, par. 1

Surely the God of heaven could give no greater proof that he longs for your salvation than the proof he has given in **the gift of his only-begotten Son**. ST September 25, 1893, par. 3

The **great gift** that God has bestowed upon the world in **his only-begotten Son**, calls for as hearty a response of love and gratitude...The Lord asked, "Where is my glory and my praise for the boundless love I have shown to men?" It is **impossible for God to give a greater manifestation of his tender compassion and benevolent love**. "For God so loved the world, that he gave his **only-begotten Son**, that whosoever believeth in him should not perish, but have everlasting life." All heaven was comprised in that one gift. It is through the merits of the gift of Christ that we receive all our mercies. We may rejoice with heart and soul and voice as we partake of our daily food; for it is the gift of God through Jesus Christ. ST July 2, 1896, par. 2

The world has received the **gift of God's only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life. We gain perfection by coming to Christ, who is as the tree of life to us. We were brought into existence because we were needed. God's vast design in the **mediatorial** economy shows that He has embraced all humanity in His plan. He calls upon men and women to show themselves Christians, that they may fill their appointment as agents chosen to carry out His purposes. 13LtMs, Ms 124, 1898, par. 29

"God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." [John 3:16.] My poor discouraged, doubting brother, I address you as one of the world for whom God gave His Son. He loves you. **He will save you if you will receive His gift, even His only begotten Son**. 8LtMs, Lt 98, 1893, par. 24

**God gave His only begotten Son that man might be restored to a oneness with Christ**. 13LtMs, Ms 124, 1898, par. 31

Did not God **give Jesus, His only begotten Son**?—He who was equal with the Father in the making of man. 24LtMs, Ms 73, 1909, par. 17

"Satan is determined that men shall not see the **love of God**, which led Him to **give** His **only begotten Son** to save a lost race, for it is the goodness of God that leads men to repentance. {9LtMs, Ms 84, 1894, par. 6}

The **more you offer praise to God because He is God**, the more clearly you will understand the meaning of the great **sacrifice made by the Son of God** that man might inherit eternal life. When the greatness of this theme is more fully realized, much more kindness and courtesy will be shown by human beings to one another; for we shall realize that we have been bought with a price and that a wonderful price has been paid for every son and daughter of Adam. We shall remember that we have been **redeemed by the suffering and death of the only begotten Son of God**, and that every soul is precious in His sight. 20LtMs, Ms 84, 1905, par. 11

**God** is in **earnest** with every one of us. We have characters to form for eternity. There is a heaven to win, and a hell to shun. May He who has **given** for your salvation **His only begotten Son** strengthen and bless you all. 22LtMs, Ms 179, 1907, par. 41

By giving **heaven's richest treasure, his only begotten Son**, to die for man, God would demonstrate before all created intelligences how much he loves the fallen race. RH January 31, 1899, par. 16

We are to appreciate the **great gift of our heavenly Father in giving His only begotten Son** to save a perishing world. 23LtMs, Lt 324, 1908, par. 12

They can trust **Him who withheld not His only-begotten Son**, knowing that with **Him He** will give all things for their spiritual and eternal good. CT 183.3

By giving **heaven's richest treasure**, **his only begotten Son**, to die for man, God would demonstrate before all created intelligences how much he **loves** the fallen race. RH January 31, 1899, par. 16

**Our little world**, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the **Son of God** tabernacled in humanity; where the **King of glory** lived and suffered and died,—here, when He shall make all things new, the **tabernacle of God** shall be with men, "and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." And through endless ages as the redeemed walk in the light of the Lord, they will **praise Him** for **His unspeakable Gift**,—***Immanuel, "God with us."*** DA 26.3

## The Father Gave Himself in His Only Begotten Son

As a remedy for the terrible consequences into which selfishness led the human race, **God gave His only begotten Son** to die for them. And **in this gift He gave Himself**. How could He give more? "I and My Father are one," said Christ. [John 10:30.] By the gift of His Son, God has made it possible for man to be redeemed and restored to oneness with Him. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] 16LtMs, Lt 165, 1901, par. 6

The **Father gave himself to the world in the gift of his Son**. It was the love of the Father for fallen man that **devised** in **union** with the **Son** the **plan of redemption**. ST December 23, 1897, par. 4

What manner of love is this, that the **eternal God should adopt human nature in the person of His Son**, and carry the **same** into the highest **heaven**!" YI July 29, 1897, par. 7

In the **person of Christ we behold the eternal God**... (ST, Aug. 20, 1894)

The **Father gave himself to the world in the gift of his Son**. It was the love of the Father for fallen man that devised in union with the Son the plan of redemption. And in this great gift the character of God is exemplified to all who shall receive the world's Redeemer by faith, as a God of holiness and a God of love. In the crucifixion of **his dear Son** upon the cross of Calvary, he gives to all the sons and daughters of Adam an expression of his **justice** and his **love**. This offering made manifest the **immutability of the holiness of his law**. In the cross of Calvary justice and truth have met together, righteousness and peace have kissed each other. **The Lord God omnipotent is the God of his people**. He is also a **tender**, **loving Father**, ready to hear their prayers; for **God was in Christ**, **reconciling** the **world** unto **himself**, not imputing their trespasses unto them. **God sent forth his Son** to be the propitiation for them through faith in his atoning blood." Signs of the Times, December 23, 1897

Man broke the law of God, and defied His will. This law reveals to the world the attributes of God's character, and not a jot or tittle of it could be changed to meet man in his fallen condition. **God could not abolish His law to save men; for this would have immortalized transgression**. But He gave men unmistakable evidence that He loved them, and that justice is the foundation of His throne and the evidence of His love. He carried out the penalty of transgression, but He allowed it to fall upon a substitute, **even His only-begotten Son**. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In this wonderful gift is shown the depth of God's goodness. He so loved men that, in order to save them, He gave His Son to the world, and in that gift He gave all heaven. **He gave Himself in His Son**, that sinners might have another trial, another opportunity to show their obedience. This was the only provision God could make. Thus a way was provided whereby sinners might return to their loyalty. ST April 7, 1898, par. 7

Thru all the ages God has manifested for the human race a love that is without a parallel. He so loved man that He bestowed on him a gift that defies computation. That the abundance of His grace might be revealed, **He sent His**

**only-begotten Son to our world**, to live a man among men, to spend His life in the service of humanity. In our behalf the **Son of the Infinite God** was numbered with the transgressors. **Christ was the channel thru which the Father poured into the world the rich stream of His grace**. **God could not give less than the fulness, nor was it possible for Him to give more.** "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." ST January 2, 1901, par. 3

In giving His **Son**, **God gave Himself** that man might have another trial. If God could have changed this law to meet man in his fallen condition, would He not have done this, and retained His **only begotten Son** in heaven?—He certainly would. But because His law was as changeless as His character, **He gave His beloved Son**, who was above law, and one with Himself, to meet the penalty which His justice demanded. BEcho February 8, 1897, par. 3

We should not feel that it is necessary to work ourselves up into a highly emotional state before we can reach hearts. We need not seek for something sensational to suit the appetite of the people, for something new and strange to startle them. Christ Jesus is the old and the new. **His self-sacrificing love for man dates back before the creation of our world,** yet it is ever new. It is the most marvelous theme that can ever be unfolded to human minds. Infinite condescension led him, with unchanging purpose, to advance to the cross of Calvary to die a shameful death, revealing to man what love such as Jesus possessed can do. **God in Christ gave himself** for the saving of the world, and the presentation of this truth will do more to convert sinners than any other argument. ST February 29, 1892

Now it was seen that the **Ruler of the universe** had made the **greatest sacrifice** which love could make, for "**God was in Christ**, reconciling the world unto himself." 2 Corinthians 5:19. In order to destroy sin Christ had humbled Himself and become obedient unto death. GrH_c 4.2

Why are children and those of mature age educated to put their inventive powers to work to contrive gifts for one another, while **the Lord God of heaven, who has made the gift of Himself to the world in His only begotten Son**, is left out of the question? How the Lord is dishonored in the celebration of Christmas! How He is robbed, both of talents of means and of thanksgiving and praise which should well up in every heart and flow forth from every voice! Let the thank offerings come in, small and large. Let the treasury be well filled. 6LtMs, Ms 52, 1890, par. 12

The bright and holy seraphim, the hosts of heaven, who wondered at the glorious plan of salvation, watched with intense interest to see how the people of God would receive the **divine Son of God**, clothed in the garb of humanity. **The wisdom of God was in his only begotten Son**. The **tabernacle** of **God** was with men. **God was hidden in the habitation of humanity.** RH April 3, 1894, par. 8

**God in human nature** is the mystery of godliness. **Christ, the only begotten of the Father**, was the **express image** of **his Father's person**, the **brightness** of his **glory**, and he came to the world not to condemn the world but to save it. **God was in Christ in human form**, and endured all the temptations wherewith man was beset; he **participated** in the **suffering** and **trials** of **sorrowful human nature** in our behalf. SSW November 1, 1895, par. 1

Jesus Christ "counted it not a thing to be grasped to be **equal with God**." Because **divinity alone** could be **efficacious** in the **restoration** of **man** from the **poisonous bruise** of the **serpent**, **God himself**, in his **only begotten Son, assumed human nature**, and in the weakness of human nature **sustained the character of God**, **vindicated his holy law** in every particular, and **accepted the sentence of wrath and death** for the sons of men. What a thought is this! He who was **one with the Father before the world was made**, had such **compassion** for a world lost and ruined by transgression, that he **gave his life** a ransom for it. He who was the **brightness** of the **Father's glory**, the **express image** of his **person**, bore our sins in his own body on the tree, suffering the **penalty** of man's transgression until justice was satisfied, and required no more. How great is the redemption that has been worked out for us! so great that the **Son of God died** the **cruel death** of the cross, to bring to us life and immortality through faith in him. YI February 11, 1897, par. 2

In **Christ** was the **embodiment of God himself**. The plan and execution of man's salvation is a demonstration of divine wisdom and power mysterious to finite minds. The unfathomable love of God for the human race, in **giving his Son** to die for them, was made manifest. 3SP 186.1

## The Only Begotten Son Gave Himself

The **only begotten Son of God gave Himself** to an ignominious death on the cross, and should we complain at the sacrifices we are called upon to make? 25LtMs, Ms 12, 1913, par. 23

Christ's sacrifice for the salvation of the world is full of meaning. **God's only begotten Son gave Himself for us**—a fallen order of beings. He must stand as the propitiation not only for our sins, but for the sins of the whole world. He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. He Himself bore our sins. 18LtMs, Ms 159, 1903, par. 24

The **Prince of heaven**, he who was **one with the Father**, **gave himself** to redeem the fallen race. RH November 10, 1910, par. 4

In our behalf the Father gave His only-begotten Son; and Christ, having given up all that He had, **then gave Himself**, that man might be saved. AA 339.2

John calls upon the world to "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God.'"It is a love that passeth knowledge. In the fullness of the sacrifice nothing was withheld. **Jesus gave himself**. (The Paulson Collection; p. 339, par. 3).

Let no one feel that he is stepping down in becoming a child of God. It was the **only begotten Son of God who stepped down**. **He gave himself for us**. Leaving His splendor, His majesty, His high command, and clothing His divinity, with humanity, that humanity might touch humanity, and divinity lay hold upon divinity. He came to this earth, and in our behalf **suffered the death of the cross**. RH April 30, 1901, par. 3

Heavenly beings are greatly interested in the salvation of the souls for whom the **Father has done so much**. **God gave his only begotten Son to be the Redeemer of the fallen race**. Christ gave himself to a life of humiliation and poverty that he might be able to leave to all an example of what life should mean to every member of the human family. He tasted death for all, that every soul might have the privilege of becoming acquainted with God. RH April 29, 1909, par. 2

Christ, equal with God, the brightness of the Father's "glory, and the express image of His person", clothed His divinity with humanity, and came to this earth to suffer and die for sinners. **The only-begotten Son of God** humbled Himself, and became obedient unto death, even the death of the cross. By bearing in His body the curse of sin, He placed happiness and immortality within the reach of all. ST September 30, 1903, par. 3

Christ secured **probation** for man at an **infinite cost**. He must **suffer for the life of the world**, that God's **purpose** in **creating man** might not be defeated. He must **destroy** the **apostate**, for His **death meant life** to all who believe and death to all who will not be obedient. Nothing less than **His own life** would **atone** for **man's life**. He must restore men by placing them on vantage ground, everyone who would believe in Him as a personal Saviour. 14LtMs, Ms 77, 1899, par. 37

## The Father Suffered with His Son

The **Father**, in **union and loving sympathy with His Son**, **subjected Himself to suffer with His Son**. He spared not **His only begotten Son**, but freely delivered Him up for us all. This gift of Christ is the crowning truth of **God's love** and **His Fatherhood through all time and through eternity**. Here the love of God in **His Fatherhood** is shown. Let us drink in this love, that we may know by experience what a real, tender, joyful experience there is in a realization of the **Fatherhood of God**. "Let brotherly love continue." [Hebrews 13:1.] By bearing one another's burdens, we are fulfilling the law of Christ. 12LtMs, Lt 50a, 1897, par. 53

When man's redemption was to be worked out, God gave the commandment that the sword should awake against **His only begotten Son**, who had been **one with Him from eternity**. 18LtMs, Ms 76, 1903, par. 25

The whole universe of heaven listened to that prayer of Christ, and **God was suffering in and with His Son**. 12LtMs, Ms 42, 1897, par. 16

The Father loves us, not because of the great propitiation; but he provided the propitiation because he loves us. **Christ was the medium through which he could pour out his infinite love upon a fallen world**. "God was in Christ, reconciling the world unto himself." The **Father suffered with the Son**. In the **agony** of **Gethsemane**, the death of Calvary, the **heart of infinite love paid the price of our redemption**. BEcho August 1, 1892, par. 2

God has measured how much it cost to save man. This salvation was accomplished only by the **sacrifice of Himself in His Son**. "God so loved the world, that He gave His **only-begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life." Earthly **parents** love their children. How then did God feel when the **Son of His love** was despised by those whom He came to elevate and ennoble and save? He saw Him dying on the cross, mocked at and jeered at by the passers-by, and He hid as it were His face from Him. Christ was bearing the sin of the whole world, and dying in the sinner's stead. **Exalt the God of heaven**, you who can realize the depth of His **self-sacrifice**; for **He suffered with His Son** ST January 27, 1898, par. 13

**Before** the world was **created**, infinite Wisdom provided for the terrible possibility of man's disloyalty. Though man transgressed God's law, yet the law was not weakened in the slightest particular. It stands fast for ever and ever as His eternal throne. No hope could be found for man through the alteration of God's law, but God so loved the world that **He gave Himself in Christ** to the world to bear the penalty of man's transgression. **God suffered with His Son** as the **divine Being alone** could suffer, in order that the world might be reconciled to **Him**. From the moment that Christ entered the world, the whole confederacy of satanic agencies were set at work to deceive and overthrow Him as Adam had been deceived and overthrown. Could he win the victory over Christ, the world that God had created would become his empire. 10LtMs, Lt 43, 1895

Christ was the Son of God, equal with the Father; and yet he was abused, ridiculed, scourged, and crucified. There are many who have thought that the Father had no part in the sufferings of the Son; but this is a mistake. **The Father suffered with the Son**. ST November 25, 1889, par. 6

The dark cloud of human transgression came **between the Father and the Son**. The **interruption of the communion between God and His Son** caused a condition of things in the heavenly courts which cannot be described by human language. Nature could not witness such a scene as Christ dying in agony while bearing the penalty of man's transgression. God and the angels clothed themselves with darkness, and hid the Saviour from the gaze of the curious multitude while He drank the last dregs of the cup of God's **wrath** 5BC 1108.3 **Father Suffered With Son**—In the scenes that transpired at the judgment hall and at Calvary, we see what the human heart is capable of when under the influence of Satan. Christ submitted to crucifixion, although the heavenly host could have delivered Him. The angels suffered with Christ. **God Himself was crucified with Christ**; for **Christ was one with the Father**. Those who reject Christ, those who will not have this man to rule over them, choose to place themselves under the rule of Satan, to do his work as his bondslaves. Yet for them Christ yielded up His life on Calvary 5BC 1108.5

## The Only Begotten Son Purchased Us

When the soul rests solely in the Lord Jesus Christ for its individual salvation, it entirely surrenders to Him, in full reliance upon “It is written.” **The whole man is the purchase of the only begotten Son of God**. The heart, the mind, the affections, the strength, the will, all connect, depending on Jesus Christ as One able to save to the uttermost all who come unto Him. This act joins the soul to God. Saving faith centers in Christ alone, in His blood and sacrifice, and in the promises of God. 12LtMs, Lt 53, 1897, par. 4

You are **bought with a price**, bought with a **price**—and what a price! **Our Prince**, the **Prince** of **life**, the **only begotten of the Father**, was given—“For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish” (John 3:16). Thank God for that not! There is a path that was purchased for you, which, if you follow, you shall not perish but have everlasting life. 22LtMs, Ms 164, 1907, par. 15

All human beings are of value in the sight of God, because they were **purchased by the blood of his only begotten Son**. GCB April 12, 1901, par. 15

## The Cross of Calvary

It has been shown me that every church among us needs the **deep movings of the Spirit of God**. O, we would point men to the **cross** of **Calvary**. We would bid them look upon Him whom their sins have pierced. We would bid them to behold the Redeemer of the world suffering the penalty of their transgression of the law of God. The verdict is that “the soul that sinneth it shall die.” [Ezekiel 18:4.] But on the **cross** the **sinner sees** the **only begotten of the Father**, dying in his stead, and giving the transgressor life. CE 95.3

The **Son of God** volunteered to die in the sinner's stead, thus making it possible for man, by a life of obedience, to escape the penalty of the divine law, which he had transgressed. The death of Christ did not slay the law, lessen its holy claims, nor detract from its sacred dignity; on the contrary, the death of **God's beloved Son** on the **cross justified the claims of the divine law**, and proclaimed the justice of his **Father** in punishing the transgressor, in that **he consented to suffer the penalty in his own person**, to save fallen man from its curse. He thus magnified the law, and made it honorable, and gave evidence of its changeless character. From his own lips is heard the words: "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill."” Bible Echo, January 1, 1887

The convicted sinner sees himself a transgressor in the **great moral mirror**, **God's holy law**. He looks upon the Saviour, upon the **cross** of Calvary, and asks why this **great sacrifice** was made; and the cross points to the **holy law of God**, which has been **transgressed**. It was to save the transgressor from ruin that **he who was co-equal with God**, offered up **his life** on Calvary. “God so loved the world, that he gave his **only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life.” The law has no power to pardon the evil-doer; but **Jesus** has taken the sins of the transgressor upon himself, and as a sinner exercises faith in him as his sacrifice, **Christ imputes his own righteousness** to the guilty one. There has been **but one way** of salvation since the days of Adam. “There is **none other name** under heaven given among men, whereby we must be saved.” We have no reason to fear while we are looking to **Jesus**, believing that **he is able** to save all who come unto him. RH June 28, 1892, par. 3

Look to Calvary until your heart melts at the amazing love of the **Son of God**. He left nothing undone that fallen man might be elevated and purified...We are to surrender all to **God**, and **confess Christ** before men. RH May 10, 1892

**Christ** was treated as **we deserve**, that **we** might be treated as **He deserves**. He was **condemned** for **our sins**, in which He had no share, that we might be **justified** by **His righteousness**, in which we had no share. He suffered the **death** which was **ours**, that we might **receive** the **life** which was **His**. “With His stripes we are healed.” DA 25.2

**Christ is the Creator and the Redeemer of man**. He knew perfectly what example man needed to place him on the platform that Christ has laid by His self-denial and self-sacrifice. Although **Commander** in the **heavenly courts**, He humbled Himself and was found in fashion as a man. He is the great **Center**. What unspeakable interest circles about Him! **He laid aside His kingly crown and royal robe** and came to this earth **as the only begotten Son of the Father,** the **brightness** of His **Father's glory**, the **Lord** of **life**. He humbled Himself, even yielding up His **life**, suffering an ignominious death on the **cross**. 17LtMs, Lt 200, 1902, par. 11

Men and women are the **purchase of the blood of God's only begotten Son**. RH August 17, 1897, par. 10

We are to trust in the **virtue** of **Christ's merits**. He has **purchased** us with His **sinless life**, and we are to appreciate the **gift** that the **Father** has **bestowed** on us in **giving us His only begotten Son**. We are to claim His promises and rest by faith in the knowledge of His **sacrifice** in our behalf. 19LtMs, Lt 119, 1904, par. 13

The **revelation** of **God's love** to man **centers** in the **cross**. Its full significance tongue cannot utter, pen cannot portray, the mind of man cannot comprehend. Looking upon the **cross** of **Calvary**, we can only say, "God so loved the world, that **He gave His only-begotten Son,** that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. MH 423.4

The spirit of liberality is the spirit of heaven. This spirit finds its highest manifestation in **Christ's sacrifice on the cross**. In our behalf the **Father gave His only-begotten Son**; and **Christ**, having **given up all that He had**, then **gave Himself**, that man might be saved. The cross of Calvary should appeal to the benevolence of every follower of the Saviour. The principle there illustrated is to give, give. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6. AA 339.2

Standing before the **cross of Calvary**, we can gain some idea of the **love of the heavenly Father**. Behold Christ, the **Son of the infinite God**, dying on the cross for sinners. He clothed His divinity with humanity, that human beings might become partakers of the divine nature. **In Christ we have a manifestation of the Father**. 25LtMs, Ms 31, 1911, par. 68

When we look with the eye of faith upon the **cross of Calvary**, and see our sins laid upon the victim hanging in weakness and ignominy there,—when we grasp the fact that **this is God, the everlasting Father, the Prince of Peace**,—we are led to exclaim, "Behold, what manner of love the Father hath bestowed upon us!" **Christ could at any moment have called legions of angels to his side; he could have swept every sinner from the face of the earth, and created new beings by his powe**r; but God so loved the world, degraded as it was by sin, that "he gave his **only begotten Son**, that whosoever believeth on him should not perish, but have everlasting life." YI February 11, 1897, par. 3

Remove the cross from the Christian and it is like blotting out the sun which illumines the day, and dropping the moon and the stars out of the firmament of the heavens at night. The **cross of Christ** brings us nigh to God, reconciling man to God, and God to man. The Father looks upon the cross, upon the suffering He has given His Son to endure in order to save the race from hopeless misery and to draw man to Himself. He looks upon it with the relenting compassion of a Father's love. The cross has been almost lost sight of, but without the cross there is no connection with the Father, no unity with the Lamb in the midst of the throne in heaven, no welcome reception of the wandering who would return to the forsaken path of righteousness and truth, no hope for the transgressor in the day of judgment. Without the cross there is no means provided for overcoming the power of our strong foe. **Every hope of the race hangs upon the cross.** {OHC 46.2}

Through the eternal ages the offensive character of sin will be seen in **what it cost the Father and the Son**, in the humiliation, suffering, and death of Christ. All the worlds will behold in Him a living testimony to the malignity of sin;

for in His divine form He bears the marks of the curse. He is in the midst of the throne as a Lamb that has been slain. {BTS December 1, 1907, par. 3}

**The efficiency of the cross guards the redeemed race from the danger of a second fall**. The life and death of Christ effectually unveils the deceptions of Satan, and refutes his claims. The sacrifice of Christ for a fallen world draws not only men, but angels unto Him bonds of indissoluble union. Through the plan of salvation the justice and mercy of God are fully vindicated, and to all eternity rebellion will never again arise, affliction never again touch the universe of God. {Messenger June 7, 1893, par. 6}

The **death of Christ upon the cross** made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. Fallen men could not have a home in the paradise of God without the Lamb slain from the foundation of the world. Shall we not then **exalt the cross of Christ**? The angels ascribe honor and glory to Christ, for **even they are not secure except by looking to the sufferings of the Son of God**. It is through the efficacy of the cross that the **angels of heaven are guarded from apostasy**. Without the **cross** they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of bliss. All who wish for security in earth or heaven must look to the **Lamb of God**. The plan of salvation, making manifest the **justice and love of God**, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. Our only hope is perfect trust in the blood of Him who can save to the uttermost all that come unto God by Him. **The death of Christ on the cross of Calvary is our only hope in this world, and it will be our theme in the world to come.** Oh, we do not comprehend the value of the atonement! If we did, we would talk more about it. The **gift of God in his beloved Son** was the expression of an **incomprehensible love**. It was the utmost that God could do to preserve the honor of his law, and still save the transgressor. Why should man not study the theme of redemption? It is the greatest subject that can engage the human mind. If men would contemplate the **love of Christ, displayed in the cross**, their faith would be strengthened to appropriate the merits of his shed blood, and they would be cleansed and saved from sin. ST December 30, 1889, par. 4

## Sacrifice of the Only Begotten Son

No one can estimate the worth of the soul as can **He** who made the **expiatory, atoning sacrifice**, that fallen man might stand on vantage ground with God. **The only begotten Son** bound up His life interest for **eternity** with every soul who will come to Him and receive Him by faith. Hear what He says. “I give unto them eternal life, and none shall pluck them out of my hands.” [John 10:28.] 13LtMs, Lt 103, 1898, par. 5

The human family are in trouble because of their transgression of the Father's law. But God does not leave the sinner until he shows the remedy for sin. The **only begotten Son of God** has died that we might live. The Lord has accepted this sacrifice in our behalf, as our substitute and surety, on the condition that we receive Christ and believe on him. RH April 5, 1898, par. 11

“We were reconciled to God by the death of his Son.” Christ reconciled the world unto himself, not imputing their trespasses unto them. O, what compassion and love are here revealed! How is humanity exalted through the merits of Christ! His sacrifice was ample and complete. **The Holy One died instead of the unholy**. ST May 30, 1895, par. 4

**He had given Himself a ransom** for many, even all who would avail themselves of the privilege of coming back to their loyalty to God, **He who had given His only begotten Son** a sacrifice for sin and transgression. 13LtMs, Ms 18, 1898, par. 7

**No one less holy than the Only-begotten of the Father, could have offered a sacrifice that would be efficacious to cleanse all**—even the most sinful and degraded—who accept the Saviour as their atonement and become obedient to Heaven's law. Nothing less could have reinstated man in God's favor. ST September 30, 1903, par. 6

Then what is the duty of every enlightened soul who should feel, as he looks upon the **infinite Sacrifice of the Only Begotten of the Father,** "that whosoever believeth on him should not perish, but have everlasting life?" [John 3:16.] What are you doing by personal efforts to lead souls to believe? There are not many ordained ministers, but this is not necessary before you deny self. Lift the cross and carry the burdens of Christ. 7LtMs, Lt 16e, 1892, par. 20

The atonement of Christ was not made in order to induce God to love those whom he otherwise hated; it was not made to produce a love that was not in existence; but it was made as a manifestation of the love that was already in God's heart, an exponent of the divine favor in the sight of heavenly intelligences, in the sight of worlds unfallen, and in the sight of a fallen race. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We are not to entertain the idea that God loves us because Christ has died for us, but that he so loved us that he **gave his only-begotten Son to die for us. The death of Christ was expedient in order that mercy might reach us with its full pardoning power, and at the same time that justice might be satisfied in the righteous substitute.** The glory of God was revealed in the rich mercy that he poured out upon a race of rebels, who through repentance and faith might be pardoned through the merits of Christ, for God will by no means clear the guilty who refuse to acknowledge the merit of a crucified and risen Saviour. It is only through faith in Christ that sinners may have the righteousness of Christ imputed unto them, and that they may be "made the righteousness of God in him." Our sins were laid on Christ, punished in Christ, put away by Christ, in order that his righteousness might be imputed to us, who walk not after the flesh, but after the Spirit. Although sin was charged to his account on our behalf, yet he remained perfectly sinless. ST May 30, 1895, par. 6

The **only begotten Son of God** has **given His life** to save them from the degradation of sin and uplift them by restoring to them the image of God, that through faith in Him they might become joint heirs with Jesus Christ. 12LtMs, Ms 83, 1897, par. 11

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." [John 3:16.] Do we inquire what God will require of us **in return for the life of His only begotten Son**? The Lord will accept of nothing less than **entire consecration**. His sons and daughters are to be one with Him, ever ready, not only to receive favors at His hands, but to suffer privation and to endure shame for His sake. 11LtMs, Lt 28, 1896, par. 22

"God so loved the world, that he gave his **only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life." He is the same yesterday, today, and forever. The righteousness of Christ, as a pure white pearl, has no defect, no stain, no guilt. This righteousness may be ours. Salvation, with its blood-bought, inestimable treasures, is the pearl of great price. It may be searched for and found. But all who really find it will sell all they have to buy it. They give evidence that they are **one with Christ**, as **he is one with the Father**. In the parable the merchant man is represented as selling all that he had to gain possession of one pearl of great price. This is a beautiful representation of those who appreciate the truth so highly that they give up all they have to come into possession of it. They lay hold by faith of the salvation provided for them at the **sacrifice of the only begotten Son of God**. RH August 8, 1899, Art. A, par. 7

They are to receive His crucified, **only begotten Son** into their hearts, and be **one with Him** as He is **one** with the **Father**. It is the privilege of everyone who is weary and heavy laden to come to Christ. "Take My yoke upon you," He says, "and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." EA 285.6

"God so loved the world, that **He gave His only-begotten Son**." He gave Him not only to live among men, to bear their sins, and die their sacrifice. **He gave Him to the fallen race**. Christ was to identify Himself with the interests

and needs of humanity. **He who was one with God** has linked Himself with the children of men by **ties that are never to be broken**. Jesus is "not ashamed to call them brethren" (Hebrews 2:11); He is our **Sacrifice**, our **Advocate**, our **Brother**, bearing our **human form** before the Father's throne, and **through eternal ages one with the race He has redeemed**—the **Son** of **man**. And all this that man might be uplifted from the ruin and degradation of sin that he might reflect the **love** of **God** and share the joy of holiness. SC 14.3

The price paid for our redemption, the **infinite sacrifice of our heavenly Father in giving His Son** to die for us, should give us exalted conceptions of what we may become through Christ. SC 15.1

That **God who rules the world** in love and wisdom testifies, **in the death of His only begotten Son**, to His **changeless character**. **He could not change His character as expressed in His law, but He could give His Son, one with Himself, possessing His attributes, to a fallen world**. By so doing, He **did not change** His **character**, but He **magnified** His **name** and **glory** as a God above all gods. 12LtMs, Ms 63, 1897, par. 31

If we are **one with Christ**, we receive power to show the world that **God loves human beings** as He **loves** His **only begotten Son**. 14LtMs, Ms 12, 1899, par. 15

God has provided the means for the redemption to life and salvation of the human race appointed unto death. But this could be accomplished only by the **sacrifice of His only begotten Son**. Christ, He who was **one with God**, became the author of complete salvation to all who will receive Him. They are to be cleansed, sanctified, and ennobled through the **great gift of God** to our world. 20LtMs, Lt 293, 1905, par. 36

**It is Christ that loves the world with a love that is infinite**. **He gave his precious life**. **He was the only begotten of the Father**. He is **risen** again from the dead, and is at the right hand of God, making **intercession** for us. That same Jesus, with his humanity **glorified**, with no cessation of his love, is our Saviour. He has enjoined upon us to love one another as he has loved us. Will we then cultivate this love? Shall we be like Jesus? SpTA01a 14.1

"I am come" are the words of the heavenly Messenger. "Think not I am come to destroy the law or the prophets. I am come not to destroy but to fulfill." [Matthew 5:17.] The **Lord Jehovah** is true; obeying His righteous law and working the works of **Christ**, to become **one with Christ**, man becomes in words and works partaker of His divine nature. Humanity lays hold of divinity. The **Lord Jehovah** has condescended that the pattern of the heavenly being should be **represented by His only beloved Son**. "For what the law could not do, in that it was weak through the flesh, God **sending His <u>only begotten</u> Son** in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled," in the new power He would give them. "For what the law could not do, in that it was weak through the flesh, **God sending His <u>only begotten</u> Son** in the likeness of sinful flesh, and because of sin, condemned sin in" the human nature, for Christ was tempted upon all points like as man is tempted. "For what the law could not do in that it was weak through the flesh, **God sending His own Son** in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that His righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit." Romans 8. [Verses 3, 4.] Christ says, "I am come; the way, the truth, and the life." [See John 14:6.] Christ tells us Himself, "I am not come to call the righteous but sinners to repentance." [Matthew 9:13.] 24LtMs, Lt 189, 1909, par. 15

Wake up, brethren, wake up! Let the converting power of God come to your souls else Satan will use you as he did Saul to hunt up souls to be persecuted. Acts 9. This whole chapter is a lesson to us all. There are some who are not converted who will work to do all in their power, as did the satanic agencies in Christ's day; **they crucified the Lord Jesus Christ, the only begotten Son of God**. Read the account of Lucifer in Ezekiel 28. Bear in mind that history is to be repeated. A great education in experience does not help if it does not perfect the knowledge of the **glory** of **God** to **exalt** the **Lord Jehovah** and His **only begotten Son Jesus Christ**. Lucifer's act to exalt himself will be a power he can exercise upon just such men as we shall have to deal with in our present and future experience. Read and understand Acts 9. 24LtMs, Lt 189, 1909, par. 21

The human race do not stand in the righteousness of character which Adam possessed at his creation. Although neglect to keep the requirements of God is sin, and the wages of sin is death, yet there is no claim made that man may have eternal life except through the obedience and righteousness of **Jesus Christ**, **who is the representative and head of all humanity**. The sinner can find hope only through dependence upon the perfection of Christ. We are to avail ourselves of the merit of the sinless offering that was made through the **death of the only-begotten Son of God**. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." ST June 11, 1894, par. 11

We are ever to be thankful that **Jesus** has proved to us by **actual life** that man can keep the commandments of God, contradicting Satan's falsehood that man cannot keep them. The great Teacher came to our world to stand at the head of humanity, to thus elevate and sanctify humanity by his holy obedience to all the requirements of God, showing it is possible to obey all the commandments of God. He has demonstrated that a lifelong obedience is possible. Thus he **gives men to the world, as the Father gave the Son**, to exemplify in their life the life of Christ. ST April 17, 1893, par. 3

Again and again divinity flashed through humanity, and the infinite God acknowledged Him, again and again, as **His only begotten Son**. 6LtMs, Ms 41, 1890, par. 42

A love that passeth all understanding was revealed to save fallen man. "God so loved the world, that He gave His **only-begotten Son** [wonderful, wonderful condescension!], that whosoever believeth in Him should not perish, but have everlasting life." **God spared not His only-begotten Son**, but delivered Him up as a ransom for *us*, and for a world lying in sin and ignorance. ST May 14, 1902, par. 6

We breathe because God takes charge of the human machinery. Day by day He keeps it in working order, and He wants us to think of the **infinite sacrifice** He has made for us in **suffering** with **One equal** with himself—**His only begotten Son**. RH April 23, 1901, par. 6

We can not understand the mystery of redemption. It is enough for us to know that God so loved the world that **He gave His only-begotten Son to die for us**. The penalty of our transgression fell upon a pure, holy, innocent Substitute, even the Son of God. **He bore our sins in His own body on the tree**, that we might at last stand before God clothed in the robe of sinlessness. ST June 17, 1903, par. 1

## The Only Begotten Son of God Gives Power to Overcome

The **only begotten Son of God** clothed His divinity with humanity, and in our world was tempted by every temptation that man must meet. Therefore He is able to teach us how to meet and **overcome** the foe. In His human experience Christ met and conquered Satan. 23LtMs, Lt 222, 1908, par. 4

In His promises and warnings, Jesus means me. God so loved the world, **that He gave His only-begotten Son, that *I* by believing in Him, might not perish, but have everlasting life**. The experiences related in God's word are to be *my* experiences. Prayer and promise, precept and warning, are mine. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved *me*, and gave Himself for *me*." Galatians 2:20. As faith thus receives and assimilates the principles of truth, they become a part of the being and the motive power of the life. The word of God, received into the soul, molds the thoughts, and enters into the development of character. DA 390.5

When trials press heavily and the opposition of satanic agencies are strong, we are to bear in mind that **Christ**, **the only begotten Son of God**, poured out His soul unto death to obtain for us the victories He has made it possible for us to obtain. 15LtMs, Ms 29, 1900, par. 1

By the **infinite sacrifice** that the **Lord God** of heaven has made in **giving His Son**, that **sinners** might be saved from eternal death, we know that He means to counterwork sin. He has provided this **expensive** means to save the souls who would surely perish if He had not done so. In the place of punishing the guilty sinner, the Lord allowed His **only begotten Son** to suffer the penalty of transgression, that man might have **another opportunity**, that another **probation** might be granted him in which to return from transgression and sin to his loyalty to God, and stand before God in repentance. He cannot hope to stand before God innocent through the merits of Jesus **Christ while he continues in sin**. He must **cease to transgress** and become loyal and true. 12LtMs, Lt 119, 1897, par. 3

It is through loving care and helpfulness for others that we learn the precious lessons God designs for us. The great **sacrifice** of **love** made by the **only begotten Son of God**, won the **victory** on our behalf. 14MR 20.1

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." [John 3:16.] **The power that enabled Him to overcome, He has placed at our disposal**. In His strength we may be **victors** in the conquest against evil. He said, "To him that **overcometh** will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." [Revelation 3:21.] 20LtMs, Ms 127, 1905, par. 14

How important it is that we so relate ourselves to our **Creator** and to our **Redeemer** that the influence we exert shall represent **Christ** and represent the **Father**. God so loved the world that he gave his **only begotten Son**, that those who abide in Christ might become the sons of God. Everything is at stake here. What will you do about it, my brethren and sisters? Are you going to let worldly ideas, worldly customs and practises, come into your lives and characters? Are you going to study what this one or that one will say? Or are you looking to the One who so loved the world that he did not withhold from us **his only begotten Son**? **God** gave **Christ** to the **world** to reveal to men that **humanity united** with **divinity** could **overcome the temptations** that are in the world through lust. This union we must experience. GCB May 17, 1909, par. 5

The Lord Jesus Christ, the **only begotten Son of the Father**, is truly God in infinity, but not in personality. He has wrought out the righteousness that **enables human beings to overcome every assault of Satan**. He will impute His righteousness to the believing saint who walks as He walked when on earth. 20LtMs, Ms 116, 1905, par. 19

What we want is to serve **the living God**. He has given us Christ the precious Saviour, **His only begotten Son**. He has given us Jesus, the precious One, to come and **take humanity upon Himself**, and there to be with the human agencies upon the earth, with **divinity** and **humanity combined**, that every soul that will believe the words of Christ will be in that position that they can be **partakers**, to **grasp** the **divinity**, and by **living faith in the divinity**, carry out the purposes of God that are expressed. They will be **overcomers** through the blood of the Lamb and the word of their testimony. 24LtMs, Ms 117, 1909, par. 12

## Lift Up Christ as the Only Begotten Son

Christ should be **uplifted** as the first Great Teacher, **the only begotten Son of God**, who was **with the Father from eternal ages**. The Son of God was the Great Teacher sent into the world as the Light of the world. 10LtMs, Lt 67, 1895, par. 4

**All heaven** was given to us in Christ Jesus.... Oh, **honor Jesus** by giving to Him the **heart's best and holiest** services! He has given His life for you. Who is He that hath done this? The **only begotten Son of God**, He that was **One with**

**the Father before** the **world** was. **Lift up your banner, lift it up higher**. Never, never let it trail in the dust of the earth. **Exalt Jesus. Lift Him up, the Man of Calvary, higher and still higher.** 11LtMs, Lt 147, 1896, par. 8

Bear in mind that history is to be repeated. A great education in experience does not help if it does not **perfect the knowledge of the glory of God to exalt the Lord Jehovah** and **His only begotten Son Jesus Christ**. Lucifer's act to exalt himself will be a power he can exercise upon just such men as we shall have to deal with in our present and future experience. Read and understand Acts 9 24LtMs, Lt 189, 1909, par. 21

The holy and paternal character of God should be presented to men. Our obligation in our daily actions should be laid bare, that we may understand our relation to God and to each other, for we are to watch for souls as they who must give an account. We must present to the people, not the imaginations of men, not their schemes and conclusions, but the **grace of God in the gift of His only begotten Son**, that whosoever believeth on Him, should not perish, but have everlasting life. **We are to lift up Jesus**, that He may draw men unto Himself. 7LtMs, Lt 93, 1892

Talk less, exalt science less, let your **Redeemer be the One exalted**. The melody of heaven is praise to God and the Lamb; it sounds forth from the voices of ten thousand times ten thousand and thousands of thousands. Why does not praise flow from our lips? Why are we so dumb? The Lord is ready to disclose to His church more and more of His wonderful power and to open new lines of thought in regard to the great **plan** of **redemption**: the love, the matchless love, that **moved Him to give His only begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life. 7LtMs, Lt 18, 1892, par. 15

Those who teach others should plead with God to imbue them with His **Spirit**, and enable them to **lift up Christ** as the **sinner's only hope**. Flowery speeches, pleasing tales, or inappropriate anecdotes do not convict the sinner. Men listen to such words as they would to a pleasant song. The **message** that the sinner should hear is, "God so loved the world, that He gave **His only begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.] GW 155.1

These are **truths** that the **people need** to **have presented** before them. They may plead before God the righteousness of Christ, the love of God in giving to our world **his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life. **Lift up Jesus**; talk more, a great deal more, of this only way whereby man may be saved. Dwell much more on the unselfishness of Christ. Present his love before the people. Teach men that their life is complete only when hid with Christ in God. ST February 29, 1892, par. 8

**Lift up Jesus**, crying, "Behold, the **Lamb of God**, that taketh away the sin of the world!" John 1:29, A.R.V. He alone can satisfy the craving of the heart and give peace to the soul.... The inexhaustible supplies of heaven are at their command. **Christ gives them the breath of His own Spirit**, the **life of His own life**. The **Holy Spirit** puts forth **its** highest energies to work in mind and heart. Through the **grace given** us we may achieve victories that because of our own erroneous and preconceived opinions, our defects of character, our smallness of faith, have seemed impossible. MH 157-159

When one turns away from human imperfections to behold Jesus, a divine transformation takes place in the character. The **Spirit of Christ** working upon the heart conforms it to His image. Then let it be your effort **to lift up Jesus**. Let the mind's eye be directed to "the Lamb of God, which taketh away the sin of the world." John 1:29 COL 250.3

**Lift up Jesus** to the world. **Present his life and character** before men. Dwell upon his humiliation and self-denial. **Meditate upon the incarnation of the Son of God**, who, though **equal with the Father**, for our sakes became poor, that we through his poverty might be made rich. PH152 42.2

**Lift up Jesus**, the crucified One, higher, and still higher, and proclaim, "Behold, the Lamb of God who taketh away the sins of the world." [John 1:29.] Proclaim the wonderful theme of salvation, whereby man has been brought back

into **favor with God** and harmony with the universe of heaven. How can any one of the human agents whose sins are forgiven be indifferent and careless in regard to his fellow men. Why should not every son and daughter of God be full of zeal and enthused with **the spirit of Jesus Christ** to be determined and earnest to save the perishing. 7LtMs, Lt 45, 1892, par. 18

**Lift up Jesus,—lift him up** before the people; dwell upon his **matchless love**. But the heart must first be imbued with that love, in order to speak it, to preach it, to pray it, to live it. We must have personal communion with Christ, in order to reveal him to the people. The graces of his Spirit, the loveliness of his character, must be shining forth in the characters of his witnesses. RH December 20, 1881, par. 7

**Lift up Jesus**. Lift him up, the man of Calvary, with the voice of song and prayer. Seek earnestly to spread the gospel. Tell the precious story of **God's love for man**. In this work you will find a satisfaction that will last through the eternal ages. Christ has given us this work as our special charge, and he is the source of our wisdom and efficiency. RH July 11, 1899, Art. A, par. 20

I praise the Lord for His goodness, loving kindness, compassion, and love in sending **His only begotten Son** to our world to bear the penalty of our transgression, and for making provision that whosoever believeth in Him should not perish, but have everlasting life. 9LtMs, Lt 113, 1894, par. 1

Why should **praise and thanksgiving** be withheld so often by us when we meet in the church to worship God? Why should we not give **expression** to His goodness and love? He, the Lord, so loved perishing souls, **that He gave His only begotten Son to save them; and this gift means eternal life to every soul who appreciates the gift**. Then why not express in character, in words, also in **thanksgiving**, your love to God **because of the great love Christ has revealed** in bearing the punishment for your souls. 22LtMs, Lt 394, 1907, par. 6

**We praise him for the priceless gift of his only-begotten Son**. ST January 22, 1894, par. 1

Words have been given me to speak to the people of God: '**Lift Him up, the Man of Calvary.** Let humanity stand back, that all may behold Him in whom their hopes of eternal life are centered. Says the prophet Isaiah: 'Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' Let the church and the world **look upon their Redeemer**. Let every voice proclaim with John: '**Behold the Lamb of God**, which taketh away the sin of the world.' {5T 729.1}

The divine picture of **Christ** must be kept before the people. He is that Angel standing in the sun of heaven. He reflects no shadows. Clothed in the **attributes of Deity**, shrouded in the **glories of Deity**, and in the likeness of **the infinite God**, He is to be **lifted up** before men. 5LtMs, Ms 24, 1888, par. 30

## Believe in the Only-Begotten Sonship of Christ

The seven churches, bear that in mind. There are angels appointed over every church that claims to **believe in the truth of Jesus Christ being the only begotten Son of God.** 19LtMs, Ms 159, 1904, par. 6

In following the way of the Lord is to be the strength of His people. Their faith in the **gift of God's only begotten Son is to be made manifest**. This will make its impression on the mind of the worldling. PH145 50.3

It is our privilege to bear the divine credentials to the world that the **Saviour, in whom we believe, is the only-begotten** of the Father, full of grace and truth. ST January 10, 1895, par. 5

God has made to the world the **most expensive gift of heaven—His only begotten Son**. This was the provision made in order that all who **believe** in Him should not perish, but have everlasting life. 11LtMs, Lt 116, 1896, par. 18

It is the privilege of the Christian to present evidences to the world that the Lord cares for and loves those who believe in Christ as their personal Saviour**. God loves the followers of Christ** as He loves **His only begotten Son**. To present **this fact to the world** will be a power in winning souls to Christ. Will the churches arouse? Will they receive the truth in its purity and loveliness? Truth is love; "God is Love." [1 John 4:8.] If this had not been the case, we must all have perished. 9LtMs, Ms 67, 1894, par. 32

I have received a blessing in hearing from human lips the presentation of rich truth indited by the Holy Spirit of God, presenting the requirements of God—a holy and perfect obedience; showing that **complete satisfaction has been given the Father in His only begotten Son as a Lamb** without blemish and without spot; and that through the merits and virtue of Christ's character, all who will believe in Him may become complete in Him. 12LtMs, Ms 75, 1897, par. 6

To believe in Christ merely as the Saviour of the world can never bring healing to the soul. The faith that is unto salvation is not a mere assent to the truth of the gospel. **True faith is that which receives Christ as a personal Saviour. God gave His only-begotten Son, that *I,* by believing in Him, "should not perish, but have everlasting life."** John 3:16. When I come to Christ, according to His word, I am to believe that I receive His saving grace. The life that I now live, I am to "live by the faith of the Son of God, who loved *me,* and gave Himself for *me."* Galatians 2:20 MH 62.1

"What shall we do that we might work the works of God?" The answer to this question we need to understand, or we shall miss heaven. "This is the work of God." This is what God requires "that ye believe on Him whom He hath sent." [Verses 28, 29.] **The price of heaven is the only begotten Son of God. The way to heaven is by faith in Jesus.** First you require to believe, next to work. "This is the work of God that ye believe on Him whom He hath sent." Teach the students in our schools to believe in Christ, then they will work the works of God. 10LtMs, Ms 25a, 1895, par. 27

**God has given his only-begotten Son to our world as our sin-bearer, that he might take away our iniquities**. Through his divine merits, every son and daughter of Adam who will believe on him as the Way, the Truth, and the Life, will be presented faultless before the presence of his glory with exceeding joy. T ST May 20, 1897, par. 15

**He gave His only begotten Son to come to our world**. Why? That humanity might have the example of sinless humanity. That it might grasp the divinity in Christ Jesus, and every sinner that could come to God through Christ, and **believe** His arm would encircle them to care for them, to protect them. 24LtMs, Ms 125, 1909, par. 34

In order to reveal God as He is, full of mercy and truth, **He gave Jesus to our world to represent the love of the Father, that in the person of Christ there might be a sure representative for their faith to grasp, the only begotten Son of the infinite God**, the manifested brightness of His glory, the express image of His person. That God, the great **Ruler** of the universe, had a deep interest in every home, to help, to bless, to cheer, to strengthen. **Then let us believe** and love and trust Him. 11LtMs, Lt 52, 1896, par. 3

A testimony meeting followed, in which praise and glory were given to God for his unspeakable goodness and matchless love to fallen man in **giving Jesus, his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life. All seemed to have a desire to **lift up Jesus higher and still higher**. RH January 7, 1896, par. 8

He has given his **only-begotten and well-beloved Son** as a propitiation for our sins, and not for ours only, but for the sins of the whole world, that we all might be reconciled to God. He has brought light and truth to our knowledge, and we must use our powers in harmony with these saving agencies. We must with earnestness lay hold of the helps that

God has provided. We must pray, we must study the Scriptures, **we must believe** and obey the word of God. ST January 12, 1891, par. 5

The work of every Christian has ever been to stain their door-posts with blood, to gather their children unto their houses with them, that the destroying angel might see the mark of blood—**the acknowledgment of faith in the only begotten Son of the Father**, for "whosoever believeth in him shall not perish, but have everlasting life." [John 3:16.] 7LtMs, Lt 16e, 1892, par. 38

The prediction given in Eden refers in a **special manner** to **Christ**, and to all who **accept** and **confess Him** as the **only begotten Son of God**. 12LtMs, Ms 104, 1897, par. 25

"Nothing so shows the wonderful condescension of God as this. He "so loved the world, that He **gave His only begotten Son**." John presents this wonderful subject with such **simplicity** that **all may grasp the ideas set forth, and be enlightened**. {RH April 5, 1906, par. 3}

## Proclaim the Truth – The Only True God, His Son and One Spirit

The **Spirit** sets home the truth in such a manner as to arouse the conscience to **discern** and **acknowledge the only true God and Jesus Christ** whom He has sent. 2LtMs, Lt25b, 1892

I feel my spirit stirred within me. I feel to the depth of my being that **the truth must be borne** to other countries and nations and to all classes. Let the missionaries of the cross **proclaim** that there is **one God**, and **one Mediator** between God and man, who is **Jesus Christ the Son of the Infinite God**. This **needs to be proclaimed** throughout every church in our land. 7 LtMs, Ms 40, 1891

All who are united in church capacity, may be **of one mind**, of **one heart**, of **one judgment**, that Satan may not take any fresh advantage of the followers of Christ. We have one faith**, one Lord**, **one God and Father**, who is above all, and in you all; then let there be a glorifying of God with one mouth, and **one spirit**. RH July 10, 1888

True education is the inculcation of those ideas which will impress the mind with **the knowledge of God the Creator, and Jesus Christ the only begotten Son of God**. 10LtMs, Ms 20, 1895, par. 1

The **Holy Spirit** goes on convicting the sinner, piling up his condemnation, until the powers of the soul awaken and exclaim, "What must I do to be saved?" [Acts 16:30.] The **divine Spirit**, working with the human agent, has drawn the sinner, condemned by the law, to **Jesus Christ**. "**God** so loved the world, that he gave his only begotten **Son**, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. **All heaven** is waiting and ready to co-operate with the human agent to expel sin from the soul and supply the vacuum with the **Holy Spirit**. 7LtMs, Ms 40 1892

...They have **one God** and **one Saviour**; and **one Spirit**—the **Spirit of Christ**—is to bring unity into their ranks. 9T 189

And this is life eternal, that they might know thee **the only true God,** and Jesus Christ, whom thou hast sent. John 17:3

Faithful among the faithless, uncorrupted by the prevailing apostasy, he [Abraham] steadfastly adhered to the worship of the **one true God.** PP 125

The knowledge of the **one true God** was given to them [Israel].... Those who worshiped the **one true God** were strengthened in moral power.... ST August 12, 1889

While we are favorably situated, let us make use of every opportunity to know the **one true God**, and Jesus Christ whom he hath sent.. YI December 21, 1893, par. 5

"But to us there is but **one God**, the **Father**, of whom are all things, and we in him; and **one Lord Jesus Christ**, by whom are all things, and we by him." 1 Cor. 8:6

"There is one body, and **one Spirit**, even as ye are called in one hope of your calling; **One Lord**, one faith, one baptism, **One God** and Father of all, who is above all, and through all, and in you all." Eph 4:4-6

Let them be thankful to God for His manifold mercies and be kind to one another. They have **one God** and **one Saviour**; and **one Spirit – the Spirit of Christ**... (9T p. 189, par. 3).

## At the Risk of Failure and Eternal Loss

"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

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**. (Ibid page 131, 'The victory')

Christ could have sinned against God, **risking His eternal life with God**. — {6LtMs, Ms 57, 1890, par. 8}

Christ has found his pearl of great price in lost, perishing souls. He sold all that he had to come into possession, even engaged to do the work, and **run the risk of losing his own life in the conflict**. (Ellen G. White, Letter 119, 1895)

Who can estimate the value of a soul? Go to Gethsemane, and there watch with Jesus through those long hours of anguish when he sweat as it were great drops of blood; look upon the Saviour uplifted on the cross; hear that despairing cry, "My God, My God, why hast thou forsaken me?" Look upon that wounded head, the pierced side, the marred feet. Remember that Christ risked all; "tempted like as we are," he staked even his own eternal existence upon the issue of the conflict. **Heaven itself was imperiled for our redemption**. At the foot of the cross, remembering that for one sinner Jesus would have yielded up his life, we may estimate the value of a soul. {GCB, December 1, 1895 par. 22}

In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matthew 8:17). He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He knew no sin. He was the Lamb "without blemish and without spot" (1 Peter 1:19). **Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head**. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of **the human race would have perished**. **Divine** wrath would have come upon **Christ** as it came upon Adam. **Christ and the church would have been without hope**. {1SM 256.1}

For a period of time **Christ was on probation**. He took humanity on Himself, to stand the test and trial which the first Adam failed to endure. **Had He failed in his test and trial**, he would have been disobedient to the voice of God, and **the world would have been lost**. (ST May 10, 1899).

The divine nature, combined with the human, **made Him capable of yielding to Satan's temptations**. Here the test

to Christ was **far greater** than that of Adam and Eve, for Christ took our nature, fallen but not corrupted, and would not be corrupted unless He received the words of Satan in the place of the words of God. **To suppose He was not capable of yielding to temptation places Him where He cannot be a perfect example** for man, and the force and the power of this part of Christ's humiliation, which is the most eventful, is no instruction or help to human beings. {16MR 182.3}

The value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, "My God, My God, why hast Thou forsaken Me?" Mark 15:34. Look upon the wounded head, the pierced side, the marred feet. **Remember that Christ risked all. For our redemption, heaven itself was imperiled.** At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul. {COL 196.4}

Satanic agencies confederated with evil men to lead the people to believe that Christ was the chief of sinners, and to make Him an object of detestation. But the priests and rulers failed to realize that in Christ divinity was enthroned in humanity. **Christ's humanity could not be separated from his divinity. Could one sin have been found in Christ, the world would have plunged into blackness and ruin.** If Satan could have so bruised Christ's heel that He would have yielded to the physical torture, his triumph would have been complete. He could have shouted victory. The world would have been his kingdom. But Satan could only cause pain. He could not touch Christ's head unless Christ proved false to God. Satan and his angels united with the priests and rulers in mocking and deriding the Son of God. He filled them with vile and loathsome speeches. He inspired their taunts. But by all this he gained nothing. He was permitted to bruise Christ's heel, but Christ was bruising his head. By working through the priests against Christ, Satan was effecting his own downfall. {ST, April 14, 1898 par. 6}

Christ has found His pearl of great price in lost, perishing souls. He sold all that He had to come into possession, even engaged to do the work and **run the risk of losing His own life in the conflict**. 10LtMs, Lt 119, 1895, par. 32

Christ took the humanity of man. He became **subject to temptation, endangering, as it were, His divine attributes**. Satan sought, by the constant and curious devices of his cunning, to make Christ yield to temptation. Man must pass over the ground over which Christ has passed. As Christ overcame every temptation which Satan brought against Him, so man is to overcome. And those who strive earnestly to overcome are brought into a oneness with Christ that the angels in heaven can never know. 15LtMs, Lt 5, 1900, par. 5

Christ bore the sins of the whole world. He endured our punishment—the wrath of God against transgression. His trial involved the **fierce temptation** of thinking that He was forsaken by God. His soul was tortured by the pressure of a horror of great darkness lest He should swerve from His uprightness during the terrible ordeal. **He could not have been tempted in all points like as man is tempted had there been no possibility of His failing**. He was a free agent, placed on probation, as was Adam and as is man. Unless there is a possibility of yielding, temptation is no temptation. 14LtMs, Ms 29, 1899

In His conflict with the prince of darkness in this atom of a world, Christ had to meet the whole confederacy of evil, the united forces of the adversary of God and man; but at every point He met the tempter, and put him to flight. **Christ** was conqueror over the powers of darkness, and **took the infinite risk** of consenting to war with the enemy, that He might conquer him in our behalf. ST January 5, 1915, par. 4

To meet a bitterer conflict and a ***more fearful risk***, God gave His only-begotten Son, that the path of life might be made sure for our little ones. DA 49

## Christ Descended to Lowest Possible Position

He, the **Majesty** of **heaven**, the **Son of the living God, the One equal with the Father**, came to our world to stand by the side of fallen beings, through His sacrifice giving value to humanity. **Lower and still lower He stepped in humiliation, until it was impossible for Him to descend any lower**. For our sake He suffered and died. While hanging upon the cross, He exclaimed, "It is finished." He had accomplished His work for us; He had become the **propitiation** for our sins; He had made it possible for us to be accepted of God through faith in the atoning merits of the Crucified One. ST June 3, 1903, par. 3

Should we not think of what the Saviour has done for us? Should we not be eager to practice self-denial and self-sacrifice for Christ's sake? He gave His precious life for us. Shall we hesitate to deny self, to lift the cross and follow Him who **humbled Himself to the lowest depths** that we might be lifted to the heights of purity, holiness, and completeness, that He might pour into our poverty-stricken souls His fulness, His riches, that He might give us peace and rest and joy, and share with us the glories of His throne? 16LtMs, Lt 48, 1901, par. 7

The great Medical Missionary was exalted because He humbled Himself. He gave himself as an entire holy sacrifice for man. He descended to the **very lowest depths of humiliation**, that man, when obeying the commands of God, may realize that Christ has trodden the path of self-denial and cross-bearing. The Saviour took upon Himself the infirmities of humanity, and on this earth lived a sinless life that men should have no fear that because of the weakness of human nature they would not be able to overcome. He ascended to heaven to plead for us, that we might be raised to sit together with Him in the heavenly places "far above all principality and power." [Ephesians 1:21.] 18LtMs, Ms 51, 1903, par. 11

Point after point Paul lingered over, in order that those who should read his epistle might fully comprehend the wonderful condescension of the Saviour in their behalf. Presenting Christ as He was when equal with God and with Him receiving the homage of the angels, the apostle traced His course until He had reached the **lowest depths of humiliation**. Paul was convinced that if they could be brought to comprehend the amazing sacrifice made by the Majesty of heaven, all selfishness would be banished from their lives. He showed how the Son of God had laid aside His glory, voluntarily subjecting Himself to the conditions of human nature, and then had humbled Himself as a servant, becoming obedient unto death, "even the death of the cross" (Philippians 2:8), that He might lift fallen man from degradation to hope and joy and heaven. AA 333.1

He descended in humiliation from depth to depth in our behalf until he reached the cross. He could go no farther in self-denial and self-sacrifice. **It was impossible for divine condescension to reach a lower depth**. This wonderful sacrifice moved all heaven, and can we look upon it without our hearts breaking at the sight? ST July 15, 1897, par. 1

I was pointed to the **Majesty of heaven**. When He whom angels worshiped, He who was rich in honor, splendor, and glory, came to the earth, and found Himself in fashion as a man, He did not plead His refined nature as an excuse to hold Himself aloof from the unfortunate. In His work He was found among the afflicted, the poor, distressed, and needy ones. Christ was the embodiment of refinement and purity; His was an exalted life and character; yet in His labor He was found not among men of high-sounding titles, not among the most honorable of this world, but with the **despised** and **needy**. I came, says the divine Teacher, "to save that which was lost." Yes; the Majesty of heaven was ever found working to help those who **most needed help**. May the example of Christ put to shame the excuses of that class who are so attracted to their poor selves that they consider it beneath their refined taste and their high calling to help the most **helpless**. Such have taken a position higher than their Lord, and in the end will be astonished to find themselves lower than the lowest of that class whom their refined, sensitive natures were shocked to mingle with and work for. True, it may not always be agreeable to unite with the Master and become co-workers with Him in helping the **very class who stand most in need of help**; but this is the work which Christ humbled Himself to do. Is the servant greater than his Lord? He has given the **example**, and enjoins upon us to **copy** it. It may be disagreeable, yet duty demands that just such a work be performed. 2T 467.1

In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But **He stepped still lower in the path of humiliation**. "Being found in fashion as a man, He humbled Himself, and

became obedient unto death, even the death of the cross." Philippians 2:8. As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him." Isaiah 53:5. DA 25.1

## Christ's Sacrifice Was Absolutely Necessary

All this would be **necessary** in order that He might succor those who should be tempted. He must be delivered into the hands of wicked men, and be subjected to **every insult** and **torture** that Satan could inspire them to inflict. He must die the **cruelest** of deaths, lifted up between the heavens and the earth as a guilty sinner. He must endure **anguish of soul**, the **hiding of His Father's face**, while the guilt of transgression—the weight of the sins of the whole world—should be upon Him. How gladly would the angels have given themselves to die in place of their Commander if the sacrifice could have been accepted in behalf of man! **But only He who created man had power to redeem him**; yet the angels were to have a part to act in the plan of redemption. ST November 4, 1908, par. 5

While we dwell upon the **paternal character** of God, and H**is love expressed for man in the gift of His only begotten Son,** we must tell people why such a costly sacrifice was **necessary**. It was because of sin. What is sin? The transgression of the law. **Only the Son of God could pay the penalty**, and that by His own humiliation and death. As men look at the cross, conscience will be aroused. They will see the majesty of the law, the holiness of God, and their own unlikeness to His character. They will flee for refuge to Jesus Christ, who can cleanse them from every stain of sin and adopt them into the royal family, making them sons of God and joint heirs with Jesus Christ. 6LtMs, Ms 53, 1890, par. 54

There are souls to be saved. It was at a **tremendous sacrifice that the Father gave His only begotten Son** to die a shameful death. Jesus' experience on earth **was necessary**, in order that **no one might truthfully say** that **Christ could not enter into sympathy with him in his temptations**. 23LtMs, Ms 47, 1908, par. 5

But when sin entered, he severed his connection with Jehovah, and the light which had enshrouded him departed. Sin so defaced the image of God in him, so darkened his understanding, that **it became necessary for God to send His only begotten Son** to shine as the light of the world. PrT January 7, 1897, par. 2

The **death of Christ was expedient** in order that mercy might reach us with its full pardoning power, and at the same time that justice might be satisfied in the righteous substitute. ST May 30, 1895, par. 6

The **Son of God died** for the just and for the unjust. For us He has **suffered all** that any man can possibly suffer. Wonderful—almost too wonderful for man to comprehend—was the Saviour's mission in our behalf. And His sacrifice was called for. When we realize that **His suffering was necessary** in order to insure our eternal wellbeing, our hearts are touched and melted; for His love for us grows out of the **relation that He sustains to us as our Surety**. He has **pledged Himself** to accomplish our full salvation in a way satisfactory to the demands of God's justice and consistent with the exalted holiness of His law. No **sacrifice** less holy than **the Only Begotten of the Father,** the One innocent of any taint of sin, would have been **efficacious** to cleanse all—even the whole world—who accept the Saviour as their Atonement and become obedient to heaven's law. **Nothing less** could have **reinstated** man in **God's favor** and have met the standard of His holy law. If we are obedient to the requirements of this law, Christ's sacrifice atones for our transgressions, and we are clothed with the robe of His righteousness. 18LtMs, Lt 6, 1903, par. 25

In the **grand counsels of heaven** it was found that it was **positively necessary** that there should be a revelation of **God to man in the person of His only begotten Son**. He came to earth to be the true light which lighteth every man which cometh into the world. 10LtMs, Ms 21a, 1895, par. 2

This work began in the heavenly courts. There God gave to human beings an unmistakable evidence of the love with which He regarded them. He "so loved the world, that **He gave His only-begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. The gift of Christ reveals the Father's heart. It testifies that, having undertaken our redemption, He will spare nothing, however dear, which is **necessary** to the completion of His work. 9T 254.1

The **plan of salvation** is not appreciated as it should be. It is not discerned or comprehended. It is made altogether a cheap affair; whereas to unite the human with the divine, required an exertion of Omnipotence. It was **necessary** that a great condescension should be made on the part of **God** in behalf of fallen man, who had transgressed the unchangeable law of Jehovah. Christ, by clothing his divinity with humanity, elevates humanity in the scale of moral value to an infinite worth. **But what a condescension on the part of God, and on the part of his only begotten Son, who was equal with the Father!** All this **had to be done** because God's law had been transgressed. RH July 24, 1888, par. 6

The claims of God's government had been misapprehended through the deceptive words and works of Satan, and **the necessity of a mediator was seen and felt by the Father and the Son**. And now the great antitype of all the sacrificial offerings had come. In Christ type had met antitype. In the sacrifice of himself was the substance which all the sacrifices symbolized. In surrendering his spotless soul **a living sacrifice**, Jesus was bearing the sin of the world; he was enduring the curse of the law; he was vindicating the justice of God. **Separation from his Father**, the punishment for transgression, was to fall upon him, in order to magnify God's law and testify to its immutability. And this was **forever to settle the controversy** between Satan and the Prince of heaven in regard to the **changeless character of that law**. The **Son of God endured the wrath of God against sin**. All the accumulated sin of the world was laid upon the Sin-bearer, the One who was innocent, the **One who alone could be the propitiation for sin, because he himself was obedient**. He was **one with God**. Not a taint of corruption was upon him. ST December 9, 1897

So great has been the spiritual blindness of men, that they have sought to make of none effect the word of God. They have declared by their traditions, that the great plan of redemption was devised, in order to abolish, and make of none effect, the law of God; when Calvary is the mighty argument that proves the immutability of the precepts of Jehovah. **The fact that God had to give his only begotten Son** to die for a race condemned by the law, is sufficient to prove that the law could not be altered one jot or tittle. RH July 24, 1888, par. 7

The love of God, manifested toward fallen man in the gift of his beloved Son, amazed the holy angels. "God so loved the world that **he gave his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life." The Son was the brightness of the Father's glory, and the express image of his person. He possessed divine excellence and greatness. He was equal with God. It pleased the Father that in him all fullness should dwell. He "thought it not robbery to be equal with God." Yet he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." In order to more fully realize the value of salvation, it is **necessary** to understand what it cost. In consequence of limited views of the sufferings of the divine Son of God, many place a low estimate upon the great work of the atonement. 1Red 32.2

In order to fully realize the value of salvation, it is **necessary** to understand what it cost. In consequence of limited ideas of the sufferings of Christ, many place a low estimate upon the great work of the atonement. The glorious plan of man's salvation was brought about through the **infinite love of God the Father**. In this divine plan is seen the most **marvelous manifestation of the love of God to the fallen race**. Such love as is manifested in the **gift of God's beloved Son** amazed the holy angels. "God so loved the world, that He gave His **only-begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life. 2T 200.1

It is your privilege to obey the living Word of God as a truly converted and transformed soul, to perform the highest service as a free, heaven-born spirit, to give evidence that you are worthy of the sacred trust that God has given you

by **sending His only begotten Son** to die for you. If you believe in Christ as your personal Saviour, you receive every grace, every spiritual endowment, **necessary** for the perfecting of the Christian character. OHC 40.6

When Adam and Eve realized how exalted and sacred was the law of God, the transgression of which made so costly a sacrifice **necessary** to save them from utter ruin, they pleaded that they and their posterity might endure the penalty of their transgression, rather than that the **beloved Son of God** should make this great sacrifice. ST January 30, 1879, par. 11

If the law could be changed, man might have been saved without the sacrifice of Christ; but the fact that it was **necessary** for Christ to give His life for the fallen race, proves that the law of God will not release the sinner from its claims upon him. It is demonstrated that the wages of sin is death. PP 70.1

The moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains. God could not change nor alter one precept of his law in order to save man; for the law is the foundation of his government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honor of the law to be maintained, it was **necessary** for the **Son of God** to offer himself as a sacrifice for sin. He who knew no sin became sin for us. He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of his law. RH April 22, 1902, Art. A, par. 17

The plan by which **alone** man's salvation could be secured, involved all heaven in its infinite sacrifice. The angels could not rejoice as Christ opened before them the plan of redemption, for they saw that man's salvation must cost **their loved Commander** unutterable woe. In grief and wonder they listened to His words as He told them how He must descend from heaven's purity and peace, its joy and glory and immortal life, and come in contact with the degradation of earth, to endure its sorrow, shame, and death. He was to stand between the sinner and the penalty of sin; **yet few would receive Him as the Son of God**. He would **leave His high position as the Majesty of heaven**, appear upon earth and humble Himself as a man, and by His own experience become acquainted with the sorrows and temptations which man would have to endure. All this would be **necessary** in order that He might be able to succor them that should be tempted. Hebrews 2:18 PP 64.2

In the grave Christ was the **captive of divine justice**. To the Judge of the universe He had made Himself responsible for the transgression of the law. It was **necessary** that there be given to the world a stern manifestation of **the wrath of God** against all who reject light and evidence and stubbornly remain in unbelief. In the **crucifixion of His Son** is revealed **God's Hatred for Sin.** This penalty Christ bore for the sins of the transgressor. He has borne the punishment for every man, and for this reason He can ransom every soul, however fallen his condition, if he will accept the law of God as his standard of righteousness. The cry of despair from the soul calls forth the tenderest love of God, and this is salvation to every one that believes. He who sees the guilt of his transgression, and understands the **infinite sacrifice** made in his behalf, will not continue in sin. But if men continue to resist light and evidence, they will cut themselves off from God's mercy, and then will come the ministry of wrath. God can not save the sinner in his sin. The love of God is immeasurable to those who repent, but His justice is firm and uncompromising to those who abuse his long-suffering love. ST November 15, 1899, par. 6

The **Father could not abolish nor change one precept** of his law to meet man in his fallen condition. But the **Son** of **God**, who had in **unison with the Father created man**, **could make an atonement** for man acceptable to God, by giving his life a **sacrifice**, and bearing the **wrath** of his Father. Angels informed Adam that, as his transgression had brought death and wretchedness, life and immortality would be brought to light through the sacrifice of Jesus Christ. 1SP 50.2

What a wonderful interest God must have had in humanity when in their behalf **He gave His only begotten Son** to a life of suffering in order that He might work out the salvation of the human race! The **Prince** of heaven was given as a sacrifice, and He had a capacity for suffering proportionate to His high and holy purity. The **Infinite God** was the **only one** who could uphold the Saviour in His great sacrifice. 13LtMs, Ms 57, 1898, par. 13

Satan is the author of all doubt, all transgression. He leads men captive, binding them to do his will; in order to fulfill his purpose, he holds them in the veriest slavery. To break this bondage, the **Lord**, in man's behalf, has **given to the world his only-begotten and well-beloved Son**. Through the power of Christ, the captives of Satan may all be set free. Had there been no interference on the part of God, Satan and men would have united in an unbroken warfare against the God of heaven. ST January 5, 1891, par. 3

The world's Redeemer passed over the ground where Adam fell because of his disobedience to the law of Jehovah. The **only-begotten Son of God** came to our world as a man, to reveal to the world the fact that men through divine power could keep the law of God. Satan, the fallen angel, had declared that no man could keep God's law, and he pointed to the disobedience of Adam as proving the declaration true. But the **Son of God** placed himself in man's stead, and passed over the ground where Adam fell, and endured temptation stronger than ever was or ever will be brought to bear upon the human race. Jesus resisted the temptations of Satan in the same manner in which every tempted soul may resist the evil one. ST April 10, 1893, par. 2 As we stand and view his cross and contemplate the **amazing sacrifice** of the **only begotten of the Father**, as we look upon the holy Sufferer, we realize something of the **offensive character of sin**, and at the same time have a feeble comprehension of the **love** of **God** for a fallen, apostate race. ST June 18, 1896, par. 3

In **giving his only-begotten Son** to save us, the **Lord God** shows what is the estimate he puts upon man. To the question, What is the price of the soul of man? the answer is, The **life of the only-begotten Son of God**. And as Christ came to save man, high or low, rich or poor, white or black, are any to be treated with contempt? Satan has studied to lay in ruins the image of God, and, through intemperance and sin, obliterate all trace of his character in man. Christ came, clothing his divinity with humanity, that he might **meet humanity** and **not extinguish humanity by divinity**. He came to save the lost sheep, and became a servant in lowly ministry to lift up the lowly. ST January 15, 1894, par. 5

Christ came, but not in the brightness of his divine glory. He laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to live upon the earth as a man among men. **Had he come in the full power and glory of his divinity, sinners could not have stood in his presence without being destroyed**. He came to meet humanity in its most sinful and corrupt form. Thus divine love was manifested toward erring mortals. RH September 13, 1906, par. 5

But the time had come when Satan’s work must be limited. The Lord God must be represented in a living character such as no imagery or description could make known to the senses. The highest angel in heaven could not do this work. **Man was so unlike God that for [him to] approach the brightness of the heavenly light would extinguish him, for sin cannot live in the presence of a holy God**. 6LtMs, Ms 51, 1890, par. 10

## The Father Could Not Have Done More

The **cross of Christ** will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified. Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space, the **Beloved of God**, the Majesty of heaven, He whom cherub and shining seraph delighted to adore—humbled Himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke His heart and crushed out His life on Calvary's cross. That the Maker of all worlds, the Arbiter of all destinies, should lay aside His glory and humiliate Himself from love to man will ever excite the wonder and adoration of the universe. As the nations of the saved look upon their Redeemer and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end, they break forth in rapturous song: “Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by His own most precious blood!” GC 651.2 **The mystery of the cross explains all other mysteries**. In the light that streams from Calvary the attributes of God which

had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, "Our Father." GC 652.1 **It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of His Son**. The compensation for this sacrifice is the joy of peopling the earth with ransomed beings, holy, happy, and immortal. The result of the Saviour's conflict with the powers of darkness is joy to the redeemed, redounding to the glory of God throughout eternity. And such is the value of the soul that the Father is satisfied with the price paid; and Christ Himself, beholding the fruits of His great sacrifice, is satisfied. GC 652.2

**God could not do more for man than He has done in giving His beloved Son, nor could He do less and yet secure the redemption of man and maintain the dignity of the divine law**. He poured out in our behalf the whole treasure of heaven; for in giving His Son He threw open to us the golden gates of heaven, making one infinite gift to those who shall accept the sacrifice and return to their allegiance to God. Christ came to our world with love as broad as eternity in His heart, offering to make man heir of all His riches and glory. In this act He unveiled to man the character of His Father, showing to every human being that God can be just and yet the justifier of him that believeth in Jesus. 4T 418.2

Man cannot overcome Satan's temptations without divine power to combine with His instrumentality. So with Jesus Christ, He could lay hold of divine power. **He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's Holy Law, and in this way He is our example.** The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do through faith in God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset. The Lord now demands that every son and daughter of Adam through faith in Jesus Christ serve Him in human nature which we now have. 7LtMs, Ms 1, 1892, par. 24

See the Saviour, sinless and undefiled, yet bearing the penalty of sin. Why?—That we might be spared. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." **God could not do more than He has done for us**. He has left us without excuse. RH September 24, 1901, par. 13

We want to bring before every man that we are at this very period of probation working our eternal results. We are working out our eternal destiny. We can do it, but no one else can do it for us; and **in order that Satan should not say that God could have done anything more,** in order that he should never have this to bring before the heavenly intelligences, **the gift could not have been exceeded**. **The gift of His only begotten Son for a race of rebels**! 9LtMs, Ms 16, 1894, par. 12

**God would make it impossible for man to say that He could have done more**. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. AUCR April 1, 1901, Art. A, par. 11

What greater evidence could the world have than the **Father to give His Son**? What greater proof could be presented against the apostate, the infidel, and those that deny Christ? What greater evidence of the love of the infinite God than in **giving His only begotten Son to come into this world to die for a race of rebels**? 19LtMs, Ms 151, 1904, par. 51

I felt most intensely upon some points, especially the inauguration of Christ, on the banks of Jordan, to His appointed work. The dedication of Christ was not to be mingled with any human agency. What an event was this—Christ entering upon His work with the seal of divinity upon Him! The baptismal scene at the hand of John was followed by Jesus walking out of the water and offering His prayer to His Father. The heavens were opened and the Spirit descended upon Him, assuming the form of a dove, in appearance like burnished gold; and the voice of the Father was heard in recognition of the offering of Christ to God: "This is my beloved Son, in whom I am well pleased." Matthew 3:17. 6LtMs, Ms 52, 1890, par. 3 This was only a faint representation of that which was enacted in heaven.

If the curtain could be rolled back and mortal eyes strengthened to behold within the gates the scenes taking place there, they would see all the angels and archangels, all thrones and dominions and principalities and powers in heaven, standing in awe and reverence, beholding the work in heaven and its counterpart, in faint lines, taking place upon the earth. **The Lord God of heaven never was more highly exalted before the universe than on this occasion**. The worlds which had not fallen beheld and admired and adored, for never had the love of God been so expressed as on this occasion, when His love was found so deep and rich and broad that it gave up to the **world His only begotten Son** to the great work of bringing the character of God before the world, that men might behold it in Him. Never had heaven so great rejoicing as when the tabernacle of heaven was set up among men. 6LtMs, Ms 52, 1890, par. 4

There are many who claim that Jesus has cleansed them from the leprosy of sin. But how few continue to offer a tribute of praise, ascribing glory to God! **The great gift that God has bestowed upon the world in his only-begotten Son**, calls for as hearty a response of love and gratitude as that which fell from the lips of the Samaritan, who returned to give God glory. When our human friends bestow upon us gifts and favors, we feel an inclination to manifest gratitude, and to return gifts and favors to them. But how indifferent and careless, how unappreciative, are the hearts of men of the love of God! How little men seem to think of the blessings that are showered upon them by our kind heavenly Father! The Lord asked, "Where is my glory and my praise for the boundless love I have shown to men?" It is impossible for God to give a greater manifestation of his tender compassion and benevolent love. "For God so loved the world, that he **gave his only-begotten Son**, that whosoever believeth in him should not perish, but have everlasting life." **All heaven was comprised in that one gift**. It is through the merits of the gift of Christ that we receive all our mercies. We may rejoice with heart and soul and voice as we partake of our daily food; for it is the gift of God through Jesus Christ. ST July 2, 1896, par. 2

## The Father and the Son Spoke God's Law Together on Mt. Sinai

When they came to Sinai, [God] took occasion to refresh their minds in regard to his requirements. **Christ and the Father, standing side by side upon the mount**, with solemn majesty **proclaimed** the **ten commandments**, placing in the very center of the decalogue the Sabbath command. HS 231.4

That there might be no mistake in the matter, the **Father and the Son** descended upon **Mount Sinai**, and there the precepts of His law were spoken in awful grandeur in the hearing of all Israel. {4LtMs, Ms 3, 1885, par. 13}

**Christ himself gave the law from Mount Sinai**, and he has not lessened a jot or tittle of its claims. He has given his own life to atone for man's transgression of the law, and to enable him to obey its precepts. Justice is satisfied with the divine sacrifice. Through the merits of Christ God can be just and justify the sinner who believes in Jesus. ST October 10, 1892, par. 2

**Christ Himself gave the law from Mt. Sinai**. He has not at all lessened the claims of the law. He has given His own life in the plan of salvation to atone for man's transgression of the law and to enable him to obey its precepts. Justice is satisfied. Through the merits of Christ, God can be just, and justify the sinner who believes in Jesus. Christ knows the sinner's trials; He knows his temptations. He has taken upon Himself our nature. He was tempted in all points like as we are and He knows how to succor those who shall be tempted. He has wept and He knows our sorrows, He has witnessed all our griefs. To all who believe and trust in Him, He will be a hiding place from the wind and a covert from the tempest. . 6LtMs, Ms 16, 1890, par. 84

When the law was spoken, the **Lord, the Creator of heaven and earth, stood by the side of his Son**, enshrouded in the fire and the smoke on the mount. It was not here that the law was first given; but it was proclaimed, that the children of Israel, whose ideas had become confused in their association with idolaters in Egypt, might be reminded of its terms, and understand what constitutes the **true worship of Jehovah**. {ST October 15, 1896, par. 4}

What condescension was this, **that the infinite God should stand side by side with his Son**, while the law, which is the foundation of his government, was given. He would give his people an intelligent knowledge of his will. He does not command men to obey him when they do not understand what he requires. Here was displayed his wisdom, power, and love. Man was so dear to the **Creator** of the world that he **spoke to him through Jesus Christ, with an audible voice**, giving unmistakable evidence of his **presence** and **majesty**." {ST October 15, 1896, par. 5}

In the councils of heaven it was determined that there must be given to mankind a living exemplification of the law. Having decided to make this great sacrifice, **God** left nothing obscure, nothing indefinite, in regard to the salvation of the human race. He gave to mankind a standard by which to form character. With an **audible voice and in awful grandeur He spoke His law from Mount Sinai.** Distinctly He stated what we must do in order to render acceptable obedience to Him, and what we must not do if we remain loyal to **His law**. {8LtMs, Ms 48, 1893, par. 13}

The ten commandments were **spoken by God himself**, and were written by his own hand. GC88 c.5

There is a necessity of dwelling upon the **love of Jesus Christ**; this is essential. But it is not all that must be spoken. The great standard of character—God's holy law, with all its solemn injunctions—should be distinctly set forth, together with the circumstances of the giving of the law from Mount Sinai in awful grandeur. **The Lord Jesus Christ was there in person. He spoke that law and gave the commandments, which are unalterable, unchangeable, and eternal in their character. While we dwell upon the paternal character of God, and His love expressed for man in the gift of His only begotten Son, we must tell people why such a costly sacrifice was necessary. It was because of sin.** What is sin? The transgression of the law. **Only the Son of God** could pay the penalty, and that by His own humiliation and death. As men look at the cross, conscience will be aroused. They will see the majesty of the law, the holiness of God, and their own unlikeness to His character. They will flee for refuge to Jesus Christ, who can cleanse them from every stain of sin and adopt them into the royal family, making them sons of God and joint heirs with Jesus Christ. Then will the words of the prayer He offered to His Father be verified: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. ... And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." John 17:23-26. . 6LtMs, Ms 53, 1890, par. 53-6LtMs, Ms 53, 1890, par. 54

The religious life of the Jewish nation had become a pretense. When the law was proclaimed on Mount Sinai by **the voice of God**, all the people pledged themselves to obey. They said, "I go, sir," but they went not. When Christ came in person to set before them the principles of the law, they rejected Him. Christ had given the Jewish leaders of His day abundant evidence of His authority and divine power, but although they were convinced, they would not accept the evidence. Christ had shown them that they continued to disbelieve because they had not the spirit which leads to obedience. He had declared to them, "Ye made the commandment of God of none effect by your tradition.... In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:6, 9. . COL 276.1

His form seemed to rise above them in commanding dignity, and a divine light illuminated His countenance. **His clear, ringing voice—the same that on Mount Sinai proclaimed the law**—echoed through the temple: "Take these things hence; make not My Father's house an house of merchandise." . HLv 98.3

Then a sound as of a trumpet was heard, summoning the people to meet with God; and Moses led them forth to the base of the mountain. From the thick darkness flashed vivid lightnings, while peals of thunder echoed and re-echoed among the surrounding heights. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." "The glory of the Lord was like devouring fire on the top of the mount" in the sight of the assembled multitude. And "the voice of the trumpet sounded long, and waxed louder and louder." So terrible were the tokens of Jehovah's presence that the hosts of Israel shook with fear, and fell upon their faces before the Lord. Even Moses exclaimed, "I exceedingly fear and quake." Hebrews 12:21. And now the thunders ceased; the trumpet was no longer heard; the earth was

still. There was a period of solemn silence, and then the **voice of God was heard**. Speaking out of the thick darkness that enshrouded Him, as **He** stood upon the mount, surrounded by a retinue of angels, **the Lord made known His law.** Moses, describing the scene, says: "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from His right hand went a fiery law for them. Yea, He loved the people; all His saints are in Thy hand: and they sat down at Thy feet; every one shall receive of Thy words." Deuteronomy 33:2, 3**. Jehovah revealed Himself, not alone in the awful majesty of the judge and lawgiver, but as the compassionate guardian of His people**: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." He whom they had already known as their Guide and Deliverer, who had brought them forth from Egypt, making a way for them through the sea, and overthrowing Pharaoh and his hosts, who had thus shown Himself to be above all the gods of Egypt—**He it was who now spoke His law**. The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world. The precepts of the Decalogue are adapted to all mankind,. PP 304.2-PP 305.2

**The Lord God stood upon Mount Sinai and in awful grandeur proclaimed His ten holy precepts**, that men might understand and obey the commandments of God. In (Exodus 31:12-18) the special requirement of God is presented. The ministers see the force of the truth, but because obedience involves a cross, they will not open their eyes to behold wondrous things out of God's law. . 15LtMs, Ms 52, 1900, par. 30

It was **Christ who spoke the law from Mount Sinai**. The **authority by which He spoke was expressly His own; yet it was the authority of the Father a**lso. **The Son of God cannot be separated from His Father**. The law of God is the express character of the Father and the Son. He placed Himself on a line with the eternal throne, so that its glory was shed in clear rays directly upon Him and was by Him reflected back, mingled with the luster of His own greatness. While He stood forth distinctly in His own personality and spoke in His own name, He was one with the Father. His voice was the living oracle the center of glory. After He assumed humanity He said, "I am in the Father, and the Father in me." [John 14:10, 11.] "No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whom the Son shall reveal him." [Matthew 11:27.] "He that hath seen me hath seen the Father." [John 14:9.] "I and my Father are one." [John 10:30.] . 15LtMs, Ms 58, 1900, par. 33

God requires of us perfect obedience. We are to purify ourselves, even as He is pure. We are to reveal our love for the **Supreme Ruler of the universe**, by keeping His commandments. And the Lord has not left us in ignorance regarding His law. While enshrouded in a thick cloud resting upon Mount Sinai, **He repeated the holy precepts of the decalogue distinctly and with solemn impressiveness**. So deeply were the people impressed when they "saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking," that "they removed, and stood afar off." [Exodus 20:18.] . 21LtMs, Ms 107, 1906, par. 7

At the wonderful manifestations of divine power upon that solemn occasion,—the mysterious trumpet tones waxing louder and more terrible, the peals of thunder reverberating from every mountain side, the lightning's flash illuminating the stern and solemn heights, and on Sinai's summit, amid cloud, and tempest, and thick darkness, the glory of God as a devouring fire,—at these tokens of Jehovah's presence, the hearts of Israel failed with fear, and the whole congregation "stood afar off." Even Moses exclaimed, "I exceedingly fear and quake." Then above the warring elements was heard the **voice of Jehovah**, speaking the ten precepts of his law. As God's great mirror revealed to the people of Israel their true condition, their souls were overwhelmed with terror**. The awful power of God's utterances seemed more than their quaking frames could bear.** They entreated Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." As God's great rule of right was presented before them, they realized, as never before, the offensive character of sin, and their own guilt, in the sight of a pure and holy God. . ST March 3, 1881, par. 1-ST March 3, 1881, par. 3

They professed to speak to the people in the place of God. After the transgression of Adam, the Lord spoke no longer directly with man; the human race was given into the hands of Christ, and all communication came through Him to the world. **It was Christ who spoke the law on Mount Sinai**, and He knew the bearing of all its precepts, the glory

and majesty of the law of heaven. In His sermon on the mount, Christ defines the law, and seeks to inculcate in the minds of His hearers the far-reaching claims of the precepts of Jehovah. His instructions came as a new revelation to the people; and the teachers of the law, the scribes and the Pharisees, as well as the common people, were astonished at His doctrine. The words of Christ were not new, and yet they came with the force of revelation; for they presented the truth in its proper light, and not in the light in which the teachers had set it before the people. He showed no regard for the traditions and commandments of men, but opened the eyes of their understanding to behold wondrous things out of the law of God, which is the foundation of His throne from the beginning of the world; and as long as the heavens and the earth remain, through the ceaseless ages of eternity, it will be the great standard of righteousness, holy and just and good. . FE 237.1

The law given upon Sinai was the enunciation of the principle of love, a revelation to earth of the law of heaven. **It was ordained in the hand of a Mediator—spoken by Him through whose power the hearts of men could be brought into harmony with its principles**. God had revealed the purpose of the law when He declared to Israel, "Ye shall be holy men unto Me." Exodus 22:31. But Israel had not perceive. MB 46.2-MB 46.3

**Christ was the leader of the Hebrews** as they marched from Egypt to Canaan. **In union with the Father, Christ proclaimed the law amid the thunders of Sinai to the Jews**, and when He appeared on earth as a man, He came as a descendant of Abraham. Shall we use the same argument concerning the Bible and Christ, and reject them as Jewish, as is done in rejecting the Sabbath of the Lord our God? The Sabbath institution is as closely identified with the Jews as is the Bible, and there is the same reason for the rejection of one as of the other. But the Sabbath is not Jewish in its origin. It was instituted in Eden before there were such a people known as the Jews. The Sabbath was made for all humanity, and was instituted in Eden before the fall of Adam and Eve. The Creator called it "my holy day." Christ announced Himself as the "Lord ... of the sabbath." Beginning with creation, it is as old as the human race, and having been made for human beings it will exist as long as they shall exist.—The Signs of the Times, November 12, 1894. . BLJ 161.4

Thou shalt love the Lord thy God with all thy heart, ... and thy neighbor as thyself." This represents the whole duty of men to God and to their fellow men. This same law had existed in Eden before there was a people known as Jews, and it had been proclaimed on Mount Sinai to the Israelites by the Lord Jesus Christ. It had not been originated simply for their obedience, but was proclaimed anew to them as the living oracles of God. The law of God is the expression of his goodness and love, the transcript of his character. There is no power in the law to pardon the transgression of law; but the tidings of salvation **through a Mediator** was the only hope for the transgressor. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." . RH May 23, 1899, par. 5

Every soul saved in the former dispensation was saved by Christ as verily as we are saved by him today. Patriarchs and prophets were Christians. The gospel promise was given to the first pair in Eden, when they had by transgression separated themselves from God. The gospel was preached to Abraham. The Hebrews all drank of that s**piritual Rock, which was Christ. It was by Christ that the worlds were made. By Christ the law was proclaimed from Sinai**. Hence, Christ is, in the fullest sense, as he declares himself to be, "Lord of the Sabbath." He made the day sacred to himself, on which to receive the worship of angels and of men. How dare any,. ST September 14, 1882, par. 7-ST September 14, 1882, par. 8

After Israel had been in bondage in Egypt, and through witnessing idolatry had almost forgotten God and the precepts which he had given, the Lord led them forth into the wilderness. He had them assemble about Mount Sinai, and there, amid awful grandeur, **Jesus Christ, who was the founder of the whole Jewish economy, spoke the ten precepts of God to the people. Christ unites in himself both the law and the gospel; they are not divided.** Those who are offering prayers to the God of heaven and earth will not refuse to be obedient to the plainest precept of the law. They will listen to the voice of Christ, and will "remember the Sabbath day to keep it holy," as the day on which the Creator of the heavens and the earth rested from all the work which he had done. They will not turn away from

the holy commandment, and accept a spurious sabbath instead of the holy, sanctified day that God instituted in Eden as a memorial of his. ST March 12, 1894, par. 2

Christ was the leader of the Hebrews as they marched from Egypt to Canaan. **In union with the Father, Christ proclaimed the law amid the thunders of Sinai to the Jew**s, and when he appeared on earth as a man among men, he came as a descendant of Abraham. Shall we use the same argument concerning the Bible and Christ, and reject them as Jewish, as is done in rejecting the Sabbath of the Lord our God? The. ST November 12, 1894, par. 7

Those who break the law of God, and teach others to break God's commandments, are not following Jesus, who says, "I have kept my Father's commandments;" they are following another leader. **It was Christ's own voice that proclaimed on Mount Sinai the Ten Commandments**, and he will not countermand his statutes. Satan in his rebellion in heaven sought to find some flaw in the law of God, in order to support his argument that the law of God. ST November 14, 1895, par. 5

Christ was the leader of the Hebrews as they marched from Egypt to Canaan. **In union with the Father, Christ proclaimed the law** and the thunders of Sinai to the Jews, and when He appeared on earth as a man among men, He came and a descendent of Abraham. Shall we use the name argument concerning the Bible and Christ, and reject them as Jewish, as men do in rejecting the Sabbath of the Lord [our]. 9LtMs, Ms 91, 1894, par. 8

## The Father and the Son's Commandments

**The commandments of the Father are the commandments of the Son**. In this **union with Christ**, finite man, dependent and worthless, is exalted by a **connection with the Infinite**, even as the engrafted branch draws nourishment from the vine which results in the production of fruit. The follower of Christ derives from him wisdom, strength and righteousness. **Without Christ he cannot be reconciled to God**, whose law he has transgressed. Without Christ he is unable to subdue a single sin or overcome the smallest temptation. The **soul united to Christ** as the branch to the vine is accepted of God through the merits of his Son, and becomes an object of the Father's special care. Christ says, "I am the true vine, my Father is the husbandman." Man, by his **union to the Infinite One through Jesus Christ,** will be fruitful of good works. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." Jesus continues: "These things have I spoke. ST January 24, 1878, par. 4-ST January 24, 1878, par. 5

**Says the true Witness, the only Begotten of the Father**, "Blessed are they that do **his [the Father's**] commandments, that they may have right to the tree of life, and may enter in through the gates into the City." Revelation 22:14. RH June 10, 1852, par. 17

We honor both the **Father** and the **Son** when we talk about the law. The **Father gave us the law**, and the **Son** died to **magnify** it and make it **honorable**. (Manuscript 5, 1885). {6BC 1073.4}

## The Immutable, Eternal Law of God

**The law of God existed before man was created**. It was adapted to the condition of holy beings; even angels were governed by it. After the fall, the principles of righteousness were unchanged. Nothing was taken from the law; not one of its holy precepts could be improved. And as it has existed from the beginning, so will it **continue to exist** throughout the **ceaseless ages of eternity**. "Concerning thy testimonies," says the psalmist, "I have known of old that thou hast founded them forever." ST April 15, 1886, par. 14

The cross of Christ testifies to the immutability of the law of Jehovah. **God could give his only-begotten Son**, but he **could not abolish one jot or tittle of his law**, to meet man in his fallen condition. To set aside one tittle of the law

would be to make null and void the whole law. The cross of Calvary for all time, through all eternity, is the unanswerable argument in regard to the immutability of the law of God. ST March 7, 1895, par. 7

As the sinner looks upon the Saviour dying on Calvary, and realizes that the Sufferer is divine, he asks why, this great sacrifice was made; and the cross points to the **holy law of God**, which has been transgressed. **The death of Christ is an unanswerable argument to the immutability and righteousness of the law**. BEcho March 15, 1893, par. 3

But one thing is impossible with God—the power of eclipsing the greatness of His gift, in showing His love for fallen man that He has given in Jesus. In this wonderful expression of His love He has given to man fallen, and to all the unfallen worlds, and to the universe of heaven, [clear evidence] that there is **no love but His love**. The Lord has paid this **infinite price in giving His only begotten Son** that through **belief in Jesus Christ is belief in God**, and that the righteous **laws**, the **ten precepts** of His **decalogue**, may appear to the world even to as many as will believe on Jesus Christ, as His **just requirements and is ever to be maintained**. 10LtMs, Lt 83, 1895, par. 24

If **one precept of God's law could be changed**, then **Christ** need not have **died**; but it was because the **law of God** was **unchangeable**, and would hold the sinner in its claims, that Jesus came and died, to reconcile man to God. His death shows the **immutability of the law**. The **law of God is as changeless as his own character**. Man's only hope was in the death of Christ. And in his death Christ bore testimony to the whole universe that **Satan's efforts to change the law were an utter failure.** Now it is demonstrated that even for the human beings that have been deceived by Satan and **made to transgress the law**, there can be **no pardon** except through the death of the **only-begotten Son of the Infinite God himself**, who suffered the penalty of man's transgression. And this is the **testimony** that in the judgment will **condemn** every **transgressor**. ST December 28, 1891, par. 16

The Lord's standard of righteousness remains firm as His eternal throne. It is **His holy law**, and because not one precept of this law could be changed or altered to meet man in his fallen condition, **Jesus consented**, and the Father **consented**, to **give His only begotten Son** to die, (To abolish the law? No,) but to save the sinner. The cross of Calvary is the unanswerable argument of the perpetuity of the **binding claims** of the **law** of **Jehovah**. 7LtMs, Lt 16, 1892, par. 21

The law cannot lower the standard or take less than its full demands, therefore it cannot cleanse us from one sin; but **God's Son, who is one with the Father, equal in authority with the Father**, paid the debt for us. {RH, July 29, 1890 par. 8}

The **law** of God's government was to be **magnified** by the **death** of **God's only begotten Son**. **Christ** bore the guilt of the sins of the world. Our sufficiency is found only in the **death** and **incarnation** of the **Son of God**. By voluntarily **divesting Himself of His glory**, **assuming human nature** that could **suffer** and be looked upon by the whole of the heavenly universe, He could **suffer**, sustained by divinity. He could **endure**, because He was without one taint of disloyalty or sin. Christ triumphed in man's behalf in thus bearing the **justice** of the **punishment**. He **secured eternal life** to men while He **exalted the law and made it honorable**. 12LtMs, Ms 131, 1897, par. 4

Lifting Himself up in His **supreme dignity**, Christ declared, "**I a**m the **resurrection** and the **life**." [John 11:25.] His words were distinctly heard by the Roman guard. The whole army of Satan heard them, and we understand them when we hear. **Christ** had come to **give His life** a ransom for many. As the Good Shepherd He proposed to **lay down His life** for the sheep. **Death** was the **punishment** of the **transgressor** of His **law**. It was the righteousness of God to **maintain His law** by **inflicting** the **penalty**. This was the only way by which the **law** could be **maintained**, and pronounced **holy**, **just**, and **good**, by which sin could appear **exceeding sinful** and the honor and majesty of **Divine Authority** be maintained. 12LtMs, Ms 131, 1897, par. 3

## The Father Could Not Change His Law, But He Could Give His Son

**As Creator of all, God is governor over all**, and He **is bound to enforce His law** throughout the universe. To require less from His creatures than obedience to His law would be to abandon them to ruin. **To fail to punish transgression of His law would be to place the universe in confusion**. The moral law is God's barrier between the human agent and sin. Thus infinite wisdom has placed before men the distinction between right and wrong, between sin and holiness. {ST June 5, 1901, par. 5}

The **Father could not** abolish nor change one precept of his law to meet man in his fallen condition. But the **Son of God**, who had in unison with the Father created man, **could make an atonement** for man acceptable to God, by giving his life a sacrifice, and bearing the wrath of his Father. Angels informed Adam that, as his transgression had brought death and wretchedness, life and immortality would be brought to light through the sacrifice of Jesus Christ 1SP 50.2

I saw that Jesus did not come to abolish his Father's law. The ten commandments were to stand fast forever. Adam and Eve broke God's law and fell, and the family of Adam must perish. **God could not** alter or abolish his law to save lost man, who had by his transgression fallen so low that God could not accept any effort he might make to keep that holy, just, and good law. LS88 340.1

...The law of Jehovah, the foundation of his government in Heaven and upon earth, was as sacred as its divine Author; and for this reason the life of an angel could not be accepted of God as a sacrifice for its transgression. His law was of more importance in his sight than the holy angels around his throne. **The Father could not change nor abolish one precept of His law to meet man in his fallen condition**... {ST January 30, 1879, par. 12}

Could the law have been changed, Christ need not have died. But it was **impossible for God to change**. The penalty of transgression must be borne. Therefore, that the human race might not perish, the Son of God came into this world to live in our behalf a life of perfect obedience, and by the sacrifice of himself to meet the demands of justice. RH September 24, 1901, par. 12

**God could not** change or alter one precept of His law in order to save fallen man, for the law was His character. It was **unchangeable, unalterable, infinite, and eternal**. **God gave Himself** to save man. Christ, the dearly beloved **Son of God, one with the Father**, died for us, thus expressing the love of God for sinful man. 15LtMs, Ms 58, 1900, par. 36

How much God loves us we can never measure. Sin entered the world. Men rebelled against God. But in the place of bringing death on them, **He gave His only begotten Son**, and in this gift He gave all heaven's resources. God **could not change** His law to meet man in his fallen condition. He did not send His Son into the world to condemn and destroy the world. Neither did He send His Son into the world to unite with disloyalty in making void the law of Jehovah. Christ came to give Himself as a sacrifice for sin, thus to reveal to the heavenly universe that **the law is as unchangeable, immutable, and eternal in its character as Jehovah Himself**. 12LtMs, Ms 141a, 1897, par. 12
Christ entered into a covenant with God to vindicate every specification of His character as expressed in His holy law. He must refute Satan's lie, that God had given a law that man could not keep. This charge Satan made in heaven, and if possible he would have changed the principles of God's law. But he was not permitted to subvert heaven to his false principles. There was **war in heaven**, and the Prince of life overcame the apostate. The Lord cast Satan out of heaven, and with him the angels that had taken side with him. 12LtMs, Ms 141a, 1897, par. 13

Through the devices of the great apostate, man has been led to separate himself from God, and has yielded to the temptations of the adversary of God and man in committing sin and breaking the law of the Most High. **God could not alter** one jot or tittle of his holy law to meet man in his fallen condition; for this would reflect discredit upon the wisdom of God in making a law by which to govern heaven and earth. **But God could give his only-begotten Son** to become man's substitute and surety, to suffer the penalty that was merited by the transgressor, and to impart to the repentant soul his perfect righteousness. Christ became the sinless sacrifice for a guilty race, making men prisoners of hope, so that, through repentance toward God because they had broken his holy law, and through faith in Christ

as their substitute, surety, and righteousness, they might be brought back to loyalty to God and to obedience to his holy law. ST June 20, 1895, par. 7

Man broke the law of God, and defied His will. This law reveals to the world the **attributes** of **God's character**, and not a jot or tittle of it could be **changed** to meet man in his fallen condition. **God could not abolish His law** to save men; for this would have immortalized transgression. But He gave men unmistakable evidence that He loved them, and that **justice** is the **foundation** of His **throne** and the **evidence** of His love. He carried out the penalty of transgression, but He allowed it to fall upon a **substitute**, even **His only-begotten Son**. "God so loved the world, that He gave His **only-begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life." In this **wonderful gift** is shown the **depth** of **God's goodness**. He so loved men that, in order to save them, He gave **His Son** to the world, and in that **gift** He gave **all heaven**. **He gave Himself in His Son**, that sinners might have another trial, another opportunity to show their obedience. This was the **only provision God could make**. Thus a way was provided whereby sinners might return to their loyalty. ST April 7, 1898, par. 7

Said the angel, "Think ye that the **Father yielded** up **his dearly beloved Son without a struggle**? **No**, no." It was even a struggle with the God of heaven whether to let guilty man perish, or to give his **darling Son** to die for them. [...] I saw that it was **impossible for God to alter or change his law**, to save lost, perishing man; **therefore he suffered his darling Son to die for man's transgression**. Supplement to the Christian Experience and Views of Ellen G. White, p. 48, 1854; Early Writings, p. 127, 1882

## The Father Could Not Communicate with Sinful Men

As **Jehovah**, the **supreme Ruler, God could not personally communicate with sinful men,** but He so loved the world that **He sent Jesu**s to our world as a revelation of Himself. "**I and My Father are one**," Christ declared. [John 10:30.] "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him." [Matthew 11:27.] And Christ is also the **revealer** of the hearts of men. He is the **exposer** of sin. By Him the **characters** of all are to be **tested**. To **Him** all **judgment** has been **committed**, "because He is the Son of man." ....The seventeenth chapter of John speaks plainly regarding the **personality of God and of Christ and of their relation to each other.** (John 17:1-11 quoted) Here is **personality** and **individuality**. There is no new gospel to be preached. **Christ revealed all of God that sinful human beings could bear** without being destroyed. He is the divine **Teacher**, the **Enlightener**. Had He thought us in need of revelations other than those made in His Word, He would have given them. 18LtMs, Ms 124, 1903

**He could not have done this as God**, but by coming as man, Christ could die." (Ellen G. White, Letter 97, 1898, p. 5

There is a grand rebellion in the earthly universe. Is there not a great leader of that rebellion? Is not Satan the life and soul of every species of rebellion which himself has instigated? Is he not the first great apostate from God? A rebellion exists. Lucifer revolted from his allegiance and makes war on the divine government. **Christ is appointed to put down the rebellion**. He makes this world His battlefield. **He stands at the head of the human family**. He clothes His divinity with humanity, and **He passes over the ground where Adam** fell and endures all the assaults of Satan's temptations, but He does not yield in a single instance. 12LtMs, Lt 156, 1897, par. 7

The wickedness of the antediluvians and Sodomites was such that **God could not** perpetuate their headstrong, independent, wicked lives. **In mercy He proved Himself a God of vengeance**. He who could so abundantly bless, who was so full of compassion, [so] ready to pardon—going forth to meet the returning prodigal, humbling Himself at every step to meet man in his fallen condition—ready to heal the bruised and smitten, will show himself strong to punish the persistent, independent despisers of His grace. 7LtMs, Lt 22, 1892, par. 16

Justice demands that sin be not merely pardoned, but the **death penalty must be executed**. **God, in the gift of His only begotten Son, met both these requirements.** By dying in man's stead, Christ exhausted the penalty and

provided a pardon. 15LtMs, Ms 50, 1900, par. 1 Man through sin has been severed from the life of God. His soul is palsied through the machinations of Satan, the author of sin. Of himself he is incapable of sensing sin, incapable of appreciating and appropriating the divine nature. Were it brought within his read there is nothing in it that his natural heart would desire it. The bewitching power of Satan is upon him. All the ingenious subterfuges the devil can suggest are presented to his mind to prevent every good impulse. Every faculty and power given him of God has been used as a weapon against the divine Benefactor. So, although He loves him, **God cannot** safely impart to him the gifts and blessings He desires to bestow. 15LtMs, Ms 50, 1900, par. 2 But God will not be defeated by Satan. He sent His Son into the world, that through His taking the human form and nature, **humanity and divinity combined** in Him would elevate man in the scale of moral value with God. 15LtMs, Ms 50, 1900, par. 3 **There is no other way for man's salvation**. "Without me," says Christ, "ye can do nothing." [John 15:5.] Through Christ, and Christ alone, the springs of life can vitalize man's nature, transform his taste, and set his affections flowing toward heaven. Through the union of the divine with the human nature, Christ could enlighten the understanding and infuse His life-giving properties through the soul dead in trespasses and sins. 15LtMs, Ms 50, 1900, par. 4 When the mind is drawn to the cross of Calvary, Christ by imperfect sight is discerned on the shameful cross. Why did He die? In consequence of sin. What is sin? The transgression of the law. Then the eyes are open to see the character of sin. The law is broken but cannot pardon the transgressor. It is our schoolmaster, condemning to punishment. Where is the remedy? The law drives us to Christ, who was hanged upon the cross that He might be able to impart His righteousness to fallen, sinful man and thus present men to His Father in His righteous character. 15LtMs, Ms 50, 1900, par. 5 Christ on the cross not only draws men to repentance toward God for the transgression of His law—for whom God pardons He first makes penitent—but Christ has satisfied Justice; He has proffered Himself as an atonement. His gushing blood, His broken body, satisfy the claims of the broken law, and thus He bridges the gulf which sin has made. He suffered in the flesh, that with His bruised and broken body He might cover the defenseless sinner. The victory gained at His death on Calvary **broke forever the accusing power** of Satan over the universe and silenced his charges that self-denial was impossible with God and therefore not essential in the human family. 15LtMs, Ms 50, 1900, par. 6 **Satan's position in heaven had been next to the Son of God**. **He was first among the angels**. His power had been debasing, but God could not reveal it in its true light and carry all heaven in harmony with him in removing him with his evil influences. His power was increasing, but [the] evil [was] yet unrecognized. It was a deadly power to the universe, but for the security of the worlds and the government of heaven, it was necessary that it should develop and be revealed in its true light. 15LtMs, Ms 50, 1900, par. 7 In carrying out his enmity to Christ until He hung upon the cross of Calvary, with wounded, bruised body and broken heart, **Satan completely uprooted himself from the affections of the universe**. It was then seen that **God had in His Son denied Himself, giving Himself for the sins of the world**, because He loved mankind. The **Creator was revealed in the Son of the infinite God.** Here the question, "Can there be self-denial with God?" was forever answered. **Christ was God**, and condescending to be made flesh, He assumed humanity and became obedient unto death, that He might undergo infinite sacrifice. 15LtMs, Ms 50, 1900, par. 8 Whatever sacrifice a human being could undergo Christ endured, notwithstanding Satan put forth every effort to seduce Him with temptations; but the greater the temptation, the more perfect was the sacrifice. **All that was possible for man to endure in the conflict with Satan, Christ endured in His human and divine nature combined**. Obedient, sinless to the last, He died for man, his substitute and surety, enduring all that men ever endure from the deceiving tempter, that man may overcome by being a partaker of the divine nature. 15LtMs, Ms 50, 1900, par. 9

**The Son of God, who is the express image of the Father's person**, became man's Advocate and Redeemer. He humbled Himself in taking the nature of man in his fallen condition, but he did not take the taint of sin.—Manuscript 93, 1893, 3. 17MR 24.2

In itself the act of consenting to be a man would be no act of humiliation were it not for the **fact of Christ's exalted preexistence**, and the fallen condition of man. But when we open our understanding to realize that in taking humanity upon Him, **Christ laid aside His royal robe, His kingly crown, His high command, and clothed His divinity with humanity,** that He might meet man where he was, and bring to the human family moral power to become the sons and daughters of God, [we begin to understand the magnitude of the Incarnation].—Manuscript 67, 1898, 4, 5. 17MR 25.1 Christ clothed His divinity with humanity that He might associate with the fallen race, and

through His own merits might elevate man to be a partaker of the divine nature.... **Man can accomplish nothing without God, but God has chosen that His only begotten Son should come in the form of humanity to stand at the head of the fallen race.—**Manuscript 193, 1898, 1, 2. 17MR 26.5 **He [God] could not make man a partaker of the divine nature until His only begotten Son, One equal with Himself, should stoop to human nature, and reach man where he was**.—Manuscript 23, 1899, 5. 17MR 27.1

**Christ was the majesty of heaven, the only begotten Son of God**. Yet "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." PH020 4.1

The mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all-pervading principle, an actuating energy. **God is a spirit; yet He is a personal being; for men were made in His image. As a personal being, God has revealed Himself in His Son. Jesus, the outshining of the Father's glory, "and the express image of His person,"** was on earth found in fashion as a man. [Hebrews 1:3.] As a **personal** Saviour, He came to the world. As a **personal** Saviour, He ascended on high. As a **personal** Saviour, He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like the Son of man." [Daniel 7:13.] 18LtMs, Ms 124, 1903, par. 1

The **holy** and **infinite God**, who dwelleth in **light unapproachable**, **could no longer talk with man. No communication could now exist directly between man and his Maker.** God forbears for a time the full execution of the sentence of death pronounced upon man. Satan flattered himself that he had forever broken the link between Heaven and earth. But in this he was greatly mistaken and disappointed. **The Father had given over the world into the hands of his Son** for him to redeem from the curse and the disgrace of Adam's failure and fall. **Through Christ alone can man now find access to God**. **And through Christ alone will the Lord hold communication with man**. Review and Herald, February 24, 1874

All who **grow** in **grace** and the **knowledge** of **Jesus Christ** will live in **daily, hourly communion with God through Christ**. 8LtMs, Lt 126, 1893, par. 9

We see a **Father**, infinite, dwelling in light unapproachable, yet **receiving us to Himself through the merits of His Son**. AA 333.2

Adam, in his innocence, had enjoyed open communion with his Maker; but sin brought separation between God and man, and the atonement of Christ alone could span the abyss and make possible the communication of blessing or salvation from heaven to earth. Man was still cut off from direct approach to his Creator, but God would communicate with him through Christ and angels. PP 67.2

## Christ Could Not Come in Divine Glory

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**. 8LtMs, Ms 94, 1893, par. 4

If one angel from heaven caused the Roman guard to fall as dead men, how can those who are unprepared, unholy, **bear** the **sight** and **live**, of seeing **Jesus in the glory of his Father** and ten thousand angels accompanying him. O how can sinners bear this sight! They will **cry** for rocks and mountains to fall on them, and **hide them** from the **face** of **him** that **sitteth** on the **throne**, and from the **wrath** of the **Lamb**. YI April 1, 1854, par. 7

**Christ** came to this earth to **reveal** what **finite** minds can comprehend of the **glory of God**. He came to **unite divinity**

and **humanity** that through **Him**, with character made perfect, **human beings** might at last behold **God** in the **fulness** of His glory. Through the merits of the sacrifice He has made, we may "become **partakers** of the **divine nature**, having escaped the corruption that is in the world through lust." [2 Peter 1:4.] The **bright beams of divinity pass** through **Christ** to His **followers**. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." [John 1:12.] 19LtMs, Ms 30, 1904, par. 10

Had Christ come with even the **glory** of the angels attending Him, He would have **extinguished humanity**. **They could not have endured His glory.** [Then] what? He laid aside the royal crown; He laid aside the royal robe; He clothed His divinity with humanity; that is the reason that Christ humiliated Himself to humanity, that humanity might touch humanity. 9LtMs, Ms 86, 1894, par. 5

Christ was about to visit our world, and to become incarnate. He says, "A body hast Thou prepared Me." Had He **appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity—the invisible glory in the visible human form.** 17MR 30.1

The Lord has **united His nature with humanity**, expressly that He might become a more distinguishable and definite object for our contemplation and love. He invites us to draw near and contemplate the great light, the **invisible God invested** in **robes** of **humanity**, emitting a **glory so softened and subdued that our eyes can endure the sight.** 11LtMs, Lt 117, 1896, par. 23

**Christ** veiled His **divinity** beneath the garb of **humanity**. This was the **only way** in which He could approach men. **Had He not done this**, **He could not have conversed** with men, and gathered them around Him to hear the grand and elevating truths which were to be to them eternal life. It was a part of the plan that He should **hide** the **brightness** of **His glory**, that, during His earthly life, He should humble Himself to man's estate. ST July 7, 1898, par. 6

**Christ could not have come to this earth with the glory that He had in the heavenly courts**. Sinful human beings **could not have borne the sight**. He **veiled** His **divinity** with the garb of **humanity**, but **He did not part with his divinity**. {Review and Herald, June 15, 1905}

**Christ**, the Light of the world, veiled the **dazzling splendor** of His **divinity** and came to live as a man among men, that they might, **without being consumed**, become acquainted with their Creator. Since sin brought **separation** between **man** and his **Maker**, **no man has seen God at any time, except as He is manifested through Christ**. {MH 419.1}

God expressed this love in a wonderful way. He could not make man a partaker of the divine nature until **His only begotten Son, one equal with Himself, should stoop to human nature and reach man where he was**. **God did not withhold His Son**.... {14LtMs, Ms 23, 1899, par. 12}

## The Wrath of God

A council was held in Heaven, which resulted in God's dear Son undertaking to redeem man from the curse and from the disgrace of Adam's failure, and to conquer Satan. Oh, wonderful condescension! The **Majesty of Heaven**, through **love** and **pity** for fallen man, proposed to become his **substitute** and **surety**. He would **bear man's guilt**. He would take the **wrath of his Father** upon himself, which otherwise would have fallen upon man because of his disobedience. RH February 24, 1874 **Christ consented** to leave his **honor**, his **kingly authority**, his **glory with the Father**, and humble himself to humanity, and engage in contest with the mighty prince of darkness in order to redeem man. Eden RH February 24, 1874, par. 23

The **wrath of God** still hung over Adam, but the execution of the sentence of death was delayed, and the **indignation**

**of God was restrained**, because **Christ** had entered upon the **work** of **becoming man's Redeemer**. Christ was to **take the wrath of God** which in justice should fall upon man. He became a refuge for man, and although man was indeed a **criminal**, **deserving the wrath of God**, yet he could by faith in Christ run into the refuge provided and be safe. In the midst of death there was life if man chose to accept it. Review and Herald, February 24, 1874

Let us give candid consideration to the facts regarding this revelation. Who was the Sufferer?—**God's only begotten Son.** What language could have described God's love for the human family so forcibly as the act of **giving His own sinless Son** for our redemption? The **Innocent** bore the chastisement of the guilty. **God's only Son** bore the severest punishment that a human being could have suffered. Upon Him, righteous thou He was, was inflicted **God's wrath** because of man's transgression. What an illustration of God's **love** for mankind and of His desire to lead us to obey His precepts! 18LtMs, Ms 83, 1903, par. 13

When man's redemption was to be worked out, God gave the commandment that the **sword** should awake against **His only begotten Son**, who **had been one with Him from eternity**. 18LtMs, Ms 76, 1903, par. 25

It was the expression of **justice** against sin that **crushed out the life of the Son of God**. It was the weight of sin that led Him to cry out on the cross, "My God, my God, why hast thou forsaken me," that in the garden of Gethsemane caused Him to sweat as it were great drops of blood. [Matthew 27:46; Luke 22:44.] The **wrath of God** was upon Him, and **He felt that His Father had forsaken Him**. The sins of the transgressor were placed to His account. 12LtMs, Ms 133, 1897, par. 1

Jesus saw the degradation of man, and pitied his hopeless condition. All Heaven knew that **God could not change** or abolish his law to save man. Jesus pitied the fallen race, and offered to take upon himself the **wrath of God** that was due to man, and to suffer in his stead. Said an angel, 'Did Jesus come to make void the law of God, and by his death abolish it? No, no. If God's law could have been changed; if it could have been abolished, God would not have given his Son to die a cruel, shameful death!' But the fact that Jesus gave his life for man shows the immutability of God's law. Jesus gave his life to save lost man from the curse or penalty he merited by transgression. He by humbling himself exalted man. He became the stepping-stone to elevate man, that he might lay hold of the virtue of his blood, keep God's law, and be brought back to eat of the fruit of the tree of life to which Adam and Eve forfeited all right LS88 340.2

Jesus Christ "counted it not a thing to be grasped to be equal with God." Because divinity alone could be efficacious in the restoration of man from the poisonous bruise of the serpent, **God himself, in his only begotten Son, assumed human nature**, and in the weakness of human nature sustained the character of God, vindicated his holy law in every particular, and accepted the **sentence of wrath** and death for the sons of men. What a thought is this! He who was **one with the Father before the world was made**, had such compassion for a world lost and ruined by transgression, that he gave his life a ransom for it. He who was the **brightness of the Father's glory**, the **express image of his person**, bore our sins in his own body on the tree, suffering the penalty of man's transgression until **justice was satisfied**, and required no more. How great is the redemption that has been worked out for us! so great that the **Son of God** died the cruel death of the cross, to bring to us life and immortality through faith in him. YI February 11, 1897, par. 2

The sword of justice was unsheathed, and the **wrath** of God against iniquity rested upon man's substitute, **Jesus Christ, the only begotten of the Father.** 5BC 1102.8

He has borne mockery and abuse at the hands of men, but now he is to feel a greater woe, a more terrible **agony**. He must **feel his Father's frown** because of sin. It was this that **broke his heart**, and wrenched from his lips the bitter cry, "My God, my God, why hast thou forsaken me?" [Matthew 27:46.] 14LtMs, Ms 205, 1899, par. 6

Christ came to our world, **sent of God** to take human nature upon Him. The mysterious union was to be formed between **human nature and the divine nature**. Christ was to become a man, in order that He might unfold to men

as fully as possible the mysteries of the science of redemption. But the scheme of redemption far exceeds the comprehension of the human mind. **The great condescension on the part of God is a mystery that is beyond our fathoming. The greatness of the plan cannot be fully comprehended, nor could infinite Wisdom devise a plan that would surpass i**t. It could only be successful by the clothing of divinity with humanity, by Christ becoming man, and **suffering the wrath** which sin has made because of the transgression of God's law. Through this plan the great, the dreadful God can be just, and yet be the justifier of all who believe in Jesus, and who receive him as their personal Saviour. This is the heavenly science of redemption, of saving men from eternal ruin, and can be carried out through the incarnation of the Son of God in humanity through his triumph over sin and death; and in seeking to fathom this plan all finite intelligences are baffled. 10LtMs, Lt 43, 1895, par. 47

If **God spared not His own Son** when He assumed our fallen nature and became our Substitute and Surety, then **He will not spare those who have no divine oneness with the Father,** and who have **no participation** in His **councils** because of sin. If we neglect to avail ourselves of this great salvation, it is our own loss. If over Him, **the only begotten Son of God, who became** a partaker of human flesh and blood with the rest of the brethren, was **laid** the **law** of **righteousness**, exacting obedience in every jot and tittle of its holy, just, and good commands, shall these requirements be ignored or disobeyed by Sister Daniells, Sister Rousseau, or Sister Starr? Shall any of these specifications be passed by? 9LtMs, Lt 78, 1894, par. 9

**God spared not His only-begotten Son**, but delivered Him up as a ransom for *us*, and for a world lying in sin and ignorance. ST May 14, 1902, par. 6

It was at the time of the feast of Passover that the offering of the **only begotten Son of God was made**. He was the antitype of all the sacrifices that the Jewish nation had offered. His life was given for the life of the world. His sacrifice, full and complete, enables God to pass over the repentant sinner. The **Father let His wrath** fall upon His **only begotten Son**. Although innocent He pronounced Him guilty. 12LtMs, Ms 72, 1897, par. 8

I ask the **impenitent**, What greater **evidence** do you want that God is a **God** of **justice**? If the **sword of justice** woke in its **might** against the **Fellow of the Almighty**, and **was not sheathed** until **bathed** in the b**lood of God's only begotten Son**, what will be the punishment of those who **refuse** to **accept** the **atoning sacrifice**? When **the Son of God interposed** in man's behalf, and humbled Himself on Calvary, angels drew back in amazement. Can those for whom this great sacrifice was made **escape** the **wrath of God** if they are **indifferent** to this **great salvation**? Those who choose to **continue in sin** will be without a shadow of excuse. **Calvary** is the **only argument** that will be used **against them**. 25LtMs, Ms 31, 1911, par. 29

The guilt of every descendant of Adam of every age was pressing upon his heart; and the **wrath of God**, and the **terrible manifestation of his displeasure because of iniquity**, filled the soul of his Son with **consternation**. The **withdrawal of the divine countenance** from the Saviour, in this hour of **supreme anguish**, **pierced** his **heart** with a **sorrow** that can never be fully understood by man. Every pang endured by the Son of God upon the cross, the blood drops that flowed from his head, his hands, and feet, the convulsions of agony which racked his frame, and the unutterable anguish that filled his soul at the **hiding of his Father's face from him**, speak to man, saying, It is for love of thee that the Son of God consents to have these heinous crimes laid upon him; for thee he spoils the domain of death, and opens the gates of Paradise and immortal life. He who stilled the angry waves by his word, and walked the foam-capped billows, who made devils tremble, and disease flee from his touch, who raised the dead to life and opened the eyes of the blind,—offers himself upon the cross as the last sacrifice for man. **He, the sin-bearer, endures judicial punishment for iniquity, and becomes sin itself for man**. 5Red 82.1 - 5Red 82.2

As the Son of God bowed in the attitude of prayer in the Garden of Gethsemane, the agony of His spirit forced from His pores sweat like great drops of blood. It was here that the horror of great darkness surrounded Him. The sins of the world were upon Him. He was suffering in man's stead as a transgressor of His Father's law. Here was the scene of temptation. **The divine light of God was receding from His vision, and He was passing into the hands of the powers of darkness.** In His soul anguish He lay prostrate on the cold earth. **He was realizing His Father's frown**.

He had taken the cup of suffering from the lips of guilty man, and proposed to drink it Himself, and in its place give to man the cup of blessing. The **wrath** that would have fallen upon man was **now falling upon Christ**. It was here that the mysterious cup trembled in His hand. 2T 203.2

The plea may be made that a loving Father would not see His children suffering the punishment of God by fire, while He had the power to relieve them. But God would, for the good of His subjects and for their safety, **punish the transgressor**. God does not work on the plan of man. He can do infinite justice that man has no right to do before his fellow man. Noah would have displeased God to have drowned one of the scoffers and mockers that harassed him, but God drowned the vast world. Lot would have had no right to inflict punishment on his sons-in-law, **but God would do it in strict justice**. 3LtMs, Ms 5, 1876, par. 14

## Sundering of Divine Powers

It was Christ who spoke the law from Mount Sinai. The authority by which He spoke was expressly His own; yet it was the authority of the Father also. **The Son of God cannot be separated from His Father**. The law of God is the express character of the Father and the Son. He placed Himself on a line with the eternal throne, so that its glory was shed in clear rays directly upon Him and was by Him reflected back, mingled with the luster of His own greatness. While He stood forth distinctly in His own personality and spoke in His own name, He was **one with the Father**. His voice was the living oracle the center of glory. After He assumed humanity He said, “I am in the Father, and the Father in me.” [John 14:10, 11.] “No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whom the Son shall reveal him.” [Matthew 11:27.] “He that hath seen me hath seen the Father.” [John 14:9.] “I and my Father are one.” [John 10:30.] 15LtMs, Ms 58, 1900, par. 33

The divine Son of God was fainting, dying. The Father sent a messenger from his presence to strengthen the divine Sufferer, and brace him to tread his blood-stained path. **Could mortals view the amazement and the sorrow of the angelic host as they watched in silent grief the Father separating his beams of light, love, and glory, from the beloved Son of his bosom, they would better understand how offensive is sin in his sight**. T17 9.1

Christ would take upon Himself the guilt and shame of sin—sin so offensive to a holy God that **it must separate the Father and His Son**. Christ would reach to the depths of misery to rescue the ruined race. PP 63.2

We can have but faint conceptions of the inexpressible anguish of God's dear Son in Gethsemane as he realized the separation from his Father in consequence of bearing man's sin. He became sin for the fallen race. The sense of the withdrawal of his Father's love pressed from his anguished soul these words: “My soul is exceeding sorrowful, even unto death.” “If it be possible, let this cup pass from me.” Then with entire submission to his Father's will he adds, “Nevertheless, not as I will, but as thou wilt.” PH169 6.1 The divine Son of God was fainting, dying. The Father sent a messenger from his presence to strengthen the divine Sufferer, and brace him to tread his blood-stained path. **Could mortals view the amazement and sorrow of the angels as they watched in silent grief the Father separating his beams of light, love and glory, from his Son, they would better understand how offensive is sin in his sight**. The sword of Justice was now to awake against this dear Son. He was betrayed by a kiss into the hands of his enemies, and hurried to the judgment hall of an earthly court, there to be derided, and condemned to death, by sinful mortals. There the glorious Son of God was “wounded for our transgressions, he was bruised for our iniquities.” He bore insult, mockery, and shameful abuse, until his “visage was so marred more than any man, and his form more than the sons of men.” PH169 6.2

But God suffers with His Son. Angels behold the Saviour's agony. There is silence in Heaven. No harp is touched. Could men have viewed the amazement of the angelic host as in silent grief they watched **the Father separating His beams of light, love, and glory from His beloved Son**, they would better understand how offensive in His sight is sin. SJ 105.4

Now, although He was the living vine, you see He suffered. Yes, He suffered. **In the garden of Gethsemane there was that bitter cup of being separated from His Father for bearing the sins**, and there the bloody sweat dropped from His brow and moistened the sods of Gethsemane, and He said, My Father, if it is possible, let his cup pass from me. **The separation of the Father from the Son was what He felt that He could not endure,** and the bloody sweat moistened the sods of Gethsemane. And there was our destiny with that cup trembling in His hands. Would He drink it? Let this cup, He said, pass from Me. And then the future, how it would be if it did pass from Him. Nevertheless, He says, if it be Thy will, I will drink it. 24LtMs, Ms 139, 1909, par. 24

The Captain of our salvation was perfected through suffering. His soul was made an offering for sin. It was necessary for the awful darkness to gather about His soul because of the **withdrawal of the Father's love and favor, for He was standing in the sinner's place**, and this darkness every sinner must experience. The righteous One must suffer the condemnation and wrath of God, not in vindictiveness; for the heart of God yearned with greatest sorrow when His Son, <the Guiltless,> was suffering the penalty of sin. **This sundering of the divine powers will never again occur throughout the eternal ages.** In His expiring agony nature sympathized with her suffering, dying Author. The sun was darkened. The rocks were rent. There was a great earthquake, and many graves were opened as Christ with a loud voice cried, "It is finished. Father, into thy hands I commit my spirit." "Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man." [John 19:30; Luke 23:46, 47.] 14LtMs, Ms 93, 1899, par. 23

"And the Word 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." Christ came to the world to reveal the character of the Father, and to redeem the fallen race. **The world's Redeemer was equal with God. His authority was as the authority of God. He declared that he had no existence separate from the Father**. The authority by which he spoke, and wrought miracles, was expressly his own, yet he assures us that he and the Father are one. RH January 7, 1890, par. 1

We can have but faint conceptions of the inexpressible anguish of **God's dear Son** in Gethsemane, as He realized His **separation from His Father** in consequence of bearing man's sin. He became sin for the fallen race. 2T 206.1

Could mortals have viewed the amazement and the sorrow of the angelic host as they watched in silent grief the Father **separating** His beams of light, love, and glory from the **beloved Son of His bosom**, they would better understand how **offensive sin is in His sight**. The sword of justice was now to awake against His dear Son. 2T 206.2

Oh, was there ever suffering and sorrow like that endured by the dying Saviour! It was the **sense of His Father's displeasure** which made His cup so bitter. It was not bodily suffering which so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, and a **sense of His Father's wrath**. The Father's glory and sustaining presence had left Him, and despair pressed its crushing weight of darkness upon Him and forced from His pale and quivering lips the anguished cry: "My God, My God, why hast Thou forsaken Me?" 2T 209.1

Even doubts assailed the dying Son of God. He could not see through the portals of the tomb. Bright hope did not present to Him His coming forth from the tomb a conqueror and His Father's acceptance of His sacrifice. The sin of the world, with all its terribleness, was **felt to the utmost by the Son of God**. The **displeasure** of the **Father** for sin, and its **penalty**, which is death, **were all that He could realize through this amazing darkness**. He was tempted to fear that sin was so offensive in the sight of His Father that He could not be reconciled to His Son. **The fierce temptation that His own Father had forever left Him caused that piercing cry from the cross: "My God, My God, why hast Thou forsaken Me?"** 2T 209.3

Denied even bright hope and confidence in the triumph which will be His in the future, He cries with a loud voice: "**Father, into Thy hands I commend My spirit**." He is acquainted with the character of His Father, with His justice, His mercy, and His great love, and **in submission He drops into His hands**. Amid the convulsions of nature are heard by the amazed spectators the dying words of the Man of Calvary. 2T 210.2

The **Saviour could have avoided the suffering and death** which He endured. Had He so chosen, He might have left the human race to the consequences of their apostasy. But in counsel with the Father He pledged Himself to secure the salvation of every human being. **An irrevocable covenant was made between the Father and the Son**. Christ must go forward and finish the work which He had undertaken, or all the world would perish. ST August 22, 1900, par. 6 – ST August 22, 1900, par. 7

The instant man accepted the temptations of Satan, and did the very things God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying, **"Let the punishment fall on Me. I will stand in man's place. He shall have another chance"** — Letter 22, February 13, 1900

Jesus was bearing the sin of the world; he was enduring the curse of the law; he was vindicating the justice of God. **Separation from his Father, the punishment for transgression, was to fall upon him,** in order to magnify God's law and testify to its immutability. And this was forever to settle the controversy between Satan and the Prince of heaven in regard to the changeless character of that law. (ST Dec 9, 1897)

**He suffered the death which was ours,** that we might receive the life which was His. — Desire of Ages pg. 25)

...Christ would take upon Himself the guilt and shame of sin–sin so offensive to a holy God that **IT MUST SEPARATE THE FATHER AND THE SON.** — Ellen G. White, Signs of the times, 4th November 1908

I see Jesus, my Redeemer, suffering in Gethsemane; I see trembling in his hand the cup that is to **separate him for a time, as it were, from his Father;** I see him suffering at the hands of cruel men; I see him smitten in the face; and suffering every indignity, and then mockingly commanded to show by a sign that he is the Saviour. O, what if he had refused to drink the cup of bitter agony he endured! What if his prayer had been answered? But God knew best, and strengthened his only-begotten Son to endure the agony and the shame, and become a propitiation for the sins of a lost world NPUGleaner March 23, 1910, par. 9

The dark cloud of human transgression came between **the Father and the Son**. The interruption of the communion **between God and His Son** caused a condition of things in the heavenly courts which cannot be described by human language. Nature could not witness such a scene as Christ dying in agony while bearing the penalty of man's transgression. God and the angels clothed themselves with darkness, and hid the Saviour from the gaze of the curious multitude while He drank the last dregs of the cup of God's wrath (Letter 139, 1898). {5BC 1108.3}

As the **Father's presence was withdrawn**, they saw Him sorrowful with a bitterness of sorrow exceeding that of the last great struggle with death. The bloody sweat was forced from His pores, and fell in drops upon the ground. Thrice the prayer for deliverance was wrung from His lips. Heaven could no longer endure the sight, and a messenger of comfort was sent to the Son of God. DA 759.5

As the divine Sufferer hung upon the cross, angels gathered about him, and as they looked upon him, and heard his cry, they asked, with intense emotion, "Will not the Lord Jehovah save him? Will not that soul-piercing cry of God's only begotten Son prevail?" Then were the words spoken: "The Lord hath sworn, and he will not repent. **Father and Son are pledged to fulfill the terms of the everlasting covenant**. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ was not alone in making his great sacrifice. It was the fulfilment of the **covenant made between him and his Father** before the foundation of the world was laid. With clasped hands they had entered into the solemn pledge that Christ would become the surety for the human race if they were overcome by Satan's sophistry. YI June 14, 1900

## Some Refuse to Believe in the Only Begotten Son

When the world is at last brought up for trial before the great white throne, to account for its rejection of **Jesus Christ, God's own messenger to our world**, what a solemn scene it will be! What a reckoning will have to be made for nailing to the cross One who came to our world as a living epistle of the law. God will ask each one the question, **What have you done with My only-begotten Son?** (The Review and Herald, January 30, 1900). 5BC 1106.6

It greatly dishonors God for any one to disregard the wonderful salvation brought to mankind at so infinite a cost—**even the life of the Only-begotten of the Father**. Men and women are inexcusable for refusing to accept the invitation of Him who has died for their redemption. Christ offers life eternal to those who choose to be obedient and submissive to God's will. By bearing the yoke of willing obedience, men and women testify to worlds unfallen, to angels, and to men that they have **accepted Christ** as their **Ruler**, and are conforming their lives to His **will**. ST June 24, 1903, par. 2

But if a man blinds himself to the light, and hardens his conscience, and will not acknowledge himself as a sinner lost and undone, and in need of a Savior, his sin will remain. **He does not believe in the only-begotten Son of the infinite God.** Like Cain he refuses to offer to God the blood of the Son of God. He refuses to acknowledge that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." ST January 16, 1896, par. 8

The faithful Peter speaks of the dangers to which the Christian church would be exposed in the last days, and more fully describes the heresies which would arise and the blaspheming seducers who would seek to draw away souls after them. 'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, **even denying the Lord that bought them**, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.' Here God has worked out for us the proof of the class mentioned. **They have refused to acknowledge Christ as the Son of God, and they have no more reverence for the eternal Father than for His Son, Jesus Christ.** They have neither the Son nor the Father. And like their great leader, the rebel chief, they are in rebellion against the law of God, and they despise the blood of Christ. Con 92.2-Con 92.3

By **rejecting the light** that was shining upon them, by refusing to examine the evidence to see whether the messages were from heaven, the Pharisees sinned against the Holy Ghost....The **voice of his Spirit** came to them, saying, **This is the Son of God; believe on him**. But turning their faces from the light, they refused to listen, choosing, instead, to cultivate their unbelief {RH July 27, 1897, par. 2}

Modern spiritualism, resting upon the same foundation, is but a revival in a new form of the witchcraft and demon worship that God condemned and prohibited of old.... Peter, describing the dangers to which the church was to be exposed in the last days, says that as there were false prophets who led Israel into sin, so there will be false teachers, who privily shall bring in damnable heresies, even denying the Lord that bought them.... And many shall follow their pernicious ways. 2 Peter 2:1, 2. Here the apostle has pointed out one of the marked characteristics of spiritualist teachers. **They refuse to acknowledge Christ as the Son of God**. Concerning such teachers the beloved John declares: **Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father**. 1 John 2:22, 23. **Spiritualism, by denying Christ, denies both the Father and the Son, and the Bible pronounces it the manifestation of antichrist**. - Ellen White, Patriarchs and Prophets, page 686

How long God, the heavenly Father, bears with the perversity of men who **refuse to accept the gift of God to our world of His only begotten Son**. How must the unfallen worlds be astonished at the exhibition of such marvelous love of Jehovah in giving to our world all heaven in one gift, for with Christ He gave all the treasure of heaven. T 8LtMs, Lt 6, 1893, par. 2

It greatly dishonors God for any one to disregard the wonderful salvation brought to mankind at so infinite a cost—**even the life of the Only-begotten of the Father**. ST June 24, 1903, par. 2

How can our heavenly Father regard us when we doubt his love, that has **led him to give his only begotten Son** that we might have life? ST March 18, 1889, par. 1

When once the fascinating influence of the arch-deceiver overcomes you, you are poisoned, and its deadly influence adulterates and **destroys your faith in Christ's being the Son of God**, and you cease to rely on the merits of His blood. Ev 605.3

Again and again God had arrested the Jews in their wicked course by severe chastisement, but they provoked Him by their wicked works, casting away the law of the Lord of Hosts, and **finally refusing to reverence His only begotten Son.** 11LtMs, Ms 69, 1896, par. 12

Those who **know not the gospel** of our **Lord Jesus Christ** are those who have the Bible in their possession, **who know that the only begotten Son of God gave His precious life** to make it possible for them to **know God** and **Jesus Christ** whom He hath sent, and yet who have **neglected the Word of God**. These "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." [2 Thessalonians 1:9.] 10LtMs, Ms 3, 1895, par. 28

Christ suffered one of the cruelest of deaths, though none had proved Him guilty of any offense. **He had declared Himself the Son of God**, and **for this** He was condemned to die. His executors were not able to prove one of the false charges they had brought against Him. The Father Himself had signified His approval of His Son in the words, "This is **My beloved Son**, in whom I am well pleased." [Matthew 3:17.] 22LtMs, Ms 139, 1907, par. 8

To the charge of the high priest, Jesus said, "Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." With dignity and assurance were these words spoken; **for they fell from the lips of One whose spirit went with them**. The **only begotten Son of God** was the speaker, and into the hearts of his hearers flashed the conviction, "Never man spake like this man." Weighted with such great results, this was to Christ one of the most wonderful moments of his life. He realized that now all disguise must be swept away. **The declaration that he was one with God** had been made. He had openly **proclaimed himself the Son of God**, the **One** for whom the Jews had so long looked. YI May 31, 1900

Christ claimed to be the **only begotten of the Father**, but men encased in unbelief, barricaded with prejudice, denied the holy and the just One. He was charged with blasphemy, and was condemned to a cruel death, but He burst the fetters of the tomb, and rose from the dead triumphant, and over the rent sepulchre of Joseph He declared, "I am the resurrection and the Life." [John 11:25.] **All power** in heaven and in earth was **vested** in Him, and the righteous will also come forth from the tomb free in Jesus. They shall be accounted worthy to obtain that world and the resurrection from the dead. "Then shall the righteous shine forth as the sun in the kingdom of their Father." 9LtMs, Lt 65a, 1894, par. 8

## Satan Wants to Separate the Father and Son and Us

Since then it has been Satan's special effort to **separate the Father and the Son**. 25LtMs, Ms 69, 1912, par. 40

As the special work of Satan has been to **separate the Father and the Son**, he has so blinded the eyes of the Christian world that they now turn from the Father and from His law and dwell wholly upon Christ. 25LtMs, Ms 69, 1912, par. 44

It was Satan's purpose to bring about an **eternal separation between God and man**; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. DA 25.3

When Satan led man to sin, he hoped that God's abhorrence of sin would **forever separate him from man**, and break the connecting link between Heaven and earth. When from the opening heavens he heard the voice of God addressing his Son, it was to him as the sound of a death-knell. It told him that now God was about to unite man more closely to himself, and give moral power to overcome temptation, and to escape from the entanglements of Satanic devices. **Satan well knew the position which Christ had held in Heaven as the Son of God, the Beloved of the Father;** and that Christ should leave the joy and honor of Heaven, and come to this world as a man, filled him with apprehension. He knew that this condescension on the part of the Son of God boded no good to him. ST August 4, 1887, par. 7

In the beginning Satan's **purpose** was to **separate man** from God. And in every age he has carried out this same purpose. The same method of deception, the same logic that he used to deceive the holy pair in Eden, he has used in all succeeding ages. His plan of work has ever been one of **deception**. He claims to be religious. He has a synagogue in which there are worshipers. The **greater portion of the so-called Christian world is under his power**. He sways all classes. 17LtMs, Ms 1, 1902, par. 20

## Before His Rebellion, Lucifer Was Most Honored of God

Among the inhabitants of heaven, **Satan, next to Christ**, was at one time **most honored of God**, and **highest in power and glory**. Before his fall, Lucifer, "son of the morning," was **first of the covering cherubs**, holy and undefiled. He stood in the **presence of the great Creator**, and the **ceaseless beams** of **glory enshrouding** the **eternal God rested upon him**. The truth about angels, p.28; Signs of the Times, July 23, 1902

Evil originated with Lucifer, who rebelled against the government of God. Before his fall he was a covering cherub, distinguished by his excellence. God made him good and beautiful, **as near as possible like himself**. RH September 24, 1901, par. 4

Sin originated with the angel who, next to Christ, had been **most honored of God** and was **highest** in **power** and **glory** among the inhabitants of heaven. 18LtMs, Ms 140, 1903, par. 1

There have been some things presented to me that I wish to present to our people in this conference. I wish to present to our people the fact that wicked men, imbued with satanic agencies, are not the degraded [looking] beings that Satan is represented [to be]. **Lucifer was the most lovely being in all our world**, but he fell from his high estate because the **loveliness and glory he possessed** (given of God), did not make himself [as God's] **only-begotten Son**. He insinuated to the angels [that] there would be a change ere long in the heavenly courts. He would have the highest place. 18LtMs, Ms 200, 1903, par. 4

The records of some are similar to that of the **exalted angel who was given a position next to Jesus Christ in the heavenly courts**. Lucifer was enshrouded with glory as the covering cherub. Yet this angel whom God had created, and entrusted with power, **became desirous of being as God**. 21LtMs, Lt 162, 1906, par. 5

How can we escape the power of one who was once an exalted angel in the heavenly courts? He was a being full of **beauty and personal charm, blessed with a powerful intellect**. Because of his exaltation **he thought himself equal with God**. He rebelled against his Creator, and by his rebellion he led astray some of the heavenly angels. With these he was cast out of heaven, and then he set up a kingdom of his own, determined that he would allure the world to his apostate banner. How can we discern his false theories and resist his temptations?—Only through the individual experience gained by receiving a **knowledge of Jesus Christ our Lord**. Without divine aid we could not possibly escape the temptations and snares that Satan has prepared to deceive human minds RH April 24, 1900, par. 5

Satan began his work by doing just as men who ought to know better are doing today. He **complained** of the **supposed defects** in the **management** of **heavenly things**, and sought to fill the minds of the angels unfallen with his disaffection. **Because he was not supreme ruler**, he sowed **seeds** of **doubt** and **unbelief against Christ**. Because **he was not as God**, he strove to instill into the minds of the angels his own **envy** and **dissatisfaction**. 11LtMs, Ms 57, 1896, par. 2

Satan **thought that he was himself a favorite in Heaven** among the angels. He had been **highly exalted**; but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God himself. {1SP 18.1}.

Once Satan was in **copartnership** with **God**, **Jesus Christ**, and the **holy angels**. He was **highly exalted** in heaven and was radiant in light and **glory** that came to him from the **Father** and the **Son**, but he became disloyal and lost his high and holy position as covering cherub. CTr 10.2

We have a **powerful enemy**; and not only does he **hate** every human being made in the image of God, but his **bitterest enmity** is against **God** and **His only begotten Son, Jesus Christ.** 8LtMs, Lt 11, 1893, par. 20

## God's Order in Heaven and Earth: The Father, Son, and Highest Angel

**God** is a **moral governor** as well as a **Father**. He is the **Lawgiver**. He makes and executes **His laws** {12MR 208.2}.

The **Son of God was next in authority** to the great **Lawgiver**. {2SP 9.1}.

**Satan** was once a **covering cherub** in the heavenly courts, the **angel next in power to Christ Himself**. {CTr 200.2}

**Lucifer in heaven**, before his rebellion, **was a high and exalted angel**, **next in honor to God's dear Son**. SR 13.1

Satan in Heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. 1SP 17.1
"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and **the head of Christ is God**." 1 Corinthians 11:3

**Christ** is our Example. He was **next to God** in the heavenly courts. But He came to this earth to live among men. Lt 48, 1902, 1NL 114.9

He [Lucifer] occupied a special, exalted position in the heavenly courts. He must have no one higher than himself. He must be next to God in efficiency. But **Christ was above him**, and **he claimed he must be above Christ**. **Christ was the only begotten Son of God**, united with God. 25 LtMs, Lt 157 1910

It is only by a clear discernment of spiritual things that the original apostasy can be understood. The controversy in heaven began with **selfish strife for position**, a desire on the part of Lucifer to be equal with God. The disaffection of Satan in entertaining the thought that he should stand as **head of the heavenly order** at first seemed a small thing, but by dwelling upon this thought, it was strengthened. Step by step he miscalculated the position that had been **assigned him by God, to be maintained only in God,** until he finally came to look with enmity upon everything coming from Jesus Christ. **Satan rebelled** against the laws governing the heavenly intelligences; and by representing these in a deceptive light, by his unbelief and complaints, he drew others with him into rebellion. RH May 30, 1899

The **Son of God** was **next in authority** to the **great Lawgiver**. He knew that **His life alone** could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. He was in the **express image** of his Father, not in **features** alone, but in **perfection** of **character**. 2SP 9

**God Himself had established the order of heaven**; PP 35

It was pride and ambition that prompted Lucifer to complain of the government of God, and to seek the overthrow of the **order which had been established in heaven**. PP 403

While claiming for himself perfect loyalty to God, [Lucifer] urged that **changes in the order and laws of heaven** were necessary for the stability of the divine government. Thus while working to excite opposition to the law of God and to instill his own discontent into the minds of the angels under him, he was ostensibly seeking to remove dissatisfaction and to reconcile disaffected angels to the **order of heaven.** While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty and to preserve harmony and peace. PP 38

The spirit of dissatisfaction thus kindled was doing its baleful work. While there was no open outbreak, division of feeling imperceptibly grew up among the angels. There were some who looked with favor upon Lucifer's insinuations against the government of God. Although they had heretofore been in perfect harmony with the **order which God had established**, they were now discontented and unhappy because they could not penetrate His unsearchable counsels; they were dissatisfied with His purpose in **exalting Christ**. These stood ready to second Lucifer's **demand for equal authority with the Son of God**. PP 38

Until this time all heaven had been in order, harmony, and perfect subjection to the government of God. It was the **highest sin to rebel against His order and will**. All heaven seemed in commotion. The angels were marshaled in companies, each division with a higher commanding angel at its head. Satan, ambitious to exalt himself, and unwilling to submit to the authority of Jesus, was insinuating against the government of God. Some of the angels sympathized with Satan in his rebellion, and others **strongly contended for the honor and wisdom of God in giving authority to His Son**. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They wished to look into **His unsearchable wisdom, and ascertain His purpose in exalting Jesus and endowing Him with such unlimited power and command**. They rebelled against the **authority of the Son**. All the heavenly host were summoned to appear before the Father to have each case decided. It was there determined that Satan should be expelled from heaven, with all the angels who had joined him in the rebellion. Then there was **war in heaven**. Angels were engaged in the battle; **Satan wished to conquer the Son of God** and those who were submissive to His will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven." Early Writings p. 145, 1882

Once Satan was in co-partnership with **God, Jesus Christ**, and the holy angels. He was highly exalted in heaven, and was radiant in light and glory that came to him from the **Father and the Son**; but he became disloyal, and lost his high and holy position as covering cherub. {RH April 14, 1896, par. 4}

## Lucifer was Next to Christ, Who was Next to God

[Lucifer] was **next to Christ** in the heavenly courts, but decided that he was entitled to a higher position. 25 LtMs, Lt 156, 1910

But Lucifer, **the most glorious angel next to Christ**, thought himself equal with God and made the effort, because of his beauty and glory, that he should be next to God, and then he could work out God's plans. Thus Lucifer claimed the position next to the Creator. **But Christ was the only begotten Son of God**. Lucifer made war in heaven and would not take the position God assigned him, therefore he fell from his high estate and has been in the world, a warring element against God's plans, and has had great power to allure and deceive souls to ruin them. There have been two parties in the world, the true and the false."24LtMs, Lt189, 1909

**Satan, knowing that Christ had the first place next to God,** began to insinuate to the angels that **he should be next to God**. His great beauty and exalted position made him feel that he was not receiving due honor in being **second to Christ**. Therefore he would suggest this to the angels, and this suggestion [began] to be communicated to the heavenly angels, and finally [it was] brought before God that Lucifer was the one who should be **next to God**. Thus the seed was sown and the result was that angels sympathized with Lucifer; next, there was war in heaven. 25LtMs, Ms 90, 1910

Satan's dissatisfaction first commenced in heaven **because he could not be first and highest in command — equal with God, exalted above Christ**. He rebelled and lost his estate; and he, and those who sympathized with him, were turned out of heaven. 1T 293.3

**In heaven Satan was next to the Son of God**. But he yielded to the desire for self-exaltation, and was expelled from the heavenly courts. He came to this earth, to exercise over man his debasing power. This power increased with the ages, but its evil was not recognized, and God could not arbitrarily condemn its author. Satan's work was a deadly peril to the universe, but for the security of the world and of the government of heaven, he must be allowed to develop his principles in their true light. YI April 16, 1903, par. 3

The divine Son of God saw that no arm but his own could save fallen man. He determined to help man. **He left the fallen angels to perish in their rebellion**, but stretched forth his hand to rescue perishing man. The angels who were rebellious were dealt with according to the light and experience they had abundantly enjoyed in Heaven. Satan, the chief of the fallen angels, once had an exalted position in Heaven. **He was next in honor to Christ**. The knowledge which he, as well as the angels who fell with him, had of the character of God, of his goodness, his mercy, wisdom, and excellent glory, **made their guilt unpardonable**. RH February 24, 1874, par. 33

**Satan was once an honored angel in heaven, next to Christ**. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect; his bearing noble and majestic. **But when God said to His Son, "Let us make man in our image," Satan was jealous of Jesus**. He wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred. He desired to receive the highest honors in heaven next to God. — Ellen White, Early Writings, 145.1, 1882

We are all to understand that there is a fallen angel who was once **next to Christ** in honor among the heavenly host. His work of deception was done in so great secrecy that the angels in less exalted positions supposed that he was the Ruler of heaven. Satan made the representation that all wrong insinuations existing in heaven originated among the angels, while he himself had made suggestions which would never have been entertained by the angels, had he not created them. He artfully presented these things to God, as having come from the angels, while they all originated with Satan himself. 21LtMs, Lt 292, 1906, par. 1

Satan, who was once a beautiful angel in the heavenly courts, became a fallen angel **because he did not want to occupy a secondary place, but to be next to God**. He would have the Lord Jesus become **second to him**, for his own glory was very precious in his own sight. He was **jealous of Christ**, the Saviour. Study the Word of God, and see what this **jealousy** led to in the end. There is nothing to be gained by jealousies. Although in the beginning Satan was an **exalted** angel of **great glory** in the heavenly courts, that glory became extinguished through his craving to be the **highest one next to God**. — Ellen White, Manuscript 74, March 20, 1910

Angels watched the conflict at every step. They saw the spirit and work of the enemy. They looked with amazement upon the devices of Satan against the **divine Son of God**. They saw that **he who had only been second to Jesus in power and glory** had fallen so low that he could influence men to hunt the steps of Christ from city to city. ST November 25, 1889, par. 1

Sin originated with him, who, **next to Christ**, stood highest in the favor of God, and highest in power and glory among the inhabitants of Heaven. Before his fall, Lucifer was the covering cherub, holy and undefiled. {4SP 316.3; 1884}

Lucifer **was** the covering cherub, the most exalted of the heavenly created beings; he stood nearest the throne of God, and was most closely connected and identified with the administration of God's government, most richly endowed with the glory of His majesty and power.—The Signs of the Times, April 28, 1890. TA 27.3

Was not Satan the light-bearer, the sharer of God's glory in heaven, and **next to Jesus in power and majesty**? {RH, November 17, 1891 par. 3}

The Lord Himself gave to Satan his glory and wisdom, and made him the covering cherub, good, noble, and exceeding lovely.—The Signs of the Times, September 18, 1893. TA 28.1

Lucifer, the "son of the morning," in **glory surpassing all the angels** that surround the throne, ... [was] **united** in **closest ties** to **the Son of God**.—The Desire of Ages, 435. TA 28.3

He [Lucifer] had been the **highest** of **all created beings**, and had been **foremost** in **revealing God's purposes** to the universe.—The Desire of Ages, 758. TA 28.5

Lucifer is represented [in] Ezekiel 28. Read this description of the angel who came to suppose he should occupy the **place of Christ**. And it might be the place of God. Read and understand who left the royal courts and who consented to live the life of humanity, that He Himself might experience all the afflictions wherein humanity must be a partaker. Why cannot humanity humble itself as did the **higher Being next to God**? 25LtMs, Ms 67, 1910, par. 26

(After Satan's Fall) It was Gabriel, the angel **next in rank to the Son of God**, who came with the divine message to Daniel. DA 234

"The words of the angel, 'I am **Gabriel**, that stand in the presence of God,' show that he holds a position of high honor in the heavenly courts. ... Wonderful thought – that the **angel who stands next in honor to the Son of God** is the one chosen to open the purposes of God to sinful men {DA 99.1}.

In the crisis, Gabriel "the mighty angel who **stands in God's presence, occupying the position from which Satan fell**, came to the side of Christ" {DA 693.3}.

## Before Rebelling, Lucifer Knew that Jesus Was the Only Begotten Son

Satan was **well acquainted** with the **position of honor Christ** had held in Heaven as the **Son of God,** the **beloved** of the **Father**. RH March 3, 1874

[Lucifer's] beauty was so highly exalted that he thought he should be as God, and Christ must be second to him; but the Lord informed Satan **this could not be possible. Christ was His only begotten Son**.— Letter 157, 1910 25LtMs, Lt 157, 1910, par. 7

At the birth of Jesus, **Satan** knew that **One** had come with a **divine commission** to dispute his dominion. He trembled at the angel's message attesting the authority of the newborn King. **Satan well knew the position that Christ had held in heaven as the Beloved of the Father.** That the **Son of God** should **come** to this earth as a man filled him with amazement and with apprehension. He could not fathom the mystery of this great sacrifice. His selfish soul could not understand such love for the deceived race. The Desire of Ages, p. 115, 1898

**Christ was the only begotten Son of God**, and Lucifer, that glorious angel, got up a warfare over the matter, until he had to be thrust down to the earth." (Ellen G. White, Manuscript 86, Aug. 21, 1910)

**This fact the angels would obscure, that Christ was the only begotten Son of God,** 25LtMs, Lt 42, 1910, par. 3

The prince of fallen angels conducted the warfare **against the only begotten Son of God**. RH May 23, 1899, par. 9

Pride will never be admitted into heaven. Can we cherish envy in our hearts and yet be found in the kingdom of God?—No; envy cannot be transplanted into the kingdom of God. Satan originated this terrible evil, and its result was that **Satan desired and sought to take the place of the only-begotten Son of God**. **It was because he could not have the place of Christ that Satan revolted in heaven.** ST February 5, 1894, par. 3

When God would not concede to Satan's claim to a place above **His only begotten Son**, Satan rebelled. There was war in heaven, and he was cast out. He pressed his claim to be placed above Christ, but the warfare resulted in his losing his position in the heavenly courts. 25LtMs, Lt 132, 1910, par. 4

There are many of us who have a nominal faith, but we do not bring that faith into our character. The statement is made that the **devil** believed and trembled. **He believed that Christ was the Son of God while he was in heaven**; and when upon this earth he was in conflict with Him here on the field of battle, he believed on Christ; but could this save him? No, because he did not weave Christ into his life and character. 4LtMs, Ms 5, 1886, par. 10

## The Father Set Forth the Position of His Son

The great Creator **assembled the heavenly host, that He might in the presence of all the angels confer special honor upon His Son.** The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then **made known** that it was **ordained by Himself that Christ, His Son, should be equal with Himself**; so that wherever was the presence of His Son, it was as His own presence. **The word of the Son was to be obeyed as readily as the word of the Father**. {1SP 17.2}.

The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the **true position of His Son** and show the relation He sustained to all created beings. The Son of God **shared** the **Father's** throne, and the **glory of the eternal, self-existent One encircled both**... PP 36

Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the **act of God in conferring honor upon Christ**, and with forcible reasoning sought to convince Lucifer that no less honor was his now than before the Father had proclaimed the honor **which He had conferred upon His Son**. They clearly set forth that **Christ was the Son of God**, existing with Him before the angels were created; and that **He had ever stood at the right hand of God**, and His mild, loving authority had not heretofore been questioned; and that He had given no commands but what it was joy for the heavenly host to execute. They urged that **Christ's receiving special honor from the Father**, in the presence of the angels, did not detract from the honor that Lucifer had heretofore received. SR 15.2

There had been **no change in the position or authority of Christ**. Lucifer's envy and misrepresentation and his claims to equality with Christ had made necessary a statement of the **true position of the Son of God**; but this had been the same from the beginning. Many of the angels were, however, blinded by Lucifer's deceptions. PP 38.1

**God is the Father of Christ; Christ is the Son of God**. To **Christ has been given an exalted position**. He has been **made equal** with the Father. All the counsels of God are opened to His Son. 8T 268.3

At length all the angels are summoned to appear before the **Father**, to have each case decided. Satan unblushingly makes known to all the heavenly family, **his discontent, that Christ should be preferred before him**, to be in such **close conference with God**, and **he be uninformed** as to the result of their **frequent consultations**. God informs Satan that this **he can never know**. **That to his Son will he reveal his secret purposes**, and that all the family of Heaven, Satan not excepted, were **required to yield implicit obedience**. Satan boldly speaks out his rebellion, and points to a large company who think God is unjust in **not exalting him to be equal with God**, and in not giving **him command above Christ**. He declares he cannot **submit to be under Christ's command**, that **God's commands alone will he obey**. Good angels weep to hear the words of Satan, and to see how he **despises** to **follow the direction of Christ**, their **exalted** and **loving commander**. 3SG 37.3

"He [Lucifer] sought to create sympathy for himself by representing that God had dealt unjustly with him in bestowing **supreme honor upon Christ**. He claimed that in aspiring to greater power and honor he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of heaven, that by this means they might attain to a higher state of existence." {EGW; GC 495.2; 1911}

While there was no open outbreak, division of feeling imperceptibly grew up among the angels. Some looked with favor upon Lucifer's insinuations. They were discontented and unhappy, **dissatisfied with God's purpose in exalting Christ**. But angels who were loyal maintained the wisdom and justice of the divine decree. Christ was the Son of God, one with Him before the angels were called into existence. He had ever stood at the right hand of the Father. Wherefore should there now be discord? {EGW; EP 12.2; 1983}

The loyal angels hasten speedily to the Son of God, and acquaint him with what is taking place among the angels. **They find the Father in conference with his beloved Son**, to determine the means by which, for the best good of the loyal angels, the assumed authority of Satan could be forever put down. {EGW; 1SP 21.1; 1970}

True, faithful angels, listening, hear the awful threats of Satan, and immediately report to their great commander. Christ tells them that he and the Father are acquainted with the purposes of Satan, and that they are forbearing only to see how many will unite with him to rebel against the government of God. He tells them that every purpose of Satan is understood. It was the highest crime to rebel against the government of God. All Heaven seemed in commotion. The angels were marshaled in companies, each with a higher commanding angel at their head. All the angels were astir. **Satan was warring against the government of God**, because ambitious to exalt himself and **unwilling to submit to the authority of God's Son**, Heaven's great commander. {EGW; 3SG 37.1; 1864}

## Lucifer Was Jealous of the Supremacy of the Only Begotten Son of God

To **dispute the supremacy of the Son of God**, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, which, **next to Christ's**, was first among the hosts of God. PP 36

The **angels joyfully acknowledged the supremacy of Christ**, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them, but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them. As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; unutterable love thrilled his entire being; his soul went out, in harmony with the sinless worshippers, in love to **the Father and the Son**. But again he was filled with pride in his own glory. **His desire for supremacy** returned, and **envy of Christ** was once more indulged. The high honors conferred upon Lucifer were not appreciated as God's special gift, and therefore, called forth no gratitude to his Creator. He gloried in his brightness and exaltation and aspired to be **equal with God**. He was beloved and reverenced by the heavenly host, angels delighted to execute his commands, and he was clothed with wisdom and glory **above them all**. PP 36

**Yet the Son of God was exalted above him, as one in power and authority with the Father.** He shared the **Father's counsels**, while Lucifer **did not** thus enter into the purposes of God. "Why," questioned this mighty angel, "**should Christ** have the **supremacy**? Why is He **honored above** Lucifer?" PP 36.3

**Pride** in his **own** glory nourished the desire for **supremacy**. The high honors conferred upon Lucifer were not appreciated as the gift of God, and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and **aspired** to be **equal** with **God**. He was beloved and reverenced by the heavenly host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. **Yet the Son of God was the acknowledged sovereign of Heaven, one in power and authority with the Father.** In all the **counsels** of God, **Christ** was a **participant**, while Lucifer was **not permitted** thus to enter into the divine purposes. "**Why**," questioned this mighty angel, "**should Christ have the supremacy**? Why is he thus **honored** above **Lucifer**?" GC88 495.1

Satan and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into his unsearchable wisdom and ascertain his purposes **in exalting his Son Jesus, and endowing him with such unlimited power and command**. **They rebelled against the authority of the Son**."1SP 18

And **coveting the glory with which the infinite Father had invested His Son**, this prince of angels aspired to power that was the prerogative of Christ alone. PP 35

Instead of seeking to make God supreme in the affections and allegiance of his creatures, it was Lucifer's endeavor to win their service and homage to himself. And, **coveting the honor which the infinite Father had bestowed upon his Son**, this prince of angels aspired to power which it was the prerogative of Christ alone to wield. GC88 494.1

Deception steals in unawares, just as it stole into the heavenly courts. Satan sought to undermine the confidence of the angels in God's government. **He desired the place occupied by Christ**, having it in his mind, if he gained this position, to make an effort to take the place of God. 18LtMs, Ms 37, 1903, par. 8

Will you grieve the Saviour that left the royal courts? What did He do it for? Well, Lucifer, he was striving; he had glory in the heavenly courts, **but he was striving for Christ's place next to God**. Next he wanted to be God, but he could not obtain that. 25 LtMs, Ms 86, 1910

The creation of our world was brought into the councils of heaven. There the covering cherub prepared his request that he should be made prince to govern the world then in prospect. This was not accorded him. Jesus Christ was to rule the earthly kingdom; **under God** He engaged to take the world with all its probabilities. **The law of heaven should be the standard law for this new world, for human intelligences.** Lucifer was jealous of Christ and this jealousy worked into rebellion and he carried with him a large number of the holy angels. **Jesus, the Son of God, was not deceived by Lucifer's sophistry.** He stood true to principle and resisted every line of reasoning of Lucifer and all the angels who had taken sides with him, thus evidencing that as He stood, every angel might have stood. 7LtMs, Ms 43b, 1891

Satan fell **because of his ambition to be equal with God**. He desired to enter into the divine counsels and purposes, from which **he was excluded by his own inability, as a created being, to comprehend the wisdom of the Infinite One.** It was this ambitious pride that led to his rebellion, and by the same means he seeks to cause the ruin of man. 5T 702.1

Christ had been taken into the **special counsel of God** in regard to his plans, while Satan was unacquainted with them. He did not understand, **neither was he permitted to know**, the purposes of God. But Christ was acknowledged sovereign of Heaven, his power and authority to be the same as that of God himself." {EGW; 1 SP 18.1; 1870}

**Before the fall of Satan**, the **Father consulted** his **Son** in regard to the **formation of man**. They purposed to make this world, and create beasts and living things upon it, and to make **man in the image of God**, to reign as a ruling monarch over every living thing which God should create. When Satan learned the purpose of God, **he was envious at Christ, and jealous because the Father had not consulted him in regard to the creation of man**. Satan was of the **highest order of angels**; but **Christ was above all**. He was the **commander** of all Heaven. He **imparted** to the angelic family **the high commands of his Father**. The **envy and jealousy of Satan increased**. Until his rebellion all Heaven was in harmony, and perfect subjection to the government of God. Satan commenced to insinuate his dissatisfied feelings to other angels, and a number agreed to aid him in his rebellion. Satan was **dissatisfied**, with **his position**. Although very exalted, he **aspires to be equal with God**; and unless the Lord gratifies his ambition, determines to rebel, and refuse submission. He desires, yet dare not at once venture to make known his envious, hateful feelings. But he contents himself with gaining all he can to sympathize with him, as though deeply wronged. He relates to them his thoughts of **warring against Jehovah**. 3SG 36.1

**Before he fell, Satan wanted Christ's position**. Because **he could not have it**, he became **desperate**, **rebelled**, and was **cast out of heaven**. Because he was restrained from carrying out his plans, he decided that he would be his own god....But the Lord, yes, Our God, will be Ruler of the heavens and the earth. If men and women will carry out His requirements, it will be seen that He is Ruler, carrying out His divine will. 25LtMs, Lt 114, 1910, par. 12,13

Remember that the training you are giving your children is making them either Christlike in word and deed, or like the fallen angel, **Lucifer**, who, because he was determined to have **his own way** and **be above Christ**, was **cast out** of heaven. RH December 22, 1910, par. 9

## The Angels and the Son Warned Lucifer Not to Dishonor the Father

All Heaven had rejoiced to reflect the Creator's glory and to show forth his praise. And while God was thus honored, all had been peace and gladness. But a note of discord now marred the celestial harmonies. The service and exaltation of self, contrary to the Creator's plan, awakened forebodings of evil in minds to whom God's glory was supreme. **The heavenly councils pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of his law**. God himself had established the order of Heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. But the **warning**, given in **infinite love** and **mercy**, only aroused a **spirit of resistance**. Lucifer allowed **jealousy** of **Christ** to prevail, and he became the **more determined**. GC88 494.2

The **Son of God warned and entreated him** not to venture thus to dishonor his Maker, and bring ruin upon himself. But instead of yielding, Satan represented to those who loved him, that he had been wrongly judged, that his dignity was not respected, and that his liberty was to be abridged. That Christ should regard him as needing to be corrected, and should presume to take the position of a superior, aroused in him a spirit of resistance, and **he charged the Son of God with a design to humble him before the angels**. By misrepresentation of the words of Christ, by prevarication and direct falsehood, Satan secured the sympathy of the angels under his control, and they united with him in revolt against Heaven's authority. 4SP 317, 318

In heavenly council the **angels pleaded with Lucifer**. The **Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law**. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker and bring ruin upon himself. But the **warning**, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed his **jealousy of Christ** to prevail, and became the more determined. PP 35.3

**The heavenly councils pleaded with Lucifer**. The **Son of God** presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of his law. God himself had established the order of Heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. But the warning,

given in infinite love and mercy, only **aroused** a spirit of **resistance**. Lucifer allowed **jealousy** of Christ to **prevail**, and he became the **more determined**. GC88 494.2

**Satan refused to listen**, and turned from the loyal angels, denouncing them as slaves. These angels, true to God, stood in amazement as they saw that Satan was successful in his effort to excite rebellion. He promised them a new and better government, in which all would be freedom. Great numbers signified their purpose to accept Satan as their leader and chief commander. As he saw his advances were met with success, he flattered himself that he should yet have all the angels on his side, and that he would be equal with God himself, and his voice of authority would be heard in commanding the entire host of heaven. **Again the loyal angels warned Satan**, and assured him **what must be the consequences** if he persisted; that he who could create the angels, could by his power overturn all their authority, and in some signal manner punish their audacity and terrible rebellion. To think that an angel should resist the law of God which was as sacred as himself; they warned the rebellious to close their ears to Satan's deceptive reasonings, and advised Satan, and all who had been affected by him, to go to God and confess their wrong for even admitting a thought of questioning his authority. Many of Satan's sympathizers were inclined to heed the counsel of the loyal angels, and repent of their dissatisfaction, and be again received to the confidence of the Father and his dear Son. ST January 9, 1879, par. 5,6

The underworking [of Satan] was so **subtle** that it could not be made to appear before the heavenly host as the thing that it really was .... This condition of things had existed **a long period of time** before Satan was unmasked.—The S.D.A. Bible Commentary 4:1143.God in His great **mercy** bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, not even when he began to present his false claims before the loyal angels. **Long** was he retained in heaven. Again and again he was offered **pardon** on condition of repentance and submission.—The Great Controversy, 495, 496.

**Christ had worked in the heavenly courts to convince Satan of his terrible error**, till at last the evil one and his sympathizers were found in open rebellion against God Himself. Then he claimed a right to take a position above Christ as covering cherub. Expelled from heaven, he came to this earth, determined to work against Christ. He is in no danger of losing the angels that he deceived. He has them under his banner, enlisted to fight against the Son of God. 21LtMs, Lt 292, 1906, par. 3

## Lucifer Started the War in Heaven Because He Would Not Accept the Authority of the Only Begotten Son

Angels were expelled from heaven because they would not work in harmony with God. They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. **This fact the angels would obscure, that Christ was the only begotten Son of God,** and they came to consider that they were not to consult Christ. **One angel began the controversy and carried it on until there was rebellion in the heavenly courts among the angels**. They were lifted up because of their beauty. 25LtMs, Lt 42, 1910, par. 3

. . . When the angels came to claim the highest place in heaven, **above the only begotten Son of God**, it was not given to them. And because they did not receive it, there was **war in heaven**, and those that wanted a higher place, to crowd out Christ Jesus, were cast out of heaven . . . 25LtMs, Ms 84, 1910

"**Christ was the only begotten Son of God**, and Lucifer, that glorious angel, got up a **warfare over the matter**, until he had to be thrust down to the earth." (Ellen G. White, Manuscript 86, Aug. 21, 1910)

All the angels were astir. Satan was **warring** against the government of God, because [he was] ambitious to exalt

himself and **unwilling to submit to the authority of God's Son**, Heaven's great commander. (E.G. White, Spiritual Gifts, vol. 3, p. 37.1

When Satan rebelled against the government of God, and there was **war in heaven**, he with those who had been deceived by him, and who had **disputed** the **authority** of **God**, were expelled from the heavenly courts. Satan **desired to be first in power and authority**; he wanted to be **equal with God** and to have the **rulership** in heaven; and he won a large number of the angels to his allegiance. What the results were we need not repeat here. All the sad history has been dwelt upon and is to be found in our printed books, which all our people can read if they choose. 24LtMs, Ms 1, 1909, par. 3

While some of the angels joined Satan in his rebellion, others reasoned with him to dissuade him from his purposes, **contending for the honor and wisdom of God in giving authority to His Son. Satan urged, for what reason was Christ endowed with unlimited power and such high command above himself**! He stood up proudly, and urged that he should be equal with God. He makes his boasts to his sympathizers that he will not submit to the authority of Christ. (E.G. White, Spiritual Gifts, vol. 3, p. 37.2)

Cast out that spirit which one who was jealous of Christ introduced into the heavenly courts. The **trouble in heaven came because Lucife**r, the angel of brightness, **was not given the supremacy over Christ**. 16LtMs, Lt 146, 1901, par. 5

Christ recognized Satan from the beginning, and it required strong self-control to listen to the propositions of this **insulting deceiver**, and not rebuke his bold assumption. But the Saviour of the world was neither provoked to give him evidence of his divine power, **nor to enter into controversy** with one who had been expelled from Heaven for **leading a rebellion against the supreme Ruler of the universe, and whose very crime had been a refusal to recognize the dignity of the Son of God**. Armed with faith in his Heavenly Father, bearing in his mind the precious memory of the words spoken from Heaven at his baptism, Jesus stood unmoved in the lonely wilderness, before the mighty enemy of souls. 2SP 93.1

**It was in seeking to exalt himself above the Son of God, that Satan had sinned in heaven**. Should he prevail now, it would be the triumph of rebellion. Christ declared to the tempter, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." **Satan had questioned whether Jesus were the Son of God**. In his summary dismissal he had proof that he could not gainsay. Divinity flashed through suffering humanity. Satan had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's Redeemer. Christ's victory was as complete as had been Adam's failure. RH, May 14, 1908

When God would not concede to Satan's claim to a place above **His only begotten Son**, Satan rebelled. There was war in heaven, and he was cast out. He pressed his claim to be **placed above Christ**, but the warfare resulted in his losing his position in the heavenly courts {25LtMs, Lt 132, 1910, par. 4}

Satan seeks to keep himself and his work in **disguise**. **He does not wish to be known as the one who in heaven sought to be equal with God** and brought on a **war** amongst the angels. 18LtMs, Ms 102, 1903, par. 14

This condition of things had existed **a long period of time** before Satan was **unmasked** and the evil ones expelled. Only think—**a war in heaven**! 21LtMs, Lt 162, 1906, par. 7

There are ever to be found those who will sympathize with those who are wrong. Satan had sympathizers in heaven, and took large numbers of the angels with him. **God and Christ and heavenly angels** were on one side, and Satan on the other. Notwithstanding the infinite power and majesty of God and Christ, angels became disaffected. The insinuations of Satan took effect, and they really came to believe that **the Father and the Son were their enemies**, and that Satan was their benefactor. Satan has the same power and the same control over minds now, only it has increased a hundred-fold by exercise and experience. GW92 86.1

All the heavenly host were summoned to appear before the Father, to have each case determined. Satan unblushingly made known his dissatisfaction that Christ should be preferred before him. He stood up proudly and **urged that he should be equal with God, and should be taken into conference with the Father** and understand his purposes. **God informed Satan that to his Son alone he would reveal his secret purposes**, and he required all the family in Heaven, even Satan, to yield him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy a place in Heaven. 1SP 22.2

This work of opposition to the law of God had its beginning in the courts of heaven, with Lucifer, the covering cherub. **Satan determined to be first in the councils of heaven**, and equal with God. He began his work of rebellion with the angels under his command, seeking to diffuse among them the spirit of discontent. And he worked in so deceptive a way that many of the angels were won to his allegiance before his purposes were fully known. Even the loyal angels could not fully discern his character, nor see to what his work was leading. When Satan had succeeded in winning many angels to his side, he took his cause to God, **representing that it was the desire of the angels that he occupy the position that Christ held**. RH January 28, 1909, par. 5

The evil continued to work until the spirit of disaffection ripened into **active revolt**. Then there was **war in heaven**, and Satan, with all who sympathized with him, was cast out. Satan had warred for the mastery in heaven, and had lost the battle. God could no longer trust him with honor and supremacy, and these, with the part he had taken in the government of heaven, were taken from him. RH January 28, 1909, par. 6

## War In Heaven Against the Only Begotten Son

He [Lucifer] commenced **war in heaven for the preeminence**, worked with the angels until they were deceived, and concluded they would war against God. But the [loyal angels] **would not yield the point** that **Christ should have the preeminence next to God**. And there was war in heaven. 25LtMs, Ms 90, 1910

Before the fall of Lucifer, **he aspired for the supremacy that had been given to Christ**, who was one with the Father in the government of heaven. There was war in heaven, and Satan and all the rebellious angels he had deceived were overcome. Those who had **opposed the will of God in appointing Christ as the chief ruler** were cast out of the heavenly courts, and since that time they have been warring against the Most High. 25LtMs, Lt 24, 1910

Thus he placed the human family upon vantage-ground, identifying his interest with that of fallen man. The prince of fallen angels conducted the **warfare against the only begotten Son of God**. Evil angels leagued with evil men, and earth and hell arrayed their powers against him, in order to overcome him. Unrighteousness leagued against righteousness and truth, error and iniquity assailed the standard of righteousness. **Satan imbued his instrumentalities with his own spirit**, and men became agents in the deceptive work, playing the game for the life and character of every son and daughter of Adam. He carried out the **same plan** upon which he had **entered in heaven**. There he had succeeded in carrying with him **a large number of angels**, who sought with him to make of no effect the standard of righteousness. Since his expulsion from heaven, he has worked with unabated earnestness, with sleepless vigilance. RH May 23, 1899, par. 9

Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the honor and wisdom **of God in giving authority to His Son**. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They wished to look into His unsearchable wisdom, and ascertain His **purpose in exalting Jesus and endowing Him with such unlimited power and command. They rebelled against the authority of the Son**. {EW 145.2}

God desired that a change take place and that the work of Satan be brought out in its genuine aspect. But the exalted angel, **standing next to Christ**, **was opposed to the Son of God**. The underworking was so subtle that it could not

be made to appear before the heavenly host as the thing that it really was; and so there was **war in heaven**, and **Satan was expelled** with all who would not **stand on the side of loyalty to God's government**. The Lord God stood forth as **Supreme Ruler**. 21LtMs, Lt 162, 1906, par. 6

**Christ, as commander of heaven, was appointed to put down the rebellion.** Satan and all his sympathizers were cast out of heaven. RH May 30, 1899, par. 4

**Satan, with associate rebellious angels**, having swerved from his allegiance to the **Lord God, the only Potentate**, was **driven from Heaven**, and the holy angels who became disloyal and untrue help him as he seeks to conform all things to his image and to **infuse his own nature** into individuals. Stimulated with hatred against God's holy law, he approaches man, seeking to gain his attention that he may misrepresent and falsify God. His hellish plots would efface from our world the image of the Divine, and stamp his own hateful, apostate image on the human soul. He could not employ force, but [with] the attention and the will given to him, he can act upon minds. When Satan dissolved relationship with the universe, and **the Son of God in particular**, he became altogether selfish, and ceasing to be a universal good, he became a universal evil. {7LtMs, Ms 4, 1891, par. 5}

Speaking of Satan, Christ said, "He ... abode not in the truth." There are in every age souls of whom these words might be spoken. Before his fall, Satan was highly exalted. His position **was next to that of Christ**, and he was radiant with holiness. But he swerved from his allegiance to the blessed and only Potentate, and lost his high position. From this time he became an **avowed antagonist** of God, and influenced others to unite with him against God. Planting the standard of rebellion, he rallied the supporters of his disaffection, that evil might become a power against good. RH May 9, 1899, Art. A, par. 2

When Satan rebelled, there was **war in heaven**; and he, with all his sympathizers, was cast out. He had held a high office in heaven, possessing a throne radiant with light. But he swerved from his allegiance to the blessed and only Potentate and fell from his first estate. All who sympathized with him were driven from the presence of God, doomed to be no more acknowledged in the heavenly courts as having a right there. Satan became the avowed antagonist of Christ. On the earth he planted the standard of rebellion, and round it his sympathizers rallied. 20LtMs, Ms 78, 1905, par. 18

Satan had been Lucifer, the light-bearer, the sharer of God's glory in heaven, and **second to Jesus in power and majesty**. In the words of inspiration he is described as the one who "sealest up the sum, full of wisdom, and perfect in beauty." But Lucifer had perverted the beauty and power with which he was endowed by the Creator, and his light had become darkness. When through his rebellion he was cast out of heaven, he determined to make man his victim, and the earth his kingdom. **He cast the blame of his rebellion upon Christ**, and in determined hatred of God, sought to wound Him through the fall of man. BEcho November 1, 1892, par. 3

The great God could at once have hurled this arch deceiver from heaven; but this was not His purpose. He would give the rebellious an equal chance to measure strength and might with **His own Son** and His loyal angels. In this battle every angel would choose his own side, and his character and purposes would be manifested to all. It would not have been safe to suffer any who united with Satan in his rebellion to continue to occupy heaven. They had learned the lesson of **genuine rebellion against the unchangeable law of God**; and this is **incurable**. {ST January 9, 1879, Art. B, par. 7; 1879}

## Satan Expelled for Misrepresenting God, Disputing Son's Authority

Then Satan exultingly pointed to his sympathizers, comprising nearly one half of all the angels, and exclaimed, These are with me! Will you expel these also, and make such a void in heaven? He then declared that **he was prepared to resist the authority of Christ**, and to defend his position in heaven by force of might, strength against strength. ST January 9, 1879, par. 9

**God is omnipotent, omniscient, immutable**. He always pursues a **straightforward** course. His law is **truth—unchanging**, **eternal truth**. His precepts are consistent with His attributes. But Satan makes them appear in a false light. By perverting them he seeks to give human beings an unfavorable impression of God. Throughout his rebellion he has sought to **represent God** as an **unjust**, **tyrannical Being**. 17LtMs, Ms 1, 1902, par. 22

Satan was the first great **rebel** in heaven. On account of his power to **deceive**, he carried many of the holy angels on his side. God was truth and justice. God moved in a straightforward course to vindicate His law. Satan must yield or evade God's arguments. He came where the two roads branched. It was submission or open rebellion. He took the latter position. He had **misconstrued**, **perverted**, **wrested** the words of God until he carried with him a large number of the angels; a large number, true, but for his **deception**. He practiced the work of **accusing**, of **fraud**, of **deception** until he **himself was his own dupe**. He **believed** his **own lies**; his darkness was to him light, and light was darkness. To Satan this was his ruin. He really had the advantage. Lucifer could **lie**, **deceive**, **accuse**. God cannot lie. God moved in a straightforward course. Lucifer moved in a **crooked**, **wriggly**, **twisting** course, serpent-like. **Lucifer could be warned at the beginning of this course of sin as only God can warn, but his stubborn resistance and unbelief construed every merciful interposition of God into a pressure and restriction of his rights**. He fancied himself for a time, because he gained some of the angels to his side as superior to God. The Lord allowed Satan to go on until he should reveal himself in his true character. **Christ alone, by giving Himself a sacrifice**, could destroy the works of Satan. 4LtMs, Ms 22, 1885, par. 17

Satan, who first tempted Eve in Eden, and through her caused the fall of Adam, continues his temptations, seeking by every power to retain men in disobedience. Every lying device is put into operation **to misrepresent the Father and to dispute the authority of his only-begotten Son**. Satan casts a hellish shadow before the world to hide God and the world's Redeemer from sight, so that if they were viewed at all, it might be through the mists and fogs of superstition, tradition, and error, and not in truth. ST March 28, 1895, par. 6

Satan acquired the **supremacy** as a legislator in guilt to **compel by decree the transgression of God's law,** and the professed Christian world come under his banner fully choosing his service and shall do after the works of the fallen foe. The **rebellious chieftain** signalized himself as having **authority** to **establish laws entirely contrary to the laws of Jehovah**, the **living** and **only true God**, **the supreme Ruler in heaven and in earth**. 8LtMs, Lt 60, 1893, par. 8

In the **banishment** of **Satan** from **Heaven**, God declared his **justice**, and maintained the **honor** of **his throne**. But when man had sinned through yielding to the deceptions of this apostate spirit, God gave **an evidence of his love** by **yielding up his only begotten Son** to die for the fallen race. In the atonement the character of God is revealed. The mighty argument of the cross demonstrates to the whole universe that the course of sin which Lucifer had chosen was in **nowise chargeable** upon the **government** of **God**. GC88 500.5

Angels were engaged in the battle; **Satan wished to conquer the Son of God**, and those who were submissive to his will. But the good and true angels prevailed, and Satan, with his followers, was **driven from heaven**. Early Writings, p.145, 1882

Satan in his **rebellion** took a third part of the angels. They turned from the **Father** and from His **Son**, and united with the instigator of rebellion. 3T 114.2

Satan's dissatisfaction first commenced in heaven **because he could not be first and highest in command – equal with God, exalted above Christ**. He **rebelled** and **lost his estate**; and he, and those who sympathized with him, were **turned out of heaven**. {1T 293.3}

The Father decides the case of Satan, and declares that he must be **turned out of Heaven** for his daring **rebellion**, and that all those who **united** with **him** in his **rebellion**, should be turned out **with him**. Then there was **war in Heaven**. **Christ** and **his angels fought against Satan** and his **angels**, for they were determined to remain in Heaven

with all their rebellion. But they prevailed not. **Christ** and **loyal angels triumphed**, and drove Satan and his rebel sympathizers from Heaven. Spiritual Gifts Volume 3, p. 36-38, 1864

Speaking of Satan, our Lord says that "he abode not in the truth." [John 8:44.] He was once the covering cherub, glorious in beauty and holiness. **He was next to Christun in exaltation and character**. It was with Satan that self-exaltation had its origin. He became **jealous of Christ**, and **falsely accused Him**, and then **laid blame** upon the **Father**. He was **envious** of the position that was held by **Christ and the Father**, and he turned from his allegiance to the **high Commander of heaven**, and lost his high and holy estate. Though the angels had a knowledge of God and of Jesus Christ, though they were happy in the glorious service which they did for the King of heaven, yet through the **deceptive power** of the evil one, through his **crooked representations** of Christ and the Father, he deceived a great company of angels, drew them into sympathy with himself, and associated them with himself in **rebellion**. Satan and his sympathizers became the **avowed antagonists** of God, established their own infernal empire, and set up a standard of **rebellion** against **the God of heaven**. All the principalities and powers of evil rallied to the work of **overthrowing the government of God**. 10LtMs, Lt 43, 1895, par. 38, 39

The **Saviour** of the world had **no controversy with Satan**, who was **expelled** from **heaven** because he was **no longer worthy** of a place there. He who could influence the angels of God against their **Supreme Ruler**, **and against his Son, their loved commander,** and enlist their sympathy for himself, was capable of any deception. Selected Messages Book 1, p. 279; Review and Herald, August 18, 1874

They told Adam and Eve that the most exalted angel, **next in order to Christ**, refused obedience to the law of God which he had ordained to govern heavenly beings; that this rebellion had caused **war in Heaven** which resulted in the rebellious being **expelled** therefrom, and every angel was driven out of Heaven who united with him in **questioning the authority of the great Jehovah**; and that this fallen foe was now an **enemy** to all that concerned the interest of **God and his dear Son**. The Spirit of Prophecy Volume One, p. 33, 34; The Story of redemption, p. 30, 1870

Therefore he **misrepresented God**, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he **deceived** angels. Thus he **deceived** men. He led them to **doubt** the word of God, and to **distrust** His goodness. Because God is a God of justice and terrible majesty, Satan caused them to look upon Him as **severe** and **unforgiving**. Thus he drew men to join him in **rebellion** against **God**, and the night of woe settled down upon the world. DA 21.3

The **rebellion against God's law** was begun by Satan in heaven. By this **rebellion** sin was brought into existence. There is only one definition of sin. "Sin is the transgression of the law." {EGW; Ms1-1902.1; 1902}

Not the smallest jot or tittle of the law has ever been given over to Satan, to be manipulated according to his fancy. If this could have been done, it would have been when the matter was first agitated in the heavenly courts. But there **the first intimation of a change in God's law was met by a decided No**. This led to **a battle in heaven**, and Satan, next to Christ the most exalted being in the heavenly courts, was overcome, and with his sympathizers cast out of heaven.' {EGW; RH August 9, 1898, par. 7; 1898}

Then there was **war in Heaven**. The **Son of God**, the **Prince** of Heaven, and his loyal angels, **engaged in conflict** with the arch rebel and those who united with him. The **Son of God** and true, loyal angels **prevailed**; and Satan and his sympathizers were **expelled from Heaven**. All the heavenly host acknowledged and adored the **God** of **justice**. Not a taint of rebellion was left in Heaven. All was again peaceful and harmonious as before. 1SP 22.3

## The War Continues, the Great Controversy Between Christ and Satan

**The Great Controversy Between Christ and His Angels, and Satan and His Angels.** Satan in heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son.... Satan was envious of Christ, and in his ambition assumed command which devolved on Christ alone. ST January 9, 1879, par. 1

Lucifer **refused to accept Christ as the Prince of heaven, his Sovereign and Leader**. He refused to acknowledge the supremacy of the Son of God. The **controversy between the Prince of life and the prince of darkness** has been long and fierce. RH March 12, 1901, par. 2

When **Satan and the Son of God first met in conflict**, Christ was the commander of the heavenly hosts; and Satan, the leader of revolt in heaven, was cast out. Now their condition is apparently reversed, and Satan makes the most of his supposed advantage. DA 119.2

So we see that **between Christ and Satan there is unceasing conflict**. This conflict will be waged until the work of salvation is accomplished. And it will grow fiercer as the end approaches. SpTB02 8.1

In the **controversy between Christ and Satan**, the character of God was now fully vindicated in his act of banishing from Heaven the fallen angel, who had once been exalted next to Christ. All Heaven, and the worlds that had not fallen through sin, had been witnesses to the **controversy between Christ and Satan**. 3SP 184.1

The **great controversy between Christ and Satan**, that has been carried forward for nearly six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man's behalf, and to fasten souls in his snares. GC88 518.1

Said the angel, "Mark its influence. The **controversy between Christ and Satan** is not yet ended." This entering in of Satan through the sciences, is well devised by his Satanic majesty, and will eventually root out of the minds of thousands true faith in Christ's being the Messiah, the **Son of God**. 4bSG 81.2

The **conflict between Christ and Satan** will increase in intensity until the end of this earth's history. We are to have faith in the blood of Christ, in order that we may pass safely through the perilous times just before us. 17LtMs, Ms 77, 1902, par. 35

It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. It pleased God to bruise **His only begotten Son**, to suffer temptation to come to Him, to permit Satan to develop his attributes and the principles of his government. **The enmity of the apostate against the Commander of all heaven** must be seen and realized. It must be shown that Satan's mercy is cruelty. What a **battle** was this, **between Christ and Satan**. It was waged up to the very time of the resurrection, yes, up to the time of the ascension. Then the **conflict** was transferred to Christ's followers. Satan **wars** against Christ's representatives. 12LtMs, Ms 128, 1897, par. 21

**Two great powers** are now on the field of battle. Satan, who at one time **stood next to Christ** in the courts of heaven, has become the **adversary of man**. {Lt 24, 1910, par. 4}

The **heavenly universe** witnessed the **weapons** that were chosen by the **Prince of Life**—the **words** of **Scripture** "It is written"—and the weapons used by the **prince** of the **world—falsehood** and **deception**. They saw the **Prince** of **Life** deal in straightforward lines of **truth, honesty, and integrity**, while the prince of the world exercised his powers of **cunning**, **artful secrecy, intrigue, enmity, and revenge**. They saw the **One** who bore the **banner** of **truth sacrifice everything**, **even His own life**, to **maintain truth**, while the one who bore the banner of **rebellion** continued his **accusations against** the **God** of **truth**. Then the **heavenly worlds** and **heaven itself** were amazed at the **forbearance** that **God** had so long shown Satan. **God's government was secure**. His **law** was proved **faultless**. The **Father, the Son, and Lucifer were revealed in their real relation to each other**. 17LtMs, Ms 1, 1902, par. 18

**War** came and the result was that Lucifer, with his party, was thrown out of heaven; and thus **there has been in our world a rebellious party ever since**. Let no man suppose that these angels became saints. Through satanic agencies, the great exaltation of certain ones became united to **have a change in the divine order**. 25LtMs, Ms 90, 1910

The work of **rebellion** begun in **heaven** will continue to exist until the whole power of rebellion is broken and Satan and his angels are destroyed. We should now bring before our people the work to be done in all our churches in **exalting the knowledge of God and of Jesus Christ whom He has sent**. We have a record of Christ's history and a knowledge of His teachings in the Old and New Testaments. All who are taught of Him will be loyal subjects to serve and obey God. By repentance and faith and through obedience to all of God's requirements, His people are to prove themselves citizens of the kingdom of grace and true and obedient children of God. 24LtMs, Ms 1, 1909, par. 4

**Satan urged upon Christ** all the force of his temptations. **He presented before** him that the sin of the world, so offensive to God, was chastisement too great. **He would never again be looked upon as pure and holy and undefiled, as God's only-begotten Son. He had himself become a sinner, and would suffer the penalty of sin.** The wrath that would have fallen upon man, was now to fall upon him. ST December 2, 1897, par. 9

It is only by **a clear discernment of spiritual things that the original apostasy can be understood**. The controversy in heaven began with **selfish strife for position**, a desire on the part of Lucifer to be **equal with God**. The disaffection of Satan in entertaining the thought that he should **stand as head of the heavenly order** at first seemed a small thing, but by dwelling upon this thought, it was strengthened. Step by step he miscalculated the position that had been **assigned him by God**, to be maintained only in God, until he finally came to **look with enmity upon everything coming from Jesus Christ**. **Satan rebelled** against the laws governing the heavenly intelligences; and by representing these in a deceptive light, by his unbelief and complaints, he drew others with him into rebellion. RH May 30, 1899, par. 3

Satan trembled as he viewed his work. He was alone in meditation upon the past, the present, and his future plans. His mighty frame shook as with a tempest. An angel from Heaven was passing. He called him, and entreated an interview with Christ. This was granted him. He then related to the Son of God that he repented of his rebellion, and wished again the favor of God. He was willing to take the place God had previously assigned him, and be under his wise command. **Christ wept at Satan's woe**, but told him, as the mind of God, that **he could never be received into Heaven**. Heaven must not be placed in jeopardy. All Heaven would be marred should he be received back; for sin and rebellion originated with him. The **seeds of rebellion** were still within him...He repented not of his rebellion because he saw the goodness of God which he had abused. It was not possible that his love for God had so increased since his fall that it would lead to cheerful submission and happy obedience to his law which had been despised...This great change of position had not increased his love for God, nor for his wise and just law. When Satan became fully convinced that there was no possibility of his being re-instated in the favor of God, **he manifested his malice with increased hatred and fiery vehemence**. 1SP 30

## Final Coronation of the Only Begotten Son

Intensely desirous are the angels of God to behold the completion and triumph of the mediatorial work of Christ, in relation to the recovery of and exaltation of man, and to view the **only Begotten of the Father seated as King of kings**, and **Lord of lords**, encircled by the **throne** of the **universe**, and all dominions and principalities and powers of heaven, all **radiant** with **glory**. 7LtMs, Lt 45, 1892, par. 24

In the presence of the assembled inhabitants of earth and Heaven the **final coronation of the Son of God** takes place. And now, **invested with supreme majesty** and **power**, the **King** of **kings** pronounces sentence upon the rebels against his government, and executes justice upon those who have transgressed his law and oppressed his people. Says the prophet of God: "I saw a great white throne, and Him that sat on it, from whose face the earth and

the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." [Revelation 20:11, 12.] GC88 665.3

Now **Christ** again appears to the view of His enemies. Far above the city, upon a foundation of burnished gold, is a **throne**, high and lifted up. Upon this **throne sits the Son of God**, and around Him are the **subjects of His kingdom**. The **power** and **majesty** of Christ no language can describe, no pen portray. The **glory of the Eternal Father is enshrouding His Son**. The brightness of His presence fills the City of God, and flows out beyond the gates, flooding the whole earth with its radiance. Hvn 124.3

## Christ Is Reinstated in His Former Glory, Including His Omnipresence

**He was God while upon earth**, but he **divested himself of the form of God**, and in its stead took the form and fashion of a man....He laid aside his **glory and his majesty**. **He was God, but the glories of the form of God he for a while relinquished**. RH July 5, 1887, par. 4

He **laid** aside His **glory** and His **majesty**. **He was God, but the glories of the form of God for a while He abandoned.** 5LtMs, Lt 11, 1887, par. 16

Christ's ascension to heaven, amid a cloud of heavenly angels, **glorified Him**. His concealed glory shone forth with all the brightness that mortal man could endure and live. He came to our world as a man; He ascended to His heavenly home **as God**....Thus the prayer of Christ was answered. **He was glorified with the glory which He had with His Father before the world was**....**Glory** encircles the King of heaven, and was beheld by all the heavenly intelligences. **No words can describe the scene** which took place **as the Son of God was publicly reinstated in the place of honor and glory** which He **voluntarily left** when He became a man. ST May 10, 1899, par. 17

When Christ entered within the heavenly gates, **He was enthroned**, amid the songs of millions of angels. As soon as this **ceremony** was completed, the **Holy Spirit descended** upon His followers in rich currents according to Christ's promise, and they were no more orphans. How quickly Christ fulfilled His promise, and sent from the heavenly courts the guarantee of His **love**! **After His inauguration**, the **Spirit** came and **Christ** was indeed **glorified**, **even with the glory which He had from all eternity with the Father**. During His humiliation upon this earth, the Spirit had not descended with all its efficacy; and Christ declared that if He went not away, it would not come, but that if He went away, He would send it. It was a **representation of Himself**, and after He was **glorified it was manifest**. ST May 17, 1899, par. 3

The greatness of God cannot be measured or comprehended. And that doctrine that denies the **absolute Godhead of Jesus Christ**, denies also the Godhead of the Father; for no man knoweth the Son but the Father.... The sufferings of Christ for the redemption of a fallen race were a necessity, and **his exaltation is a part of the plan** by which his chosen shall at last behold **his full and inexpressible glory**. Our Lord Jesus Christ could not have become the Redeemer unless he had first been the Sacrifice. How precious is it to contemplate the faithfulness of God to his promises! After his humiliation, suffering, and death, **the Son of God steps back to the position of his former glory, and is one with the Father in power and dominion.** ST June 27, 1895, par. 5

In giving His commission to His followers, Christ did not tell them they would be left alone. He assured them that **He would be near them**. He spoke of **His Omnipresence** in a **special way**. Go to all nations, He said. Go, to the farthest portion of the habitable globe, but know that **My presence will be there**. Labor in faith and confidence, for the time **will never come when I shall forsake you**....The assurance of **His abiding presence** was the **richest legacy** Christ could give His disciples. Having the **High Priest** of our profession **close by our side**, we need not imperil our souls by opening the secrets of our hearts to priest or minister. In all confidence we may open our heart to the **head** over all the **church**....The Lord's full favor comes to those who seek Him with the whole heart, and are willing to follow

Him in doing God's will, **enthroning Christ in the heart**, planting His attributes deep in the life practice. 12LtMs, Ms 138, 1897

Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. The **Holy Spirit is Himself**, divested of the personality of humanity, and independent thereof. **He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent**. 10LtMs, Lt 119, 1895, par. 18

"I will pray the Father, and he shall send you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." [Verses 16, 17**.] This refers to the omnipresence of the Spirit of Christ**, called the Comforter. Again Jesus says, "I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth." [John 16:12, 13.] 7LtMs, Lt 7, 1891, par. 14

The Lord is looking upon every individual; **He is omnipresent. His eye reads the heart**. 7LtMs, Lt 18, 1891, par. 15

**Christ** was the foundation of the entire Jewish economy....An **all-powerful and omnipresent Providence** is revealed in their entire history. 9LtMs, Lt 26, 1894, par. 12

## We Must Understand the Nature of Christ

Through the power that Jesus gives, we can be "more than conquerors." But we can not manufacture this power. Only through the **Spirit of God** can we receive it. **We need a deep insight into the nature of Christ** and into the mystery of his love, "which passeth knowledge." We are to live in the warm, genial rays of the Sun of Righteousness. Nothing but Christ's loving compassion, his divine grace, his almighty power, can enable us to baffle the relentless foe, and subdue the opposition of our own hearts. What is our strength?—The joy of the Lord. Let the love of Christ fill our hearts, and then we shall be prepared to receive the power that he has for us. RH March 31, 1904, par. 2

We want to **comprehend** so far as possible the **truly human nature** of our Lord. The **divine** and **human** were **linked** in Christ, and **both** were **complete**. 12LtMs, Lt 69, 1897, par. 28

You are invited to be a laborer together with **God**. It is your privilege to **understand much more fully** the **nature of Christ's atonement** in your behalf and of His kingdom after the outpouring of the Holy Spirit. Under the teaching of the **Holy Spirit**, precious thoughts will come to you. 17LtMs, Lt 180, 1902, par. 31

The **nature of Christ was a combination of the divine and the human**. Having **all the attributes of God**, He also represented the excellencies of humanity and showed that all who believe in Christ as their personal Saviour will perfect a character after Christ's likeness, and be qualified to become laborers together with God. By precept and example he uplifts those who are depraved, for through the virtues of Jesus Christ he has become the son of God. His life is like Christ's life, his works are like Christ's works, and he will not fail nor be discouraged, because he is vitalized by the **spirit and power of Jesus Christ**. 9LtMs, Lt 11a, 1894, par. 19

**Christ is the Son of God in deed and in truth and in love, and is the representative of the Father** as well as the representative of the human race. His arm brought salvation. He took humanity, was bone of our bone and flesh of our flesh, and submitted to all the temptations wherewith man would be beset. 9LtMs, Lt 11a, 1894, par. 20

God is seeking to make His church **the continued incarnation of Christ**. 15LtMs, Lt 121, 1900, par. 9

## We Should Not Explain the Nature of the Holy Spirit Outside of Inspiration

**The nature of the Holy Spirit is a mystery.** Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them; but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden. AA 52.1, FLB 54.5

Your ideas of the two subjects you mention do not harmonize with the light which God has given me. **The nature of the Holy Spirit is a mystery; it is not clearly revealed**, and you will never be able to explain it to others, because the Lord has not revealed it to you. You may gather together scriptures and put your construction upon them, but the application is not correct. The expositions by which you sustain your position are not sound. You may lead some to accept your explanations, but you do them no good, nor are they, through accepting your views, enabled to do others good. 7LtMs, Lt 7, 1891, par. 13 It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in my name." [John 14:26.] "I will pray the Father, and he shall send you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." [Verses 16, 17.] This refers to the **omnipresence of the Spirit of Christ**, called the Comforter. Again Jesus says, "I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth." [John 16:12, 13.] 7LtMs, Lt 7, 1891, par. 14 There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, **silence is golden**. 7LtMs, Lt 7, 1891, par. 15

## There Is Only One Spirit

Let them be thankful to God for His manifold mercies and be kind to one another. They have **one God and one Saviour; and one Spirit—the Spirit of Christ**—is to bring unity into their ranks. SpTB04 23.3

The work of God's people may and will be varied, but **one Spirit is the mover in it all**. ST February 7, 1900, par. 2

We belong to one body, one church. One interest is to animate us, **one Spirit guide us**. 20LtMs, Lt 11, 1905, par. 17

In order that the great work of sanctification that needs to be carried forward in the churches may be accomplished, the minds and wills of our ministers, physicians, and teachers, should be united, their hearts blending in **one Spirit** to give the trumpet a certain sound. BTS January 1, 1908, par. 6

The whole multitude of them that believed were of one heart and one mind. The fast-increasing community of believers was animated by **one spirit**. Every pulse beat in unity, and the gospel was carried to the ends of the earth 12LtMs, Lt 55, 1897, par. 49

The people of God will be **abiding in Christ**, the love of Jesus will be revealed, and **one Spirit** will **animate** all hearts, **regenerating** and **renewing** in the image of Christ, fashioning all hearts alike. 9LtMs, Ms 84, 1894, par. 8

Those who are truly joined to the Lord are controlled by **one Spirit**. They are stamped with the same image and superscription, and they give evidence that they are influenced by the **same power**, because they are joined to the Lord by the infinite sacrifice made by Christ that they might be knit together, through the sanctification of the truth, in the bonds of love—perfect, heaven-born love. 21LtMs, Ms 29, 1906, par. 23

By a comparison of the church with the human body, the apostle aptly illustrated the close and harmonious relationship that should exist among all members of the church of Christ. "**By one Spirit**," he wrote, "are we all

baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into **one Spirit**. AA 317.2

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together, with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ." [Ephesians 2:1, 2, 4-7.] Not in our sins, but from our sins are we saved. **Through Christ we have access by one Spirit unto the Father**. Hope, faith, and peace are within our reach through His merits. 11LtMs, Lt 106, 1896, par. 11

There is only one body, the church, of which true believers are members. **One Spirit, one Holy Spirit proceeding from God,** is dwelling in the hearts of all, imparting a **life-giving power** to all. 15LtMs, Lt 71, 1900, par. 5

But he that is joined unto the Lord is **one spirit**. 1 Corinthians 6:17

For by **one Spirit** are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into **one Spirit**. 1 Corinthians 12:13

For through him we both have access by **one Spirit** unto the Father. Ephesians 2:18

*There is* one body, and **one Spirit**, even as ye are called in one hope of your calling; Ephesians 4:4

## Some of the Many Names for the Spirit Found in Inspiration

The Holy Spirit; The Holy Spirit of God; The Holy Spirit of Christ;
The Spirit of God; The Spirit of Christ;
The Spirit of Jesus; The Spirit of Jesus Christ;
The Spirit of the Father; The Spirit of your Father
The Spirit of the Son of God; The Spirit of His Son; The Spirit of His Only begotten Son
God's Spirit; Christ's Spirit; The Divine Spirit
The Spirit of our God; The Spirit of the Lord; The Spirit of the Saviour
The Spirit of the Almighty; The Spirit of the Living God;
The Spirit of our dear Saviour; The Spirit of our dear Redeemer
The Spirit of our Master; The Spirit of the Master; The Spirit of our Forgiving Master
The Spirit of the Chief Shepherd; The Spirit of the Divine Teacher; The Spirit of the Heavenly Teacher
The Life-giving, sanctifying Spirit; His Sanctifying Spirit
The quick and powerful Spirit of God; The living, quickening Spirit
His Holy Spirit as the Omnipresent; The Spirit of Life in Christ Jesus

## The Holy Spirit: God's Spirit, Christ's Spirit, Spirit of God, Spirit of Christ—All the Same Spirit

There is only one body, the church, of which true believers are members. **One Spirit, one Holy Spirit proceeding from God, is dwelling in the hearts of all**, **imparting a life-giving power to all**. {15LtMs, Lt 71, 1900, par. 5}

The **Holy Spirit** is the **Spirit of Christ**, which is sent to all men to give them sufficiency, that through His **grace** we might be **complete** in Him. The **Lord** has provided that we should **always** be under the **teaching** and **influence** of

the **Holy Spirit**. 9LtMs, Lt 11a, 1894, par. 23

True faith and repose in God are always accompanied by the illuminations of the **Holy Spirit**, whose **temple** we are. **The Holy Spirit is the Spirit of Christ**, it is His **representative**. Here is the **divine agency** that carries conviction to hearts. When the power of **His spirit** is revealed through the servants of God, we behold divinity flashing through humanity. When accompanied by the **Holy Spirit**, the presentation of truth as it is in Jesus will be of more value than all the honor or glory of the world. EA 231

"But ye are not in the flesh, but in the **Spirit**, if so be that the **Spirit of God** dwell in you. Now if any man have not the **Spirit of Christ**, he is none of his." Rom 8:9

The indulgence of selfishness will surely **grieve** the **Spirit of God** from the place. Physicians, superintendent, and helpers should work harmoniously in the **spirit of Christ**, each esteeming others better than himself. 4T 221.3

You **grieve** the **Spirit of God** when you find fault and fret. It hurts your soul and **grieves** away the **Spirit of Christ**. 8LtMs, Lt 86a, 1893, par. 38

You want the **Spirit of Christ** in your homes if you want joy and peace. You have the **Spirit of God** in you [and] you will attract the children of God around you. 5LtMs, Ms 20, 1888, par. 30

The steady influence of the grace of God trains the soul after Christ's methods, and every fierce passion, every defective trait of character, is worked upon the molding influence of the **Spirit of Christ**, until the man has a new motive power, and becomes filled with the **Holy Spirit of God**, after the likeness of the divine similitude.—Unpublished Testimonies, March 16, 1896. HL 300.5

The working of the **Spirit of God** in you will never lead you to any kind of deception; **it** will never lead you to accuse your brethren. Though the **Spirit of Christ** works upon hearts, **its** operations are silent, not boastful. **Its** fruits are to be seen in good works; the effect produced is more powerful in its influence for good upon others. 5LtMs, Lt 14, 1888, par. 8

We must have the **Spirit of God**, or we can never have harmony in the home. The wife, if she has the **Spirit of Christ**, will be careful of her words; she will control her spirit, she will be submissive, and yet will not feel that she is a bond slave, but a companion to her husband. If the husband is a servant of God, he will not lord it over his wife; he will not be arbitrary and exacting. 7LtMs, Lt 18b, 1891, par. 12

Those who seek for more and still more of the **Spirit of God**, will not be disappointed. They will hold **daily communion** with **God**, and **divine power** will surely attend their efforts as they present the truth. As certainly as the truth is presented in the **Spirit of Christ**, it will reach the hearts of the people. RH June 4, 1889, par. 5

Shall we not let the **Spirit of Christ** take possession of our hearts, that we may be cleansed from every taint of selfishness? When we allow our lives to be controlled by the **Holy Spirit of God**, we shall with willing hearts bring our gifts and offerings to him, that he may use them where they are most needed. RH September 26, 1907, par. 14

We must seek for unity and harmony. We should seek for the deep movings of the **Spirit of God**, that the sweet **spirit of Christ** may blend heart with heart. RH November 12, 1889, par. 11

When the heart is emptied of self, it will be ready for the baptism of the **Holy Spirit**.... **The Spirit of Christ** will be manifested in your daily life.... What we need is the deep movings of the **Spirit of God**; ST August 1, 1892, par. 5

If men would only give up their spirit of resistance to the **Holy Spirit**,—the spirit which has long been leavening their religious experience,—**God's Spirit** would address itself to their hearts. SpTA10 26.2

The human agencies needed the **Spirit of God** every hour in the day, that would be molding the spirit into the **image** of **Christ**. Differences of character exist by nature, but our **unity** depends upon the degree in which we **yield** to the **transforming influence of the Spirit of God**. Through the **grace of Christ**, some persons possess precious traits of character, a kindly and genial disposition; their very rebukes are **imbued** with **tenderness**, for the **Spirit of Christ seems manifest in them**. Others manifest **opposite** traits of character. The Lord has need of Christians in this great work. The **power of His grace** will mold and fashion character according to the divine Model, renewing it in softness and beauty, in **conformity to His own blessed image**. 9LtMs, Lt 78, 1894, par. 29

This is a tremendous gathering at Washington. Our workers are gathered here from all parts of the world. I greatly desire that the **Lord** will work here with the **convicting power** of His rich **grace**. We need to see the **deep moving of the Spirit of God** on human hearts. The Lord is waiting to be gracious, but there needs to be revealed the **heart-searching power** of His **grace** upon the families that are settled here. The Lord will not be glorified at this meeting unless it is seen that the **Spirit of Christ** is **converting** the soul. 24LtMs, Lt 88, 1909, par. 9

**God** has a work to be done in the world. Those who believe in **Jesus Christ** and accept Him as their personal **Saviour** are "laborers together with **God**." [1 Corinthians 3:9.] This "together" means much more than many realize. Together in unity, and in love, in the **Spirit of Christ**, let each one take up his appointed work. 18 LtMs, Ms 113, 1903

"For as many as are led by the **Spirit of God**, they are the sons of God." Rom 8:14

"For I know that this shall turn to my salvation through your prayer, and the supply of the **Spirit of Jesus Christ**," Php 1:19

"And because ye are sons, God hath sent forth **the Spirit of his Son** into your hearts, crying, Abba, Father." Gal 4:6

O if those who profess to know the truth had **the Spirit of Christ**, the self-sacrificing **Redeemer**, who gave up his riches, his splendor, his high command, and did all that a God could do to save souls, they would deny self, lift the cross, and follow **Jesus**. SpTA10 31.1

The **Spirit of Christ** animated the whole congregation; for they had found **the pearl of great price**. ST December 1, 1898, par. 8

Let earnest prayer ascend to **God** that the light of **His Spirit** may shine upon the Word, and enable us to understand what we read. 12LtMs, Ms 22, 1897, par. 30

When the truth is brought home to the human heart, the **Holy Spirit** is convicting the mind and judgment of sin. Christ said, "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." [John 16:8.] **When Christ works upon the human heart**, Satan and his synagogue are sure to be present 9LtMs, Lt 103, 1894, par. 6

We feel the necessity of drawing near to **God**, of having our every motive and action **governed by His Spirit**. 1LtMs, Lt 2, 1854, par. 5

If you have acted your part righteously, the gates of the city of God will be thrown back upon their glittering hinges, and there your children will be that you tried to educate line upon line, and precept upon precept, here a little and there a little. You are guarding them against the influences that are against Christ. He wants you to have the **Christ spirit**. **Christ** gave His life. The **Father** gave **His only begotten Son** that whosoever believeth on Him should not perish but have everlasting life. That is what we want them to have. And when they come to the gates of the city, and there are the crowns that are to be placed upon their heads, He throws back the gates and welcomes them in,

parents and children. O with what gladness He said, when He was on the earth, Suffer little children to come unto Me. 24LtMs, Ms 121, 1909, par. 22

Many of the young, I saw, have not the **Spirit of Jesus**. The love of God is not in their hearts, therefore all the natural besetments hold the victory instead of the **Spirit of God** and salvation. 2SG 251.1

The cold, critical, sarcastic spirit which has found place in your hearts has driven out the **love of Jesus**. Expel this **spirit** which is not of Christ, supply the vacuum with the **spirit of Jesus**, and you will then be vessels unto honor, workmen for God who need not to be ashamed. 6LtMs, Ms 40, 1890, par. 71

Let us strive harmoniously to live in God's sunshine, that our influence may bless the world. Let us break Satan's power over ourselves, that **Christ may abide in our hearts**. The **loving spirit of Jesus** is ever to control us. The law of kindness is ever to be on our lips. Forbearance and unselfishness mark the words and acts of those who are born again to live a new life in Christ. 17LtMs, Lt 55, 1902, par. 21

When I see what we may be and what we may become through Jesus Christ, my whole heart is filled with uncontrollable longings to be imbued with the **Spirit of Jesus Christ**. 7LtMs, Ms 4, 1891, par. 7

We must have more of the **spirit of Jesus Christ**. Your standard must be held with a firm grasp and our souls brought under the sanctification of the **Holy Spirit of Christ**. Let every soul do his best, stand in the sanctification of the **Holy Spirit**, loving the truth, talking the truth, exemplifying the truth by practice. 25LtMs, Ms 61, 1910, par. 10

"The **Spirit of God**, as it comes into the heart by faith, is the beginning of the life eternal. What promise is less fulfilled in the church than that of the endowment of the **Holy Spirit**? Here is our greatest need. Let the spirit of controversy be put away, and let us seek for the living testimony of the **Spirit of God**. The teacher must be baptized with the **Holy Spirit**. Then the **mind** and **spirit of Christ** will be in him." RH February 9, 1892

"What would become of the churches if there were no special seasons when the **Spirit of Christ** was sought for with earnestness and fervor, and the cold hearts were warmed by the rays of divine light? God wants to be inquired of by his people, before he pours out **his Holy Spirit** upon the church. How earnestly should every member pray and labor, and labor and pray for the deep movings of the **Spirit of God**!" RH June 26, 1888

God help us that we may be sanctified through the truth and that sanctification shall have its influence to leaven those that are around us—not the leaven of malice, not the leaven of jealousy, not the leaven of evil surmisings, but it is the leaven of the **spirit of Jesus Christ**, which is sent down from heaven, called the **Holy Ghost**, and that **Spirit** affects the heart and the character." 7LtMs, Ms36 1891

O, how we grieve the **pure, holy Spirit of Christ** with our defiling sins! We are not prepared for the appreciation of the holy communion with Christ and with one another unless we are cleansed by his efficacy. RH July 5, 1898, par. 7

If you will now see that you have grieved the **Holy Spirit of Christ**, if you will now come into working order and do **homage** to the **Holy Spirit** in the **office** that **it holds** in the plan of redemption, you will be able to work in co-operation with God. Only in this way can you do honor to **Christ's** great work, for it is through **His mediation** that to human agencies are **imparted** the **direct influences** of the **Holy Spirit** to give **power** to prayer and to entreaty in a united effort to save souls ready to perish. 16LtMs, Ms 128, 1901, par. 47

We are in the anti-typical day of atonement, and every soul should now be **humbling himself** before **God**, seeking pardon for his transgressions and sins, and accepting the justifying grace of Christ, the **sanctifying of the soul by the operations of the Holy Spirit of Christ;** thus the **carnal nature** is **transformed**, **renewed** in **holiness** after the image of Christ's **righteousness** and true **holiness**. The precious, golden links of **truth** are **not** separate, detached, **disconnected doctrines**; but **link** after link, form **one string** of **golden truth**, and constitute a **complete whole**,

with Christ as its living center. **Salvation** comes through practical **godliness** and **faith** in Jesus Christ. **Faith** is made perfect through **works**, and is evidenced in the character. To those who are teaching the truth, whose hearts are impure, and who have not been converted, Christ says, "What hast thou to do to declare my statutes? Be ye clean that bear the vessels of the Lord." Oh, what truths we have—full of power, and it is not possible to **controvert** these **Bible doctrines**. PH002 25.2

When I see what we may be and what we may become through **Jesus Christ**, my whole heart is filled with **uncontrollable longings** to be **imbued** with the **Spirit of Jesus Christ**. 7LtMs, Ms 4, 1891, par. 7

It is **his Holy Spirit** that impresses us with the necessity of emptying the soul of all selfishness; and when we give ourselves to **God**, he will fill the vacuum with **his own divine Spirit**, and give us the precious graces of **his own character**. RH September 20, 1892, par. 6

With their short measuring line they could not fathom the mission which He came to fulfill, and therefore could not sympathize with Him in His trials. Their coarse, unappreciative words showed that they had no true perception of His character, **and did not discern that the divine blended with the human**. They often saw Him full of grief; but instead of comforting Him, their spirit and words only **wounded His heart**. His **sensitive nature** was **tortured**, His motives were misunderstood, His work was uncomprehended." [The Desire of Ages, page 326, par. 2]

Through the **operation of the Spirit of God** humanity may be connected with **divinity**. Jesus has promised to send the **Comforter** to lead us into all truth. "**My Spirit**," saith Christ, "**is competent to influence the world**. Those who will accept the provisions of my grace may be partakers of my nature." It is the **Comforter** alone that can convince the world of sin, of righteousness, and of judgment. 6LtMs, Ms 40a, 1890, par. 64

God will **communicate** by **His own Spirit** with the soul. Pray as you study, "Open Thou mine eyes, that I may behold wondrous things out of Thy law," Psalm 119:18. When the teacher will rely upon God in prayer, the **Spirit of Christ** will come upon him, and **God** will work through him by the **Holy Spirit** upon the mind of the student. The **Holy Spirit** fills mind and heart with hope and courage and Bible imagery, which will be communicated to the student. CT 172.2

## Jesus Imparts His Own Divine Spirit, His Own Individuality, His Character

**His own individual presence** was necessary, that in seeing **him** we might see the **Father**. He placed his throne, his spiritual kingdom, upon the earth. He revealed his special grace, and opened to our view the wonders of heavenly things. **He imparted His own divine Spirit to humanity**, thus exalting humanity in the scale of moral worth with God. {YI July 29, 1897, par. 9}

"There is no safe peace without the **presence of the Spirit of Christ**. There is no real peace except that which flows from the cross of Calvary. Christ is accepted as a theory in the mind before He becomes the Prince of Peace in the heart. But that He may become the Prince of Peace in the heart, **He has promised to impart to us His Spirit. He said, "I will not leave you comfortless.**" [John 14:18.]" {Ms40a-1890.58}

If we will seek to teach the truth in its simplicity, the Lord will let his blessing rest upon us. **He will impart His Spirit** to us, giving us comfort and strength and hope. {RH January 7, 1909, Art. A, par. 19}

Here we have plainly revealed to us that if we preserve the meekness and lowliness of Christ, if we walk humbly by the side of the Burden-bearer, if we come in **close contact with our Redeemer**, in being thus yoked up with Him, **He will impart** to us his **own individuality**. {Ms70-1896.33}

He will **impart to us His character**, so that we may follow His example of loyalty to God,... {BEcho June 10, 1895, par. 6}

Abide in Me, and I in you. **Abiding in Christ** means a **constant receiving** of **His Spirit**, a life of unreserved surrender to **His service**. The channel of communication must be open continually between **man** and his **God**. As the vine branch constantly draws the sap from the living vine, so are we to **cling** to **Jesus**, and **receive from Him by faith the strength and perfection of His own character**. DA 676.2

**Christ's oneness** with the **Father** was a constant joy to **God**; for He knew that there was in the world one who would not misrepresent Him. **In Christ** He beheld the reflection of **His own character**. And it was that His followers might have this **same oneness** that was Christ's **great desire**. For this **oneness** He prayed. 19LtMs, Lt 317, 1904, par. 6

God's commandment-keeping people are to stand distinguished from the world because He has placed His seal upon them. Christ has **healing power** for every soul. He will **manifest** in His believing ones **His own character** and cover them with the **robe** of **His righteousness**. 22LtMs, Lt 274, 1907, par. 9

An earthly parent cannot give his child a sanctified character. He cannot transfer his character to his child. **God alone can transform us**. **Christ breathed** on His disciples, and said, "**Receive** ye the **Holy Ghost**." [John 20:22.] **This is the great gift of heaven**. **Christ imparted** to them **through the Spirit His own sanctification**. He imbued them with his power, that they might win souls to the gospel. **Henceforth Christ would live through their faculties, and speak through their words**. They were privileged to know that hereafter he and they were to be one. They must cherish his principles and be controlled by his Spirit. They were no longer to follow their own way, to speak their own words. The words they spoke were to proceed from a sanctified heart, and fall from sanctified lips. No longer were they to live their own selfish life; **Christ was to live in them** and speak through them. He would give to them the glory that he had with the Father, that he and they might be one in God. {14LtMs, Ms 94, 1899, par. 36}

The **character of Christ** may **become** your **character**; **His Spirit, your Spirit**. {AUCR April 29, 1907, par. 4}

Christ, the true foundation, is a living stone; **His life is imparted** to all that are built upon Him. "Ye also, as living stones, are built up a spiritual house." "Each several building, fitly framed together, groweth into a holy temple in the Lord." 1 Peter 2:5, R.V.; Ephesians 2:21, R.V. The stones became **one with the foundation**; for **a common life dwells in all**. That building no tempest can overthrow; for– "That which **shares the life of God**, With Him surviveth all."" — MB 150.2

## The Presence of Christ Comes Through His Holy Spirit

Christ is withdrawn only from the eye of sense, but **he is as truly present by his Spirit** as when he was **visibly present** on earth. ST April 7, 1890, par. 6

Pray for the **presence of Christ** with you in the sickroom, for you need **His presence** as the One who alone can relieve suffering humanity. **He** will speak through you words inspired by the **Holy Spirit**. The **presence of Christ** is everything to a physician. 16 LtMs, Lt 124, 1901

Constantly you need to cultivate and cherish the thought, I am in the **presence of One** whom I love and fear and reverence, but **he is seen only by the eye of faith**. I must think no thought and do no action in my own spirit or after my own inclination. Unless I have the **mind** and the **spirit of God**, I cannot safely be trusted with sacred responsibilities. My mind, my judgment must not rule. The **mind** and **judgment** of the **great I AM** must rule. 12 LtMs, Lt 49, 1897

The meeting at first seemed to be rather depressed, but the Lord gave me the spirit of prayer, and the **Holy Spirit** did **come** into our midst. Or rather I should say that the **Lord Jesus** quickened our senses to recognize **His presence** in

the blessings of heaven. The **Lord is very nigh us**, but we do not always recognize **His presence**, **His comfort**, and **His grace**. But we were blessed this very morning. Praise ye the Lord. 12 LtMs, Lt 148 1897

God will bless those who thus prepare themselves for his service. They will understand what it means to have the assurance of the **Spirit**, because they have received **Christ** by faith. The religion of Christ means more than the forgiveness of sin; it means that sin is taken away, and that the **vacuum** is **filled** with the **Spirit**. It means that the **mind** is divinely illumined, that the **heart** is emptied of self, and filled with the **presence of Christ**. RH, June 10, 1902

The **Father's presence** encircled **Christ**, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is **imbued** with the **Spirit of Christ abides in Christ**. Whatever comes to him comes from the **Saviour**, who surrounds him with **His presence**. MH 488

And, O **Jesus**, we want the **Holy Spirit** with us at this very time. We need **Thee** so much, we plead with **Thee** that **Thou** wouldest **manifest Thyself** unto Thy children today, and that **Thou** wouldest **speak** to their hearts. 22 LtMs, Ms 193, 1907

All seemed to feel that **Jesus was present by his Spirit** to strengthen and encourage. RH June 1, 1886, par. 17

The realization of **Christ's presence** is a constant check on complaint and fault-finding. The Saviour's will restrains the cutting words of passion.... If through the whole circle of life, with its varied occupations, **Christ's presence** were recognized, an entirely different atmosphere would surround the soul.16LtMs, Lt 94, 1901, par. 12

Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of one accord. All differences had been put away. And the testimony borne of them after the Spirit had been given is the same. Mark the word: "The multitude of them that believed were of one heart and of one soul." Acts 4:32. **The Spirit of Him who died** that sinners might live animated the entire congregation of believers. 8T 20.4

## The Christ-Power, the Holy Spirit, Abides with us Always

It is the **Holy Spirit**, the **representative** of **Christ—the Christ-power**—that impresses the heart. The **Holy Spirit** is sent to **abide** with us **alway**. 16LtMs, Ms 92, 1901, par. 30

I would that all my brethren and sisters would remember that it is a serious thing to grieve the **Holy Spirit**; and **it** is grieved when the human agent seeks to work himself, and refuses to enter the service of the Lord because the cross is too heavy, or the self-denial too great. The **Holy Spirit seeks to abide in each soul**. If **it** is welcomed as an honored guest, those who receive **it** will be made **complete in Christ**. The good work begun will be finished; the holy thoughts, heavenly affections, and Christlike actions will take the place of impure thoughts, perverse sentiments, and rebellious acts. SpTA07 38.2

**Christ is our life**. The soul **in whom He abides** will meet the requirements of **His principles** in thorough devotion and consecration to **God**. **Christ's personal contact** with the soul builds it up, supplying its ever-recurring wants. **He** is made unto us **wisdom** and **righteousness** and **sanctification** and **redemption**. **He** is our **sufficiency**. **Upon Him** the **spiritual life** is **dependent**. 16LtMs, Ms 60, 1901, par. 2

The **image of Christ engraved upon the heart** is reflected in character, in practical life, day by day, because we represent a **personal Saviour**. The **Holy Spirit** is promised to all who will ask for **it**. When you search the Scriptures, the **Holy Spirit is by your side**, **personating Jesus Christ**. GCB February 15, 1895, par. 5 **If we will open the door to Jesus, he will come in and abide with us**. Our strength will always be reinforced by **his actual representative, the Holy Spirit**. GCB February 15, 1895, par. 6

The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. **It is not safe to catch the spirit from another. We want the Holy Spirit, which is Jesus Christ.** If we commune with God, we shall have strength and grace and efficiency. 9LtMs, Lt 66, 1894, par. 18

Through a connection with Christ, we are to go forth **in his Spirit, with his mind,** as agents to cooperate with the divine, to bear to the world the message of the love of God to man. **ST November 28, 1892, par. 4**

**Christ was the spirit of truth**. The world will not listen to His pleadings. They would not accept Him as their guide. They could not discern unseen things; spiritual things were unknown to them. But His disciples see in Him the Way, the Truth, and the Life. And they shall have **His abiding presence**. They shall have an experimental knowledge of the **only true God** and of **Jesus Christ** whom He hath sent. ... In being united to Him by faith, believing and receiving Him, **you become a part of Himself**. (Southern Watchman; October 25, 1898; par. 2).

**Those who abide in Christ** will walk careful. They will contemplate the value of souls in the light of the cross of Calvary. These are blood-bought souls. The **only begotten Son of God has given His life** to save them from the degradation of sin and uplift them by restoring to them the image of God, that through faith in Him they might become joint heirs with Jesus Christ. 12LtMs, Ms 83, 1897, par. 11

There may be a similarity in moral character between believers and some unbelievers; nevertheless there is a difference between them, which the human conception does not comprehend. The difference may not always be seen, but it exists unseen by the eye of sense and unappreciated by the unconverted mind. This difference is in the state of the heart; the one has an abiding hope and faith in Jesus Christ; while the other is unmindful of God and of spiritual things. **Christ dwelling in the heart by faith is a fortress to the believer**. The Christian struggling against opposing influences may sometimes be overcome and speak and act in a manner unbecoming to a Christian. But the Lord will pardon. He is very tender of the bruised lambs of His fold. Lt317a-1904.18

Keep calm and think of **Jesus** who is **close by your side**, and what you can do to please Him on this occasion. [Say], "I am to represent Christ," and then you can act manfully, nobly; and **the grace of Christ, the Holy Spirit** which is God's gift for you to grasp, will strengthen [you] with all might in the **inner man**. 7LtMs, Lt 20, 1892, par. 22

## Abiding Presence of Christ Within Is the Spirit of Christ Living in the Soul

**Abiding with Christ**, we become **one** with Him. Then we are safe, entirely safe, against all the assaults of Satan. **Christ living in the soul** is revealed in the character. Man is nothing without Christ. But **if Christ lives in us**, we shall work the works of God. We shall represent Christ in our life, we shall talk of Christ because we meditate upon Him. We shall grow up into Christ to the full stature of men and women in spiritual understanding. And this is life eternal, that they might know Thee, **the only true God**, and **Jesus Christ** whom Thou hast sent. The **Eternal Word** became flesh and dwelt among us. This theme will quench unbelief; and yet, sad to say, Jesus has been dropped out of many, many discourses that have been preached by Seventh-day Adventist ministers. And why? Because these ministers had **not Jesus abiding in their hearts** by faith; they were not clothed with Christ's Righteousness. . 6LtMs, Ms 16, 1890, par. 90-6LtMs, Ms 16, 1890, par. 91

The **Holy Spirit** is given to all who will **heed its voice**; **it** is a purifier, a sanctifier. Not a soul is safe without **it**, for all are struggling with natural defects of character, with sinful tendencies. Who will be so foolish as to think he can struggle single-handed with enemies that have overcome them again and again? The heart needs to be constantly softened and subdued by the **Spirit of Christ**. In contact with the world, and even with business connected with the advancement of the cause, the heart grows hard and selfish unless **constantly** brought **in contact with the heart of Infinite love**. Conscience grows callous and feeble by neglect to receive the **rays of the Sun of Righteousness**. 6LtMs, Ms 16, 1890, par. 99

The Saviour has not promised His followers the luxuries of the world; their fare may be plain, and even scanty; their lot may be shut in by poverty; but His word is pledged that their need shall be supplied, and He has promised that which is far better than worldly good,—the **abiding comfort of His own presence**. DA 367.2

While **Christ is dwelling in the heart by his Spirit**, it is impossible for the light of his presence to be concealed or to grow dim. ST Oct. 20, 1887

God wants to **pour** into your souls the **light** and **glory** of His **presence**.. 4LtMs, Ms 9, 1886, par. 17

**Christ is formed within**, and by **His Spirit** He fulfils the promise, "**I will never leave thee** nor forsake thee." ST September 27, 1899, par. 9

"**CHRIST** has left **HIS Holy Spirit** to be **HIS representative** in the world, to give celestial aid to every hungering, thirsting soul." — Letter 84, October 22, 1895

Wherever we go, we bear the **abiding presence** of the **One** so dear to us; for we **abide in Christ** by a living faith. He is **abiding in our hearts** by our individual, appropriating faith. We have the **companionship of the divine Jesus**, and as we **realize his presence,** our thoughts are brought into captivity to him. Our experience in divine things will be in proportion to the **vividness of our sense of his companionship**.—The Signs of the Times, September 3, 1896. HL 301.4

We must have the **mighty energy of the Holy Spirit**, with all its **quickening**, **transforming**, **life-giving power**, in order to penetrate the palsied soul. Work we must in spiritual lines. **Lift up Christ in His power in the person of the Holy Spirit**. **He** is waiting for them **to open the door and admit Him**. **His presence** will thrill every nerve and muscle. Every organ will begin to perform its functions, and the whole man will be restored to spiritual soundness **as he sees Christ** by faith. 14LtMs, Lt 59, 1899, par. 11

. . .we want **Jesus by our side** as a **guide** and **counselor**. There will be no tendency to lightness where the **presence of the Saviour is recognized**. GW92 229

Often there will come to us a **sweet joyful sense** of the **presence of Jesus**. COL 129

He who bears with him a **continual sense of the presence of Christ** cannot indulge self-confidence or self-righteousness. FW 54

Nothing is wanting but a preparation of heart, and earnest, believing prayer, t**o bring Jesus to our side as a mighty helper.** He longs to come. If we will but listen to his voice and open the door, he will come in. GW92 225

. . . the sense of **Christ's abiding presence** can come only through **living faith**. . . HP 5

From every one in whose heart **Christ** is an **abiding presence** will go forth a power that will influence others to accept the Saviour as their Redeemer. 18LtMs, Ms 67, 1903

**Abide in me**, and **I in you**. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye **abide in me**. John 15:4

When we remove the rubbish from the door of the heart, the **Lord will come in** and **make His abode** with us, and we shall have daily a precious story to tell of the favor, love, and mercy of our Heavenly Father. RH April 16, 1889

None are so low, so corrupt and vile, that they cannot find in **Jesus**, who died for them, strength, purity, and righteousness, if they will put away their sins, cease their course of iniquity, and turn with full purpose of heart to the living God. He is waiting to strip them of their garments, stained and polluted by sin, and to put upon them the white, bright robes of righteousness; and He bids them live and not die. In Him they may flourish. Their branches will not wither nor be fruitless. If they **abide in Him**, they can **draw sap and nourishment from Him**, be imbued with **His Spirit**, walk even as He walked, overcome as He overcame, and be exalted to His own right hand. 2T 453

We need **Jesus abiding in the heart**, a constant living wellspring; then the streams flowing from the living fountain will be pure, sweet, and heavenly. Then the foretaste of heaven will be given to the humble in heart. CW 81

The power of an **ever-abiding Saviour** is greater now than ever before, because the emergencies are greater; and yet we are weak in spiritual life and experience. ST Oct 17, 1892

**Nestle in the sheltering arms of Jesus**, and do not wrestle yourself out of His arms. Lt 31, January 1, 1887

...we know that **Jesus is right by our side** to sympathize with us, and He will help us. We can commune with our best Friend; **He is right by our side**. We need not go into the heavens to bring Him down, for **He is right by us** to help us. CTr 42

When we submit to God's way, **the Lord Jesus guides our minds** and fills our lips with assurance. We may be strong in the Lord and in the power of his might. **Receiving Christ**, we are clothed with power. No unrighteousness is seen in the life. We are able to speak words in season to those who know not the Saviour. **Christ's presence in the heart** is a **vitalizing power**, strengthening the whole being. YI January 22, 1903

**Christ alone** can help us and **give us the victory**. Christ must be all in all to us, **he must dwell in the heart**, **his life must circulate through us** as the blood circulates through the veins. ***His Spirit must be a vitalizing power*** that will cause us to influence others to become Christlike and holy. 10LtMs, Lt 43, 1895, par. 37
If we would experience the love of Christ we must be obedient children, keeping **company** with **Jesus**. We may walk in love, **having His abiding presence** to **guide**, **direct** and **control**. 10 LtMs, Ms 42, 1895

**Christ's presence** is promised us. "Lo," He says, "**I am with you alway**, even unto the end of the world." [Matthew 28:20. 20 LtMs, Ms 38, 1905

When we consecrate ourselves to Christ, **He speaks to the heart**, filling it with His **Spirit**. 16 LtMs. Lt 153 1901

Receive the **Holy Spirit**, and your efforts will be successful. **Christ's presence** is what gives **power**. Let all strife and dissension cease. CA February 25, 1903

And the promise of **Christ's presence** in answer to prayer should **comfort** and **encourage** his church today as much as it comforted and encouraged the apostles whom Christ directly addressed. 3SP 247

By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ's strength, his emptiness to Christ's fullness, his frailty to Christ's enduring might. Then he has the **mind of Christ**. The humanity of Christ has touched our humanity, and our humanity has touched divinity. Thus through the agency of the Holy Spirit man becomes a partaker of the **divine nature**. He is accepted in the Beloved. DA 675

We are to be taken into **complete union with the human nature of Christ**, into oneness with Christ, in spirit and in His work of redemption. Joining ourselves **to Christ**, we have **His Spirit**, we are branches of the living Vine stock, and in Christ we are to bear the fruit of Christlikeness, for the branches bear fruit like that of the parent vine. 9 LtMs, Lt 78, 1894

Complete union with Christ and with one another is absolutely necessary to the perfection of believers. **Christ's presence** by faith in the hearts of believers is their **power**, their **life**. It brings union with God. "Thou in Me." **Union with God through Christ** makes the church perfect. 20 LtMs, Ms 182, 1905

It is the **Spirit of God** that quickens the lifeless faculties of the soul to appreciate heavenly things, and attracts the affections toward God and the truth. Without the **presence of Jesus in the heart**, religious service is only dead, cold formalism. The longing desire for communion with God soon ceases when the **Spirit of God** is grieved from us; but when **Christ is within us** the hope of glory, we are constantly directed to think and act in reference to the glory of God. The question will arise, "Will this do honor to Jesus? Will this be approved by him?"—RH, April 17, 1888.

May the **Spirit of God** rest upon every one of you and bring you into a sacred nearness to your **Saviour**. Seek **Him** with all the heart, and you will find **Him**, and **He** will be very precious to your soul. In **Him** you have all for which you could ask—joy, pleasure, satisfaction—everything. **He** is life eternal, and **He** will give you a place in **His kingdom of glory**. 16LtMs, Ms 92, 1901, par. 31

The **groanings** and the **longings** of the **Spirit** are the **expression of the intercession of Christ** in behalf of His people, according to the will of **God**. They come from **God** and are returned to **Him** in silent and in audible prayer. 18LtMs, Ms 32, 1903, par. 13

Eat the flesh and drink the blood of the **Son of God**, that you may have **His Spirit and His life**. 16LtMs, Ms 92, 1901, par. 25

How could those who had the **presence of God** with them, believing in **Him**, trusting in **Him**, loving Him, daily being taught by **Him**, mourn and fast as did the Pharisees? The children of the bride-chamber could not fast while the Bridegroom was with them. ST July 7, 1898, par. 7

All the longing after a better life is from **Christ**, and is an evidence that **He** is **drawing** you to **Himself**, and that you are responding to **His drawing power**. Becho May 15, 1892

Oh, that we might sense our need of Christ and by living faith claim the **promise of His presence!**—23LtMs, Lt 172, 1908

Wherever we go, we bear the **abiding presence** of the **One** so dear to us; for we **abide in Christ** by a living faith. He is abiding in our hearts by our individual, appropriating faith. We have the companionship of the **divine Jesus**, and as we realize **his presence**, our thoughts are brought into captivity to him. ST September 3, 1896.

The soul hunger will be satisfied when our hearts are emptied of pride, vanity, and selfishness; for faith will then appropriate the promises of God, and **Christ will supply the vacuum, and abide in the heart**. There will be a new song in the mouth, for the word will be fulfilled, "A new heart also will I give you." The testimony of the believer will be: "Of his fullness have all we received, and grace for grace.... No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him." ST August 29, 1895, par. 5

Rejoice evermore. No one but a true Christian is truly happy. God is life and light and joy to the soul. With the sense of an **ever-present, abiding Christ**, you may rejoice all the day long. You may sing aloud and shout His praises. Your joy in and through Christ Jesus is as the eating of the leaves of the tree of life, which are for the healing of the nations. Rejoice all the day long that you may have the **companionship of Christ**, assured you by the promise, "Lo, **I am with you alway**, even unto the end of the world." [Matthew 28:20.] 16 LtMs, Lt 124, 1901

**Christ** is the light of the world, an **ever-present** and all-sufficient Saviour. BE Oct 28, 1995

Those who are pressing toward the mark for the prize of our high calling in Jesus, are giving to the world an example of faith and obedience. They are directing attention to the world to come, and impressing upon souls the worth of eternal life. You cannot do this great work without **taking the Saviour with you**; but you may have **his presence**, and rejoice in associating with the Prince of peace. You may **communicate with Jesus** by the way. You may speak with him as with a friend. RH June 12, 1888

## The Holy Spirit Is the Power and Presence of God

**The Holy Spirit is the vital presence of God**, BEcho, Aug 5, 1901

Oh, that God would sanctify the host, and purify the assembly, that His free **Spirit** might run from heart to heart, and be glorified. We crave the **presence and power of God**. These we can and must have at all events. We are living in the most important period the world has ever witnessed. A great work is to be done in a short time. Oh, that we may all follow the leadings of **God's Spirit**, and not have self in anything that we may do. 2 LtMs, Lt 55, 1874

The Lord lives, and **His Holy Spirit presides everywhere** {10LtMs, Ms 10a, 1895, par. 100}

The **Holy Spirit's presence and power** in the hearts of the professed people of God is their only hope in these last days of peril. 7LtMs Lt 18, 1892

In **God's presence and power** His people are safe. 16LtMs, Ms 55, 1901

We need much more of the **presence and power of God**, and it is waiting our demand upon it. Cultivate faith and fervency in prayer. The Lord Jesus loves us, and pleads for us. **His Holy Spirit** works with in us. 9LtMs, Lt 65, 1894, par. 20

The Lord encourages all who seek Him with the whole heart. **He gives them His Holy Spirit, the manifestation of His presence and favor.** Testimonies Volume 9, p. 230, 1909

The greatness of God is to us incomprehensible. The Lord's throne is in heaven (Psalm 11:4); yet **by His Spirit He is everywhere present**. ED 132

The **divine Spirit** that the world's Redeemer promised to send, **is the presence and power of God**. ST November 23, 1891, par. 1

Christ tells us that the **Spirit** is the **Comforter**, "the **Spirit of truth**, which **proceedeth from the Father**." AA 51.3

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which **proceedeth from the Father**, he shall testify of me: SpTA06 33.2

**The Holy Spirit, which proceeds from the only begotten Son of God**, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. RH April 5, 1906, par. 16

## The Holy Spirit Is the Power and Presence of Christ

There is **One in our midst** who has said, "**Lo, I am with you always, even unto the end of the world**." He is **present** to impress hearts. The life of him who is the Light from above and the Way below, will guide into all truth every soul who will come to him. His whole life was an unfolding of his love,—a revelation of the character of God. His Father is our Father. {RH July 5, 1898, par. 9} EGW

“None will enter the city of God but those who have been doers of the word. They will be partakers of the divine nature, having escaped the corruption that is in the world through lust. It is our privilege to know more of **Christ's presence and power**, and through faith to become transformed into his likeness.” RH Oct 23, 1888

Let the **peace and comfort of the Holy Spirit** come into your hearts. Open the door of your hearts, that **Jesus may enter as an honored guest**, and **you will have a Comforter**. This Day with God 34

**Christ by the Holy Spirit is there** to set the seal to His own ordinance. He **is there** to convict and soften the heart. Not a look, not a thought of contrition, escapes His notice. For the repentant, brokenhearted one He is waiting. All things are ready for that soul's reception. He who washed the feet of Judas longs to wash every heart from the stain of sin. None should exclude themselves from the Communion because some who are unworthy may be present. Every disciple is called upon to participate publicly, and thus bear witness that he accepts Christ as a personal Saviour. It is at these, His own appointments, that **Christ meets His people, and energizes them by His presence**. Hearts and hands that are unworthy may even administer the ordinance, yet **Christ is there** to minister to His children. All who come with their faith fixed upon Him will be greatly blessed. All who neglect these seasons of divine privilege will suffer loss. Of them it may appropriately be said, "Ye are not all clean." {The Desire of Ages, 656}

The church of **Christ**, enfeebled and defective as it may be, is the only object on earth on which He bestows his supreme regard. While he extends to all the world his invitation to come to him and be saved, he commissions his angels to render divine help to every soul that cometh to him in repentance and contrition, and **he comes personally by his Holy Spirit** into the midst of his church. HM November 1, 1893, Art. A, par. 23

Invite your neighbors to your home, and read with them from the precious Bible and from books that explain its truths. Invite them to unite with you in song and prayer. In these little gatherings, **Christ Himself will be present**, as He has promised, and hearts will be touched by His grace. MH 152.3

And as we wash the feet of Christ’s followers, it is as though we were indeed touching the Son of God. We do this act because Christ told us to do it, and **Christ Himself is among us**. His Holy Spirit does the work of uniting our hearts. To become one with Christ requires self-denial and self-sacrifice at every step. 14LtMs, Lt 210, 1899, par. 6

Christ’s **visible presence** was about to be withdrawn, but **a new endowment of power** was to be theirs. The **Holy Spirit** was to be given them in its fullness. {TT 18.3}

The work of the ministry is no common work. **Christ is withdrawn only from the eye of sense**, but he is as **truly present by His Spirit** as when **He was visibly present on earth**. The time that has elapsed since his ascension has brought no interruption in the fulfillment of His parting promise,—“Lo, **I am with you** alway, even unto the end of the world.” **Christ remains** the **true minister** of His **church**... ST April 7,1890, par. 6

When trials overshadow the soul, remember the words of Christ, remember that **HE is an unseen presence** in the person of the Holy Spirit {Letter 124, 1897. }

In the plan of restoring in men the divine image, it was provided that the Holy Spirit should move upon human minds, and **be as the presence of Christ**, a **molding agency** upon human character (RH Feb 12, 1895)

Whenever it is celebrated**, CHRIST is present by his HOLY SPIRIT**. It is this Spirit that brings conviction to hearts.... {RH November 4, 1902, par. 10}

While Jesus ministers in the sanctuary above, He is still **BY HIS SPIRIT** the minister of the church on earth.” {CIHS 44.2}

The juices of the vine, ascending from the root, are diffused to the branches, sustaining growth and producing blossoms and fruit. So the **life-giving power of the Holy Spirit, proceeding from Christ**, and imparted to every disciple, pervades the soul, renews the motives and affections and even the most secret thoughts, and brings forth the precious fruit of holy deeds. HL 300.3

## Jesus Christ Is Our Comforter

We want the **HOLY SPIRIT, which is JESUS CHRIST**. If we commune with God, we shall have strength and grace and efficiency. (E.G. White, Lt66, April 10, 1894)

This refers to the omnipresence of the **Spirit of Christ, called the Comforter.** (E.G. White, 14MR 179.2)

Let them study the seventeenth of John, and learn how to pray and how to live the prayer of CHRIST. **HE is THE Comforter. He will abide in their hearts, making their joy full**. (E.G. White, RH, Jan 27, 1903)

**CHRIST is to be known by the blessed name of COMFORTER**. The Comforter, said Christ to His disciples, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, [John 14:26 quoted] (E.G. White, Ms7-1902, Jan 26, 1902)

There is **no comforter like Christ**, so tender and so true. He is touched with the feeling of our infirmities. **His Spirit speaks to the heart**. Circumstances may separate us from our friends; the broad, restless ocean may roll between us and them. Though their sincere friendship may still exist, they may be unable to demonstrate it by doing for us that which would be gratefully received. But no circumstances, no distance, can separate us from the **heavenly Comforter**. Wherever we are, wherever we may go, He is always there, **one given in Christ's place**, to **act in His stead**. He is always at our right hand, to speak soothing, gentle words, to support, sustain, uphold, and cheer. The influence of the **Holy Spirit is the life of Christ** in the soul. **This Spirit** works in and through every one **who receives Christ**. Those who know the **indwelling** of this **Spirit** reveal its fruit,—love, joy, peace, long-suffering, gentleness, goodness, faith. ( E.G. White, RH October 26, 1897, par. 15)

The **Holy Spirit is the Spirit of Christ**, which is sent to all men to give them sufficiency, that through His grace we might be complete in Him. — (E.G. White, 14MR 84.3)

As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving **Jesus the Comforter.** (MS #1405 [MR: vol. 19, pp. 297,298]).

**The Saviour is our comforter**. This I have proved Him to be. (MS #548 [MR: vol. 8, p. 49]).

The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to **shut Jesus from their view as the Comforter**, as one who **reproves**, who **warns**, who **admonishes** them, saying, "This is the way, walk ye in it." Christ has all power in heaven and in earth, and he can strengthen the wavering, and set right the erring.(RH August 26, 1890; par. 10).

...Christ is everything to those who receive Him. **He is their Comforter**, their safety, their healthfulness. Ltr 153a 1897

**The Saviour is our Comforter**. This I have proved Him to be. 7 LtMs Ms 20 1892

The nights are long and painful, but **Jesus is my comforter** and my hope. 7LtMs, Ms 20, 1892

**Jesus**, precious Saviour, will be your Friend, your **Comforter**, your Burden-bearer. 2LtMs, Lt 5, 1874

And He [Christ] gave them the Holy Spirit, **His presence**, as a **Comforter**, to abide with them and teach them. 17LtMs, Lt 65, 1902

And I will pray the Father, and he shall give you another **Comforter**, that he may abide with you forever; even the Spirit of truth [not deception]; whom the world cannot receive, because it seeth him not [**Jesus**, the author of truth], neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." [John 14:15-17.]

...As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving **Jesus the Comforter**. 19MR 297

When we are willing to have our own minds **unsoldered, and resoldered** by the **melting influences** of the **Spirit** of **God**, we shall understand with new enlightenment Christ's instruction to us as recorded in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. O how great are the possibilities that He has placed within our reach! He says, "Whatsoever ye shall ask the Father in My name, He will give it you." [John 16:23.] **He promises to come to us as a Comforter to bless us**. 17LtMs, Ms 169, 1902, par. 50

Do not forget that you have a **Comforter, the Holy Spirit, which Christ has appointed**. You are never alone. If you will listen to the voice that now speaks to you, if you will respond without delay to the **knocking at the door of your heart, "Come in, Lord Jesus**, that I may sup with thee and thee with me," the **heavenly Guest** will enter. [See Revelation 3:20.] **When this element, which is all divine, abides with you**, there is peace and rest. It is the kingdom of heaven come nigh unto you. 12LtMs, Lt 124, 1897, par. 4

The work of the Holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the ***holy Spirit is the Comforter***, **as the personal presence of Christ to the soul**. He who looks to Christ in simple, child-like faith, is made a partaker of the divine nature through the **agency of the Holy Spirit**. When led by the **Spirit of God**, the Christian may know that he is made complete in Him who is the head of all things. HM, Nov 1, 1893

We must reach a higher standard; the highest influences in all the universe should be embodied in all our works. This is the **influence of the Comforter emanating from God**. 7 LtMs, Ms 4, 1891

When a sense of the loving-kindness of God is constantly refreshing the soul, it will be revealed in the countenance by an expression of peace and joy. It will be manifest in the words and works. And the generous, **Holy Spirit of Christ, working upon the heart, will yield in the life a converting influence upon others.**... {RH May 7, 1908, par. 1}

We must reach a higher standard; the **highest influences** in all the universe should be **embodied** in all our works. This is the **influence** of the **Comforter emanating** from **God**. The heart of infinite love has discharged its power on the heart of the world. {7LtMs, Ms 4, 1891, par. 6}

Jesus was about to be removed from his disciples; but he assured them that although he should ascend to his Father, **his Spirit** and **influence** would be **with them always**, and with their successors even unto the end of the world. Christ could not have left his followers a more precious legacy than the assurance that his presence would be with them through all the dark and trying hours of life. When Satan seems ready to destroy the church of God, and bring his people to confusion, they should remember that **One has promised to be with them** who has said, "All power is given unto me in Heaven and on earth." 6Red 56.1

Persecution and reproach have ever been the lot of the true followers of Christ. The world hated the Master, and it has ever hated his servants; but the **Holy Spirit, the Comforter** which Christ sent unto his disciples, cheers and strengthens them to do his work with fidelity during his personal absence. The **Comforter, the Spirit of truth, was**

**to abide with them forever**, and Christ assured them that the **union** existing between **himself** and the **Father**, now also embraced **them**. 6Red 56.2

## Indwelling of Christ in the Soul Is His Spirit

It is the **indwelling of Christ in the soul**, the development of **His spirit** in the life. The Christian experience is a constant effort to conform the human will to the will of Christ, and to form the character according to the divine model. {RH January 24, 1882, par. 3}

We need now an **indwelling Saviour**, who will supply the pure, holy current of love, and maintain principles that will inculcate the sum of all righteousness, purity, holiness, and perfect benevolence. 14LtMs, Lt 138, 1899

The right principles lived daily, hourly, in the home bring **Jesus** very near, and where **Christ is**, there is light and peace and **joy**. What are the conditions of **Christ's indwelling presence**? "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." [John 15:10.] "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and **will manifest myself unto him**." [John 14:21.] "These things have I spoken unto you, that my joy might remain in you, and that **your joy might be full**. This is my commandment, That ye love one another, as I have loved you." [John 15:11, 12.] 12LtMs, Ms 140, 1897

The discouraging influence that such a one has had over others is changed by the **indwelling Spirit**—the **power by which God works on the heart of man**. By **imparting** to others the **grace** received, he becomes an **instrument** in God's hand for the uplifting of humanity. 18LtMs, Ms 102, 1903, par. 9

**Christ's gracious presence** in His word ever speaks to the soul, representing Him as the well of living water to refresh the thirsting. It is our privilege to have a **living, abiding Saviour**. **He** is the **source** of **spiritual power in us**, and **His influence** will flow forth in words and actions that will refresh all within the sphere of our influence, begetting in them desires and aspirations for strength and purity, for holiness and peace, for that joy which brings no sorrow with it. Such an experience will be the result of having **Christ as an indwelling Saviour**. ST, September 3, 1896

We **do not see Christ and speak to Him**, but **His Holy Spirit** is **just as near** us in one place as in another. It **works in and through** every one who receives Christ. Those who know the **indwelling of the Spirit** reveal the **fruits** of the **Spirit**—love, joy, peace, long-suffering, gentleness, goodness, faith. FLB 57.5

To live in an atmosphere of doubt is to misrepresent Jesus to the world. In unbelief you contradict the sure promises of God, but when you cast yourself on Christ fully, and say, "The Lord will accept the heart which I give him, and will cleanse it and **make it a fit temple for the indwelling of the Holy Spirit**," the promises of God are magnified to the world. You declare to others that the pledged word of God is sure and steadfast. "God so loved the world, that he gave his **only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life." O what an assurance is this! Can we not take God at his word? The Lord is gracious; he has poured forth the streams of his mercy in a healing flood of heavenly light. RH September 30, 1890, par. 7

These souls needed to have their eyes anointed with the **heavenly eyesalve**; they needed to know by an **experimental knowledge** what the **power** of an **indwelling Christ** can accomplish in the life. 25LtMs, Ms 78, 1912, par. 6

There is **no safety** in leaving **Christ** out of your life for **one moment**. A vigilant foe is constantly watching to find you off your guard, that he may take you captive. In perfect conformity to the will of God there is perfect safety. All the powers of the being are to be employed in the service of God. We are to **ask** and **receive** the **power** of the **Holy Spirit**. This is the **life** of the **soul**. This is its **happiness**. "Work out your own salvation with fear and trembling. For it

is God which worketh in you, both to will and to do of His good pleasure." [Philippians 2:12, 13.] It is that we may have **eternal life** that God asks us to obey His law. The soul must have an **indwelling Christ**, or die. 19LtMs, Lt 209, 1904, par. 2

The truth of God in the soul will make a man a laborer together with God. His growth is in Christ. It is natural for him to act the part of the compassionate Samaritan, who had only to see the bruised and wounded man to help him. **The Samaritan was controlled by the Holy Spirit**, and he gave evidence of an **indwelling Christ**. 14LtMs, Ms 115, 1899, par. 18

**Spiritual joy** is the result of a **consciousness** of **Christ's saving presence**. An **indwelling Christ** is the cause of **ever-increasing power**. He is the **life-blood** of the **soul**. If He **abides** with us, we may say, "I live, yet not I, but **Christ liveth in me**." [Galatians 2:20.] 16LtMs, Ms 60, 1901, par. 3

Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an **indwelling Christ** is their **only safeguard** against evil. They must learn to **look** to **Jesus** continually, to **study** His virtues, to make Him their daily **pattern**. CT 221.2

It is not your spirit that is going into heaven; it is **Christ's spirit**. GCDB April 13, 1891, par. 38

Christ is formed within, and **by His Spirit He fulfils the promise**, "**I will never leave thee nor forsake thee**." ST September 27, 1899, par. 9

## The Spirit of Truth Is Christ, the Spirit of Christ

**Jesus** comes to you as the **Spirit of truth**; study the mind of the **Spirit**, consult your **Lord**, follow **His way**. 7LtMs, Ms 8c, 1891, par. 14

**Christ was the spirit of truth**. (Southern Watchman; October 25, 1898; par. 2).

The light and power of an **indwelling Saviour** must be ours, or we cannot draw others to Him. We must be imbued with the **Spirit of truth, the Spirit of Christ**. 6 LtMs Ms 31, 1890

Oh, what privileges are ours to be colaborers with **Jesus Christ**! **He** comes to you as the **Spirit of truth**. 11LtMs Ms 144, 1896

**Christ was the Spirit of truth**. 12 LtMs Ms 44, 1897

We need individually to have **Christ abiding in the soul**. We need to open our minds and hearts to the **indwelling of the Spirit of truth**. 22 LtMs, Ms 28 1907

The Holy Spirit is called both the **Comforter** and the **Spirit of truth**, because there is comfort and hope in the truth. GW 310 (1892)

Will we open the door and **let Jesus come in** with the riches of His grace? "The **Spirit of truth** ... shall be in you." John 14:17. 6LtMs, Ms 53, 1890

The **Spirit of truth**, the righteousness of Christ, produces beauty in the soul. . . . The Spirit, the **life from Jesus Christ**, flows from the soul. GH August 1, 1906

Only as we exemplify the **Spirit of truth** in our lives can **Christ's Spirit** work with us to convict hearts and convert souls to the gospel. 25LtMs, Ms 57, 1912, par. 8

In order to lead others to Christ **you must yourself be imbued with the Spirit of Christ**. Inhale not a breath from Satan in retaliation. If you walk with contrition of heart, with full and decided purpose, having faith in Jesus, **He will breathe upon you His Holy Spirit**. 9LtMs, Lt 9, 1894, par. 4....Those who have the eternal Word written upon the **heart by the Holy Spirit** are God's witnesses. The Word living in them is ready for use. "The words that I speak unto you," said Jesus, "they are spirit, and they are life." [John 6:63.] Now, my brother, take the Word now, treasure it up. It is **through the Word that the Spirit manifests its quickening power**, as it is **appropriated in the inner life**....He who is the truth has made it possible for His servants, even in controversy, to make it manifest that **the Spirit of truth** is **dwelling within them**. Through the **sanctification of the Spirit**, the words will be true, because they are **inspired** by **the indwelling Spirit**. "Out of the abundance of the heart the mouth speaketh." [Matthew 12:34.] If the manner and words of the speaker are under the **influence of the Spirit of God**, self will be hid in Christ. 9LtMs, Lt 9, 1894, par. 9

"And I will pray the Father, and he shall give you **another Comforter**, that he may **abide with you forever**; even the **Spirit of truth**; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he **dwelleth with you**, and **shall be in you**." **Christ was the Spirit of truth**. The world would not listen to **His pleadings**. They would not accept **Him as their guide**. They could not discern **unseen** things; **spiritual things** were unknown to them... {12LtMs, Ms 44, 1897}

But although they could not then understand, he told them that he would send the **Comforter**, who would lead them into all truth. We should be in a position where we can comprehend the teaching, leading, and working of the **Spirit of Christ**. We must not measure God or his truth by our finite understanding, or by our preconceived opinions.... Is **Christ abiding in your hearts by faith**? Is **his Spirit** in you? If it is, there will be such a yearning in your soul for the salvation of those for whom Christ has died, that self will sink into insignificance, and Christ alone will be exalted. Brethren and sisters, there is great need at this time of humbling ourselves before God, that the **Holy Spirit** may come upon us" (RH: October 8, 1889; par. 2).

## The Holy Spirit Is Christ's Omnipresence, Christ Himself, Divested of Humanity

We want the **Holy Spirit, which is Jesus Christ**. If we commune with God, we shall have strength and grace and efficiency. Lt 65 (1894)

Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself, divested of the personality of humanity, and independent thereof**. He would **represent Himself** as **present** in all places by His Holy Spirit, as the **Omnipresent**. 10LtMs, Lt 119, 1895, par. 18. PrT May 30, 1895, par. 7

[The believer's] life is like **Christ's life**, his works are like Christ's works, and he will not fail nor be discouraged, because he is **vitalized** by the **spirit** and **power** of **Jesus Christ**. 9LtMs, Lt 11a, 1894, par. 19

God designs that the **Holy Spirit** shall keep before the mind's eye scenes that will attract and absorb all there is of the new-born soul. We need not any external representations of the **person of Christ**. The **imagination** must take in the **only begotten of the Father**, "full of grace and truth," the **One altogether lovely**, and the **chiefest** among ten thousand. 15MR 107.1

Remember that the body is the **temple of the Holy Spirit**, and that it is to be kept pure and undefiled, fit for a **dwelling place for Christ**. 20MR 329

O how little man can comprehend the perfection of **God**, His **Omnipresence** united with His almighty power. 12 LtMs, Ms127, 1897

In giving His commission to His followers, Christ did not tell them they would be left alone. He assured them that He would be **near them**. He spoke of His **Omnipresence** in a special way. Go to all nations, He said. Go, to the farthest portion of the habitable globe, but know that **My presence** will be there. Labor in faith and confidence, for the time will never come when I shall forsake you. The assurance of **His abiding presence** was the **richest legacy** Christ could give His disciples. 12LtMs 138, Dec. 2, 1897

Nothing can happen in any part of the universe without the knowledge of **Him who is omnipresent**. ST July 14, 1881, par. 8

It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in my name." [John 14:26.] "I will pray the Father, and he shall send you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." [Verses 16, 17.] **This refers to the omnipresence of the Spirit of Christ, called the Comforter.** 7 LtMs, Lt 7, 1891

In giving His commission to His followers, Christ did not tell them they would be left alone. He assured them that He would be near them. **He spoke of his omnipresence in a special way**. Go to all nations, He said. Go, to the farthest portion of the habitable globe, but **know that MY presence will be there**. Labor in faith and confidence, for the time will never come when I shall forsake you."

. . . and, lo, **I am with you alway**, even unto the end of the world." As you present the Word to your hearers, claim this promise of **Christ's presence**. There is no day, no hour of the day, when He will not be **near you** by **His Holy Spirit**. He is in every meeting that is held in His name. His promise is given for as long as time shall last. AUCR December 30, 1907

We must move every day under the guidance of God's mighty power. Every day we need to feel the deep working of the **Spirit of God**. . . . But not until self dies can **Christ live in us**; not until self dies can we possess the faith that works by love and purifies the soul. Our faith must increase. We must know the sanctification of the **Spirit**. In earnest prayer we must seek God, that **His divine Spirit** may control us. ST Oct 11, 1899

The greatness of God is to us incomprehensible. 'The Lord's throne is in heaven' (Psalm 11:4); yet by His **Spirit** **He is everywhere present**.... Ed 132

The Son of God **shared the Father's throne**, and the glory of the eternal, self-existent One encircled both. PP 36

"Because ye are sons, God hath send forth the **Spirit of His Son** into your hearts, crying Abba, Father." Gal 4:6

Under the **divine influence of the Spirit of God** alone can his character be fashioned, so that he will not have so strong and masterly a spirit as he is now developing. 7 LtMs, Ms 13, 1891

In giving us His **Spirit**, God gives us **Himself**, making **Himself** a fountain of **divine influences**, to give health and life to the world. 7 T 273

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." John 14:23

Here is the mystery of godliness: Christ revealed by his Spirit to those who love him. When he should pass from the world he would be unknown by those who love the world and obey not the requirements of God. **But the highest form of truth was presented to the disciples in the fact that the Savior would be discovered by those who love and walk in the light,** while he is hidden from those who do not accept the light. Every step in the life of faith and consecration is additional knowledge of the world's Redeemer. Though no longer personally with his disciples, **Jesus takes the hand of the faithful and becomes their Guide through all the dangers and trials of life's journey.** ST January 17, 1878

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, **I will dwell in them**, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6:16

The Lord is looking upon every individual; **He** is **omnipresent**. His eye reads the heart. 7 LtMs. Lt 18, 1891

Who is it that speaks to the churches? "These things saith **He that hath the seven Spirits of God**, and the seven stars" [Revelation 3:1].19 MR 205

Although our Lord ascended from earth to heaven, the **Holy Spirit** was **appointed** as **His representative** among men. "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you **another Comforter**, that **He may abide with you for ever**; even the **Spirit of truth**; whom the world cannot receive, because it seeth Him not,, neither knoweth Him; but **ye know Him**; for **He dwelleth with you**, and **shall be in you**. **I will not leave you comfortless**." Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and **send the Holy Spirit** to be His **successor** on earth. The **Holy Spirit is Himself**, **divested** of the **personality of humanity**, and **independent thereof**. **Christ would represent Himself as present** in all places by **His Holy Spirit,—as the Omnipresent**. "But the **Comforter**, which is the **Holy Ghost**, whom the **Father** will **send** in **My name**, **He shall [although unseen by you] t**each you all things, and bring all things to your remembrance, whatsoever I have said unto you. . . . Nevertheless, I tell you the truth; it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, **I will send Him unto you**." PrT May 30, 1895, par. 7

## The Holy Spirit Is Christ's Spiritual Manifestation

That Christ should **manifest Himself** to them, and yet be **invisible** to the world, was a mystery to the disciples. They could not understand the words of Christ in their **spiritual sense**. They were thinking of the outward, visible manifestation. They could not take in the fact that **they could have the presence of Christ with them**, and yet **He** [Christ] be **unseen** by the world. They did not understand the meaning of a **spiritual manifestation**. SW Sept. 13, 1898

**Heavenly Father**, we continue our petitions before God, and we feel that we need Thy helping power. We come to Thee, and we ask Thee in the **name** of **Jesus Christ** of Nazareth that Thou wouldest impart strength, and give us Thy **grace**. And, O **Jesus**, we want the **Holy Spirit** with us at this very time. We need **Thee** so much, we plead with **Thee** that Thou wouldest **manifest Thyself** unto Thy children today, and that Thou wouldest **speak** to their hearts. Words may be spoken, but unless Thy **Holy Spirit endues** them, and unless Thy **Holy Spirit** impresses the heart, it will be of no service. 22LtMs, Ms 193, 1907, par. 1

All the longing after a better life is from **Christ**, and is an evidence that **He** is **drawing** you to **Himself**, and that you are responding to **His drawing power**. Becho May 15, 1892

It thus becomes a matter of great interest to investigate the testimony of the Scriptures concerning the extent to which the Lord designed that the **Spirit should manifest itself** in the church during the period of human probation. PP 20.3

When **Christ dwells in the heart**, **his spirit will be manifested in the life**. I ST May 26, 1881, par. 10

"He that loveth Me shall be loved of My Father, and I will love him, and will **manifest Myself** to him." Jesus read the future of His disciples. He saw one brought to the scaffold, one to the cross, one to exile among the lonely rocks of the sea, others to persecution and death. He encouraged them with the promise that in every trial **He would be with them**. That promise has lost none of its force. The Lord knows all about His faithful servants who for His sake are lying in prison or who are banished to lonely islands. He comforts them with **His own presence**. When for the truth's sake the believer stands at the bar of unrighteous tribunals, **Christ stands by his side**. DA 669

We have a great deal more to do to care for the **inward training** that we may have the **spirit of Christ**. We do not want to find any with the spirit of murmuring and complaining. If you have **Christ's spirit** you will find that when you are wounded you will not rise up in rebellion. What we want is the inward training. I want the **Spirit of Christ abiding in me**, and **Christ** says, If any man will **hear My voice** and open the door, **I will come in** and sup with him, and he with Me. We have been piling up the rubbish before the door of our hearts, and this must all be cleared away. **Christ cannot enter** there until we do. "Behold, I stand at the door and knock," He says. [Revelation 3:20.] Clear away the barriers that have been piled up around the door of the heart. He wants you to clear them away, and **He will come in**. 4LtMs, Ms 83, 1886, par. 26

We need an **abiding Christ**. The angels of God are near us to help us in our work. We are co-laborers with God, and we need the **Spirit of Christ**. Let us walk with **Christ**, and then we shall always be in **connection** with **heaven**. The **sweet Spirit** of the **Saviour** will fill our hearts, enabling us to help one another. GCB April 25, 1901, Art. A, par. 16

Christ became **one in flesh** with **humanity**, that **humanity** might become **one in spirit and life with Him**. By virtue of this **union** in obedience to the Word of Christ, **His life** in raising them from the dead becomes **their life**. He says to the penitent, **"I am** the **resurrection** and the **life**." [John 11:25.] He says to the impenitent, "I am the resurrection." 12LtMs, Ms 131, 1897, par. 7

Christ attaches a weight of importance to the obedience of His people to the commandments of God. They are to have an intelligent knowledge of them, and bring them into their daily life. Man cannot keep the commandments of God only as he is **in Christ, and Christ in him**. And it is not possible for him to be in Christ, having light on His commandments, while disregarding the least of them. By steadfast, willing obedience to His Word they evidence **their love for the Sent of God**. 12LtMs, Ms 44, 1897, par. 1 Not to keep the commandments of God is not to love Him. **None will keep the law of God unless they love Him who is the only begotten of the Father**. And none the less surely, if they love Him, they will express that love by obedience to Him. **All who love Christ will be loved of the Father**, and He will manifest Himself to them. In all their emergencies and perplexities they will have a helper in Jesus Christ. 12LtMs, Ms 44, 1897, par. 2 **That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation.** 12LtMs, Ms 44, 1897, par. 3

"What? know ye not that your body is the temple of the **Holy Ghost** which is in you, which ye have of God, and ye are not your own?" 1Cor. 6:19

The great Teacher longed to give the disciples all the encouragement and comfort possible; for they were to be sorely tried. But it was **difficult for them to comprehend** His words. They had yet to learn of that **spiritual life** that could give them the **spiritual power** they needed. SW Sept. 13, 1898

The disciples still **failed to understand** Christ's words in their **spiritual sense**, and again He explained His meaning. By the **Spirit**, He said, **He would manifest Himself** to them. DA 670

We thank the Lord with heart and with voice for **His manifestation of His Holy Spirit** which is full of the promise of eternal life. We know that **Jesus** and heavenly angels **were in the assembly**, **binding** up **souls** in the **mystical union with Himself**, their lives **hid with Christ in God**. Every one is dear to Him, and He has declared in (John 17) that the Father loveth them as He loved His Son Jesus Christ. **One with Christ, and Christ one with God**—bound up together **with Christ in God**! They are His chosen ones, His children, heirs of God and joint heirs with Jesus Christ, redeemed to Himself by the blood of the Lamb. They are His remnant people, in whose hearts is His law. {6LtMs, Ms 51, 1890, par. 29}

## Christ's Form Is in Heaven, His Omnipresent Spiritual Manifestation in Us

The **Son of God**, now at the Father's right hand, **still pleads as man's intercessor**. He still retains His **human** nature, is still the Saviour of mankind. (ST: July 15, 1908; par. 7).

And as **Christ** **intercedes** for us, the **Spirit** works upon our hearts, drawing forth prayer and penitence, praise and thanksgiving. YI April 16, 1903

While **Jesus**, our **Intercessor**, pleads for us in heaven, the **Holy** **Spirit** works **in us**, to will and to do of His good pleasure. 7 LtMs, Lt 11, 1892

While the **Holy Spirit is our intercessor** in the court of conscience, the **Lord Jesus is our intercessor** in the heavenly courts. We are mortal. We may make mistakes. We may err in human blindness. But even then we are not left. "We have an advocate with the Father, Jesus Christ the Righteous." [1 John 2:1.] Jesus bears us upon His heart. We will nurture and cherish faith by **considering the interest which the Holy Spirit has in us**, manifested in **His mission of love** in coming to our world, **humiliating Himself to humanity** to save us. 7LtMs, Lt 97, 1892, par. 5

**Christ, our Mediator**, and the **Holy Spirit** are constantly **interceding** in man's behalf, but the **Spirit** pleads not for us as does **Christ**, who presents His blood, shed from the foundation of the world; the **Spirit** works upon our **hearts**, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit's striking the cords of the soul in holy memories, awakening the music of the heart. 1SM 344

Christ declared that after his ascension, he would send to his church, as his crowning gift, the **Comforter**, who was to **take his place**. This **Comforter** is the **Holy Spirit**,--t**he soul of his life, the efficacy of his church, the light and life of the world**. With **his Spirit Christ** sends a **reconciling influence** and a **power** that takes away sin. In the gift of the **Spirit**, Jesus gave to man the highest good that heaven could bestow. (RH May 19, 1904; par. 1,2).

The kingdom of heaven can be felt, but not seen. The **inward working of the Spirit of God** is compared to leaven.... Christ by this parable illustrates the human heart. The leaven of truth, **working inwardly** will be revealed in the life. The heart must be cleansed from all impurity, man must be fitted with traits of character that will enable him to do service for God in any line. The process is **invisible** by which the leaven changes the mass of meal into which it has been introduced, but it works until the meal is converted into bread. So must the **Spirit of God** work a radical change. New faculties are not supplied, but a thorough change is made in the employment of those faculties. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives are implanted. But while every faculty is regenerated, man does not lose his identity....**Christ works out the principles which He alone can work in**. The world looks upon this class as a mystery which they cannot solve. ... A **motive power** is working **within** to **transform** the **character**. A **constraining influence** received from heaven is working like the leaven hid in the

meal. The **love of Jesus has come into the heart** with its redeeming power to conquer the entire being, soul, body, and spirit.—13LtMs, Ms 82, 1898

The **imparted Holy Spirit** enabled His disciples, the apostles, to stand firmly against every species of idolatry and to **exalt the Lord and Him alone**. Who, but **Jesus Christ by His Spirit and divine power, guided the pens** of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ? 7LtMs, Ms 1, 1892, par. 5

"God so loved the world, that he gave his **only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life." Through the **only begotten Son of God**, **life and immortality** are brought to light. Through him are poured the streams of salvation. Through him comes the **power by which the character may be reshaped**, and the soul renewed to bear the moral image of God. When souls are converted to God, they become **mediums through which a vital current may be communicated for the transformation of the character of many others**. Recovered themselves from Satan's power, they know how to work. **Human nature** becomes **united** with the **divine nature**, **Christ lives in the human soul, and acts through all the powers of body, soul, and spirit.** RH November 12, 1895, par. 7

## Jesus Christ Is Omnipresent, Ever Present, Always Present

Christ said, "It is expedient for you that I go away." No one could then have any preference because of his location or personal contact with Christ. The Saviour would be **accessible to all alike**, **spiritually**, and in this **sense** he would be **nearer to us all than if he had not ascended on high**. Now all may be equally favored by **beholding him** and reflecting his character. The **eye of faith sees** him **ever present**, in all his goodness, grace, forbearance, courtesy, and love, those spiritual and divine attributes. And as we behold, we are changed into his likeness. RH April 28, 1891, par. 6

Jesus is our **ever-present** help in time of need. Only call upon Him in faith, and He has promised to hear and answer your petitions. 5T 215.2

The assurance that Jesus is to him an **ever-present** helper gives him a boldness that enables him to take God at His word and trust Him with unwavering faith under the most trying circumstances. CT 487.3

Keep Christ before your children by singing songs to his glory, by seeking him in prayer, and by reading from his Word, so that he will seem to them an **ever-present Guest**. Then they will love him, and will be brought so closely into unison with him that they will breathe out his Spirit. RH January 12, 1911, Art. A, par. 14

Is there one who feels that though **Christ** hears others He does not hear him? He is our **ever present** Helper. Has He not done all that He could do? Did He not die for us? Then will He not help us and pity our infirmities? He is willing to help us every step of the way if we will only trust Him and follow Him. 4LtMs, Ms 7, 1884, par. 11

It would be a comfort to you to have your children near you; but if this cannot be, never forget that you have **Jesus**. In your weariness, in the anxiety you feel as you see your loved one suffering, and cannot relieve him, be assured that **Jesus Christ is your ever-present agency in the Holy Spirit**, to cheer, to sustain, to bless in the varied experience that day by day you are passing through. 11LtMs, Lt 16, 1896, par. 11

The **Saviour** is **ever present** to relieve suffering humanity. 23LtMs, Lt 140, 1908, par. 7

Some who come to God by repentance and confession do not accept the forgiveness he has promised. They do not see that **Jesus** is an **ever-present Saviour**; and they are not prepared to commit the keeping of their souls to him,

relying upon him to perfect the work of grace begun in their hearts. They lose sight of the fact that Jesus came not to call the righteous, but sinners, to repentance. RH June 17, 1884, par. 1

Christ has already proved himself to be our **ever-present Saviour**. He knows all about our circumstances, and in the hour of trial can we not pray that God will give us his **Holy Spirit** to bring to our minds his many manifestations of power in our behalf ST September 17, 1896, par. 9

We have no cause to bemoan our own inefficiency, because **Christ** has shown **himself** to be an **ever present** help in time of need. ST October 22, 1896, par. 5

I point you, dear young friends, to **Jesus**. I commend you to his grace. He invites your confidence; and if you trust him in the simplicity of faith, he will **come into your heart**, and **take up his abode with you**, and will be to you an **ever-present** help in every time of need. YI January 30, 1884, par. 5

How thankful should we be that we have an **ever present** help in every time of need. 1LtMs, Lt 24, 1868, par. 4

These words assure us of **Christ's constant presence** with His church. Those who are knit together in love will find **Him** an **ever present Friend**. 14LtMs, Ms 121, 1899, par. 47

He who takes charge of a school is in need of a **living, ever-present Saviour**. Advocate December 1, 1901, par. 3

Those who work righteousness have an **ever-present** help in time of trouble. In every time of need He is near. When they are tempted, He stands as their defense, saying, "I will guide thee with mine eye." I will deliver thee from perplexity, and be a covert for thee against the strife of tongues. RH July 16, 1901, par. 9

Then shall we not lift our voices in praise and thanksgiving for past mercies, and go forward with full assurance that he is an **ever-present help** in time of trouble? He has been with us in our past experiences, and his word to us is, "**Lo, I am with you alway**, even unto the end of the world." ST September 17, 1896, par. 10

The incarnate I AM is our **abiding** Sacrifice. The I AM is our **Redeemer**, our **Substitute**, our **Surety**. He is the **Daysman** between God and the human soul, our **Advocate** in the courts of heaven, our unwearying **Intercessor**, pleading in our behalf His merits and His atoning sacrifice. The I AM is our **Saviour**. In Him our hopes of eternal life are centered. He is an **ever-present** help in time of trouble. In Him is the **assurance** of every **promise**. We must acknowledge and receive this **almighty Saviour**; we must **behold Him**, that we may be like Him in character. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." ST May 3, 1899, par. 15

**Jesus, precious Saviour, is your ever present help** in time of need. Jesus wants you to be happy. 1LtMs, Lt 26a, 1868, par. 3

**Jesus** has been by my **side**, an **ever present** help in time of trouble. 7LtMs, Lt 25, 1892, par. 2

I praise the Lord that in my affliction I may have the light and love of **Jesus**. **His presence is everything to me**—**comfort**, **hope**, and **soothing balm**. Sometimes perplexing thoughts crowd upon my mind, but I will not cherish these thoughts. **Jesus** will take my troubles if I bring them to Him and ask Him to carry them for me. It is not always easy to have trusting faith. We must behold **Jesus** by faith as an **ever-present help** in time of need. 7LtMs, Ms 20, 1892, par. 27

With the sense of an **ever-present, abiding Christ**, you may rejoice all the day long. You may sing aloud and shout His praises. Your joy in and through Christ Jesus is as the eating of the leaves of the tree of life, which are for the

healing of the nations. Rejoice all the day long that you may have the **companionship of Christ**, assured you by the promise, "**Lo, I am with you alway**, even unto the end of the world." [Matthew 28:20.] 16LtMs, Lt 124, 1901, par. 7

Christ is the light of the world, an **ever-present and all-sufficient Saviour**. BEcho October 28, 1895, par. 8

In a variety of figures, matters have been presented to me regarding the church members who are dwarfed in spirituality, because they do not look to **Jesus**, their **ever-present** help in time of trouble. BTS October 1, 1902, par. 7

You cannot do this great work without taking the Saviour with you; but you may have his **presence**, and rejoice in **associating with the Prince of peace**. You may **communicate with Jesus** by the way. You may **speak with him as with a friend**. You may know that he is a**t your side as an ever-present helper.** RH June 12, 1888, par. 9

When the scene of sore conflict comes, we have learned the lesson of holy confidence, of blessed trust, and we **place our hands in the hands of Christ**, our feet on the Rock of Ages, and we are secure from storm, from tempest. We are to wait on our Lord; **Jesus will be an ever-present help** in every time of need. We may be glad in the Lord. 4LtMs, Lt 11a, 1884, par. 9

Could there be a convocation of all the churches on earth, the object of their united cry should be for the **Holy Spirit**. When we have that, **Christ** our **sufficiency** is **ever present**. We shall have every want supplied. We shall have the **mind of Christ**. While you yearn over the whole human race, you will have **One** by your **side** who hath said, "**Lo, I am with you alway**, even unto the end of the world." [Matthew 28:20.] 7LtMs, Ms 8, 1892, par. 1

**Jesus**, the **Majesty of heaven** will **unite** all souls to **Himself** who will permit Him to bind them to His **great heart** of **infinite love**. Jesus teaches us that **God is an ever present "I AM."** [Exodus 3:14. 10LtMs, Lt 92, 1895, par. 34

You will experience more and more clearly the **sense of an ever-present, all-pervading Saviour**. 16LtMs, Lt 123, 1901, par. 11

Well, the **Lord will be with you**. **He is your ever present Helper**, and you may know **He will never leave nor forsake you.** 21LtMs, Lt 168, 1906, par. 5

With those who do this work because the Lord has given it to them to do, hunting for the lost sheep, speaking words in season and out of season, helping the needy, telling them of the wonderful love that Jesus has for them, **the Saviour is always present**, impressing the hearts of those who are poor, miserable, and wretched with their need. 13LtMs, Ms 87, 1898, par. 6

**Jesus is always present**. Whatever you do is in His **sight**, and if you do wrong He is **grieved** because He knows you will be unhappy. 9LtMs, Lt 155, 1894, par. 5

Our God is an **ever-present help** in every time of need. He is **perfectly acquainted** with the most **secret thoughts** of our heart, with all the **intents** and **purposes** of our souls. ST May 25, 1888, par. 9

Professed Christians fail to realize their accountability to **God**. They forget that he is **ever present**, to assert his **supreme authority**, and to take cognizance of all their works, whether they be good or whether they be evil. ST August 11, 1881, par. 12

They had confidence toward **God**. They had turned to Him for strength when in perplexity and danger, and He had been to them an **ever-present** help. SL 35.1

In God we live and move and have our being. Each heart beat, each breath, is the inspiration of that God who breathed into the nostrils of Adam the breath of life,—the inspiration of the **ever-present God**, the great I AM. GCDB March 6, 1899, par. 10

In our work we have an **ever-present** Helper. If we feel our great need, and draw near to God, he will draw near to us, and will use us as channels through which to communicate the **vital energy** that will rouse souls from careless indifference, and lead them to seek God before it is too late. RH June 2, 1903, Art. A, par. 9

We shall not see you now for some time, but the **Lord** is **ever present** to help you in Montcalm [County] and to help us in California. What should we do without the **presence of God**. 2LtMs, Lt 1, 1872, par. 2

Your **heavenly Father** knows your every trial. He is acquainted with all your infirmities. He will be to you an **ever present** help in time of need and He will withhold no good thing from them that fear and love Him. 2LtMs, Lt 56, 1874, par. 6

Every man through whom God works will have to learn that the **living, ever-present, ever-acting God** is **supreme**, and has lent him talents to use,—an intellect to originate; a heart to be the seat of his throne; affections to flow out in blessing to all with whom he shall come in contact; a conscience through which the **Holy Spirit** can convict him of sin, of righteousness, and of judgment. YI March 28, 1905, par. 7

Put your trust in God at all times, and you will find Him able to keep you by His **almighty power**. He will be an **ever-present**, **all-sufficient defense** against the strife of tongues which Satan inspires to confuse and weaken and discourage. 17LtMs, Lt 192, 1902, par. 9

The **Lord**, the **everlasting God**, is **ever present** to observe, inspect, and examine all things. The hearts of all are read as an open book. "**The eyes of the Lord run to and fro throughout the whole earth.**" [2 Chronicles 16:9.] 9LtMs, Lt 65, 1894, par. 12

Let us bear in mind that we all acknowledge an **ever-present supremacy**. **God** is here, and He can take us all and lead us aright. 21LtMs, Lt 310, 1906, par. 11

The **Holy Spirit** represents the **completeness** and all **sufficiency** of **Christ**, **ever present** to aid any soul who is earnestly seeking Him. 9LtMs, Lt 15, 1894, par. 29

Jesus would have every soul give Him more time and attention, that He can impress the importance of the Word of life upon their minds. He has spoken many words essential to be kept in mind, and the **Holy Spirit** is given to be **ever present** to do this work. 9LtMs, Ms 110, 1894, par. 6

There is danger that these men will cheat their souls by neglecting to receive the **ever-present help** of the **Holy Spirit**, because they have not a true sense of their own weakness. RH January 24, 1893, par. 9

The **Lord Jesus is in our assembly**. The **ever-present agency of the Holy Spirit** is striving with minds, and causing the people to attend the meetings. 10LtMs, Ms 1, 1895, par. 20

Christ has made every provision for us by giving us a **Comforter** in His **representative**, the **Holy Spirit**, to be **ever present** to present to us from the Tree of Life its precious fruit. The **office work** of the **Holy Spirit** is to bring to our remembrance all things that Christ has spoken for our comfort, that we may have hope and a **sweet sense of forgiveness**. A rich current of praise and gratitude and thanksgiving will constantly flow from our soul; the **sweet spirit of Jesus** will kindle in our hearts grateful praise; our souls will be uplifted with a sense of security; and the unfailing, in exhaustible righteousness of Christ becomes our righteousness by faith. 11LtMs, Lt 37, 1896, par. 8

I know that the **Spirit of God was present** in the meeting, sending home to hearts the words of truth spoken. I am so glad that the **Lord is always present** to bless His people. May He help us to present the truth with such earnestness and fervor that it will be a reality to those who hear. O how my soul longs after the **living God**! We must have His blessing in order to impart His light and truth. 17LtMs, Lt 154, 1902, par. 4

Shall we bear in mind that the **presence of the Holy Spirit** with us in the bed chamber, in the family circle, in the most difficult places we pass through, is shielding us from the shafts of the enemy, constantly counterworking his devisings, and carrying forward His work as a reprover of sin, imparting and impressing the mind with the words of Christ, bringing all things to our remembrance, that He may restore the moral image of God in man. We need to dwell more constantly and earnestly upon the grace of the Holy Spirit. This we do not discern with our natural eyes, yet by faith we see **its office work**, and we cannot render to God supreme love and honor if we do not recognize the **Holy Spirit** which the Lord **sends**. The **Holy Spirit represents Jesus Christ**. He is our **refuge** unto whom we can run and be safe. He is **always present** with the human agent. 15LtMs, Ms 59, 1900, par. 34

## We Receive Christ's Divine Nature through Christ's Spirit

The Lord Himself **PUTS HIS SPIRIT, HIS DIVINE NATURE**, where man can, **through Jesus Christ**, connect with the One mighty in counsel, and have a **renovating energy** to expel Satan, and through the divine anointing receive spiritual eyesight to discern who is his counselor, Satan or **Jesus Christ**. {6LtMs, Ms 44, 1890, par. 32}

Well, what is it? Why, Satan is coming down, in great power, and he comes to deceive and leads astray the very elect; and you cannot afford it; you cannot afford to be led away. **You want that help that comes from Christ**, having escaped the corruption that is in the world through lust. You are to be a partaker of the divine nature. There is nothing else that can save us**. Christ comes in His divine nature**, and here is every soul will be enlightened according to what you study, according to what you give the mind to feed upon. {21LtMs, Ms 138, 1906, par. 20}

**Christ** overcame all corrupting influence. **He knows** just man is beset. **He knows** the strength of every temptation. **He knows** how to meet man under all circumstances, **how to** uplift and strength and **imbue him with the divine nature, how to breathe the breath of life upon him, saying, receive ye the Holy Ghost**. {Ms43-1898.16}

He will **impart to us His divine nature**, and we may bring our godliness into our everyday life, and imitate the great Teacher in seeking to win souls. {RH May 10, 1887, par. 11}

With an open Bible before them, they must study under the **influence and presence of Jesus Christ**, inquiring and knowing for their individual selves what is the way of the Lord. They must catch **His spirit**; they must be **partakers of His divine nature**. 14LtMs, Lt 257, 1899

**God gave His only begotten Son to the human race**, that man might become a partaker of the **divine nature** by accepting the remedy for sin and allowing the divine grace of Christ to work in his life. The **power of divinity** working in **humanity** can bring man into right relation with God. Fallen man, by laying hold of the **divine power** brought within his reach, can become **one with God**. **Everlasting life** is the blessing that Christ came to give to the world. 22LtMs, Lt 38, 1907, par. 10

For God so loved the world that **He gave His only begotten Son that Christ in His humanity** might grasp **divinity** and that the human nature shall be able, **through faith,** to grasp the **divine nature, having overcome**. 24LtMs, Lt 189, 1909, par. 17

Christ took human nature that men might be one with Him as He is one with the Father, that God may love man as He loves **His only begotten Son**, **that men may be partakers of the divine nature**, and be complete in Him {RH April 5, 1906, par. 15}

Those who are partakers of the divine nature will be one in spirit with Christ. "For he that is joined unto the Lord is one spirit." 1 Corinthians 6:17." 13LtMs, Ms 158, 1898, par. 16

## The Father and the Son Come by The Holy Spirit

**The Lord came very near by His Holy Spirit**... The softening, subduing influence of the Holy Spirit was felt upon hearts. We are assured that the **presence of Jesus** was with us... 7LtMs, Ms 37, 1892

When you come to receive Christ as your personal Saviour, there will be a marked change in you; you will be converted, and the **Lord Jesus by His Holy Spirit will stand by you**. 12ltMs, Ms13, 1897

**He is coming to us by His Holy Spirit today**. Let us recognize Him now; then we shall recognize Him when He comes in the clouds of heaven, with power and great glory. GCB April 23, 1901

**By the Spirit the Father and the Son will come and make their abode with you**. BE Jan 15, 1893

At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, **how is it that thou wilt manifest thyself unto us**, and not unto the world? **Let all observe the answer**. 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. [Verses 20-23.] **Wonderful indeed is this promise! Do we comprehend it?** When a man becomes **one with Christ**, he has the **mind of Christ**. 15LtMs, Ms 14, 1900, par. 17-15LtMs, Ms 14, 1900, par. 24

**Union with Christ** is a **union** with **God** through **Christ**. There is a **life** in the soul of every one who has formed this **mystical, spiritual union with Christ** that never fades or fails. {11LtMs, Ms 52, 1896, par. 13}

Christ brings His disciples into **a living union with Himself and with the Father**. Through the working of the **Holy Spirit** upon the human mind, man is made **complete in Christ Jesus**. **Unity with Christ** establishes a **bond of unity** with one another. This unity is the most convincing proof to the world of the majesty and virtue of Christ and of His power to take away sin. 18LtMs, Ms 111, 1903

With the golden chain of His matchless love, Christ had bound them to the throne of God. It is His purpose that the **highest influence** in the universe, **emanating from the Source of all power**, shall be theirs {GW 39.2}

God glorified Christ and presented Him to the world as the object of supreme adoration, one who was to be admired [by] all them that believe. Truth always unifies, and those who believe in Christ see distinctly that there never was and never can be any righteousness in the world but the righteousness of Christ. When the door of the heart is open to the truth, **Christ enters, and receiving Him, we receive the Father**. 6LtMs, Ms 31, 1889, par. 87

## God Gives Himself through the Spirit

**In giving us HIS Spirit, God gives us HIMSELF**, (E.G. White, 7T 273.1, 1902)

The Father gave **HIS Spirit** without measure to his Son, (E.G. White, RH, Nov 5, 1908)

The **HOLY SPIRIT is the SPIRIT of CHRIST**, which is sent to all men to give them sufficiency, (E.G. White, 14MR 84.3)

**BY THE SPIRIT** the Father and the Son will come and **MAKE THEIR ABODE WITH YOU**. [John 14:23 quoted]" (E.G. White, BEcho, Jan 15, 1893)

The **Holy Spirit is a free, working, independent agency**. The **God** of heaven uses **His Spirit** as it **pleases Him** {ST March 8, 1910, par. 2}

The Lord will speak through His messengers. They are only the human instrumentalities, possessing no grace or loveliness of their own, and are powerful and efficacious only as **God**, the **eternal Spirit**, shall work upon human hearts. 1888 1039.1

## Christ's Humanity and Divine Spiritual Manifestation: Distinct but Not Separate

Every one who loses his life here will come up again, they shall see the King in His beauty, in His matchless charms, and the marks of the crucifixion are the bright beams that come from His hands when He is **King of kings** and **Lord of lords**. He has **His human body** and **His divine body**. He has the **human** and the **divine natures blended**. 19LtMs, Ms 167, 1904, par. 5

The **Holy Spirit**, which **proceeds** from the **only begotten Son of God**, binds the human agent, body, soul, and spirit, to the **perfect**, **divine-human nature** of Christ. This **union** is represented by the union of the vine and the branches. **Finite man** is **united** to the **manhood** of **Christ**. Through faith **human nature** is **assimilated** with **Christ's nature**. We are **made one** with **God** in **Christ**. RH April 5, 1906, par. 16

It is something that cannot be explained. It is the privilege of every believer in **Christ** to **possess Christ's nature**, a **nature** far above that which man forfeited by transgression. 15LtMs, Lt 6a, 1900, par. 6

You have opened your heart to **Jesus Christ**, and the **Holy Spirit of God** has come in to take possession of the human agent. Therefore we can **overcome**, because **Christ** is an **abiding power** in our hearts. 10LtMs, Ms 12, 1895, par. 23

As we strive to meet the perfection that God requires, insensibly to us the **human w**ill become molded to the **divine**. **Christ's nature** will be revealed in **human nature**; the words will become **gentle** and **courteous**, the ways **kind** and **helpful**. Tho we may be largely unconscious of the **change**, yet the **transformation** is being surely wrought. Beholding day by day the glory of the Lord, we are **molded** into **conformity to His Spirit** and **will**. ST February 24, 1909, par. 4

Not by courts, councils, or legislative assemblies is the **kingdom of Christ** established, but by **implanting Christ's nature** in **humanity** through the **work of the Holy Spirit**. Here is the **only power** that can uplift mankind HLv 341.2

Not by outward display, not by worldly patronage is the kingdom of **Christ** established, but by the implanting of **Christ's nature** in **humanity through the work of the Holy Spirit**. 20LtMs, Ms 42, 1905, par. 18

We see the need now of **constant**, **earnest prayer** that **God** will give us **largely** of His **Holy Spirit**. **We depend upon the Spirit's power**. We cannot depend on self, but **alone upon Jesus Christ**. 21LtMs, Lt 61, 1906, par. 3

There is a work to be done for all **humanity**, to live now, just now, on the plan of addition. **Christ's divine nature** is to be **clothed** with **human garb**, that the **human**, **fallen order** can connect with **His divine nature** and represent the **oneness** in the prayer of Christ. 21LtMs, Lt 61, 1906, par. 5

The **sanctification** of the **soul** by the **working of the Holy Spirit** is the **implanting** of **Christ's nature** in **humanity**. COL 384.1

In **Christ divinity** and **humanity** were **united**, and the only way in which man may be an overcomer is through **becoming** a **partaker** of the **divine nature** having escaped the corruption that is in the world through lust. **Divinity** and **humanity** are **blended** in him who has **the spirit of Christ**. YI June 30, 1892, par. 3

**Christ's gracious presence** in His word ever speaks to the soul, representing Him as the well of living water to refresh the thirsting. It is our privilege to have a **living, abiding Saviour**. **He** is the **source** of **spiritual power in us**, and **His influence** will flow forth in words and actions that will refresh all within the sphere of our influence, begetting in them desires and aspirations for strength and purity, for holiness and peace, for that joy which brings no sorrow with it. Such an experience will be the result of having **Christ as an indwelling Saviour**. ST, September 3, 1896

Christ himself calls our attention to the growth of the vegetable world as an illustration of the agency of his Spirit in sustaining spiritual life. The sap of the vine, ascending from the root, is diffused to the branches, sustaining growth and producing blossoms and fruit. So the **life-giving power of the Holy Spirit, proceeding from the Saviour**, pervades the soul, renews the motives and affections, and brings even the thoughts into obedience to the will of God, enabling the receiver to bear the precious fruit of holy deeds. RH August 31, 1911

While **Jesus**, our **Intercessor**, pleads for us in heaven, the **Holy Spirit** works **in us**, to will and to do of His good pleasure. 7 LtMs, Lt 11, 1892

And as Christ intercedes for us, the Spirit works upon our hearts, drawing forth prayer and penitence, praise and thanksgiving. YI April 16, 1903

The Holy Spirit "**personifies Christ**, yet is a **distinct personality**. We may have the Holy Spirit if we ask for it." (20MR 324)

**Christ, our Mediator**, and the **Holy Spirit** are constantly **interceding** in man's behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit's striking the cords of the soul in holy memories, awakening the music of the heart. 1SM 344

**Christ** supplies the **lifeblood** of the heart, and **Christ** and the **Holy Spirit** give nerve power. CH 593

Jesus is seeking to impress upon them the thought that in **giving his Holy Spirit** he is giving to them the **glory which the Father has given him,** that he and his people may be **one in** God {ST October 3, 1892, par. 4}

When He should ascend to the Father, then the Comforter which the Saviour promised to send would come. Jesus promised to **manifest Himself through the Holy Spirit** to every individual who shall seek Him and believe on Him. {ST July 23, 1896, par. 2}

## Jesus Is Now Physically Absent, But Spiritually Present by His Own Spirit

By imbuing them **with His own Spirit, Christ** the great teacher is fitting them to do a good and important work. BEcho September 18, 1899, par. 11

Christ recognizes **his own Spirit** and image in his followers. ST January 6, 1888, par. 14

When God's people search the Scriptures with a desire to know what is truth**, Jesus is present in the person of His representative, the Holy Spirit**, reviving the heart of the humble and contrite ones. 13LtMs, Ms 158, 1898, par. 4

By an agency as **unseen** as the wind, **Christ** is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. WGD 156.3

To the poor and oppressed and downtrodden of earth, Christ says, 'If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, **(which is Christ formed within, the hope of glory,)** whom the world cannot receive, because it seeth him not: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless.'" Ms 24, Feb. 22, 1898, parentheses in the original, found at egwwritings.org.

When God's people take the position that they are the **temple** of the **Holy Ghost**, **Christ Himself abiding within**, they will so clearly reveal Him in spirit, words, and actions, that there will be an unmistakable distinction between them and Satan's followers. 3SM 211

Let us strive harmoniously to live in God's sunshine, that our influence may bless the world. Let us break Satan's power over ourselves, that **Christ may abide in our hearts**. The loving **spirit of Jesus** is ever to control us. The law of kindness is ever to be on our lips. Forbearance and unselfishness mark the words and acts of those who are born again to live a new life in Christ. 17LtMs Lt 55, 1902

We **cannot be with Christ in person**, as were His first disciples, but **He** has **sent His Holy Spirit** to guide us into all truth, [John 16:13 quoted] — (EGW, Ms30, June 18, 1900)

"Christ liveth in me." Gal 2:20

"That Christ may dwell in your hearts by faith." Eph 3:17

## The Holy Spirit, Christ's Representative, Brings Christ's Presence

The **Holy Spirit is Christ's representative**, but **divested** of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the **Spirit** to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. **By the Spirit the Saviour would be accessible to all**. In this sense **He would be nearer to them than if He had not ascended on high**. DA 669

Though men have fallen through transgression, they may receive **moral power from Christ**, and return to their allegiance. They may receive the **Holy Spirit** as the **representative** of the Lord. If they believe the **testimony of the Spirit**, obey the requirements of the Gospel, following on in the ways of purity and holiness, they shall know that "his goings forth are prepared as the morning." The **Holy Spirit leads men to Christ, links the soul to the Saviour, and causes the human agent to identify himself with Christ**. ST October 3, 1895

The **Holy Spirit is his representative**, and **it** works to effect transformations so wonderful that angels look upon them with astonishment and joy.—The Signs of the Times, May 20, 1896.

The Saviour was pointing forward to the time when the **Holy Spirit** should come to do a mighty work as **His representative**. The evil that had been accumulating for centuries was to be resisted by the **divine power of the Holy Spirit**. AA 47

CHRIST came to our world, but the world could not endure His purity. He has gone to His Father, but HE has sent HIS Holy Spirit to **REPRESENT** HIM in the world till he shall come again. — (E.G. White, Ms1, Jan 11, 1897)

This [the Communion service] is a special service; and in its observance there is to be a peaceful, grateful heart. Inasmuch as this service, in the bread and wine, represents the body the Lord gave for the sin of the world, the ministration of the sacrament is commemorative of Christ's humiliation, betrayal, and sufferings, as an offered sacrifice. In symbol, Christ is set forth crucified among us. **The representative of Christ is present**. No one can partake of the emblems of the Lord's sacrifice in behalf of the world, with his spiritual sensibilities in full and free exercise, without recalling the whole painful history connected with the scene of Christ's communion with his disciples. Before the mind passes the whole scene of his great agony in the garden of Gethsemane. All the abuse and suffering that man could heap upon his fellow man were endured by our Lord and Master. **The Lord Jesus is present on every occasion.** He reads every purpose of the heart, and His righteous principles are vindicated in the heart-searching, the heart-humbling, the penitence; and the atonement itself provided by Infinite Love is acceptable to God, and Christ's righteousness is imputed to the sinner. {The Review and Herald, June 28, 1898}

Greater works than these shall ye do because I go to my Father. [Verse 12.] He would intercede for them, and would send them **His own representative, the Holy Spirit**, who would attend them in their work. **This representative would not appear in human form, but by faith would be seen and recognized by all who believe in Christ**. 12LtMs, Ms 70a 1897

The **Holy Spirit, Christ's representative on earth**, is set forth and exalted as the heavenly teacher and guide sent to this world by our Lord at His ascension, to make *real* in the hearts and lives of men all that **He had made *possible* by His death on the cross**. The gifts of this divine Spirit, as enumerated in the Gospels and Epistles of the New Testament, are acknowledged, prayed for, and received as fully as the Spirit sees fit to impart them. LS 472

The **Spirit** is freely given us of God if we will appreciate and accept it. And what is it? The **representative of Jesus Christ**. **It** is to be our **constant helper**. **It** is through the **spirit** that **Christ fulfills the promise**, "**I** will never leave thee nor forsake thee." [Hebrews 13:5 11LtMs, Lt 38, 1896, par. 7

The **Holy Spirit** is to be presented in every discourse. What wonderful statements **Christ** has made **concerning His representative** to the world. This is the theme of encouragement to be kept before the people. In comprehending the **office of the Holy Spirit**, we shall bring all blessings to ourselves. He will make us complete in Christ. 13LtMs, Ms8 1897

The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers He is in active communication with every part of His dominion. **By His Spirit He is everywhere present**. Through the agency of His Spirit and His angels He ministers to the children of men. MH 417.2

The **Holy Spirit** comes to the world as **Christ's representative**. It not only speaks the truth, but it **is the truth**—the **faithful and true Witness**. SpTEd 51

The **Holy Spirit** is an **effective helper** in **restoring the image of God** in the human **soul**, but **its power** and **efficiency** has not been appreciated in our schools as it should be. The **Holy Spirit** comes to the world as **Christ's representative**. It not only **speaks** the **truth**, but i**t** is the **truth**—the **faithful and true witness**. **It** is the great **searcher** of **hearts**, and is **acquainted** with the **characters** of all. NPUGleaner May 26, 1909, par. 1

It is the **privilege** of every son and daughter of God to have the **indwelling of the Spirit**. If those who know the truth would love and fear the Lord alway, if they would **abide in Christ**, they would have **moral** and **spiritual power**. The **grace of Christ** would be **in them** as a **well** of **water**, **springing up** unto everlasting life, and would **flow** from them as **streams of living water**. RH May 19, 1904, par. 7

By **beholding**, we are **conformed** to the **divine similitude**, even the **likeness of Christ**. To all with whom we associate we **reflect** the bright and cheerful **beams** of His **righteousness**. We have become **transformed** in

**character**; for heart, soul, mind, are **irradiated by the reflection of Him who loved** us and **gave Himself** for us. Here again there is the **realization** of a **personal**, **living influence dwelling in our hearts** by **faith**. MYP 160.2

**Jesus Christ** is **everything** to us—the first, the last, the best in everything. **Jesus Christ**, **His Spirit**, **His character**, colors **everything**; it is the warp and woof, the very texture of our entire being. The **words** of **Christ** are **spirit** and **life**. We cannot, then, center our thoughts upon self; it is no more we that live, but **Christ that liveth in us**, and He is the hope of glory. Self is dead, but **Christ** is a **living Saviour**. Continuing to look unto Jesus, we **reflect** His **image** to all around us. We cannot stop to consider our disappointments, or even to talk of them; for a more pleasant picture attracts our sight—the **precious love** of **Jesus**. He **dwells in us** by the **word** of **truth**.—Testimonies to Ministers, 387-390. MYP 161.1

When **His words of instruction** have been **received**, and have taken **possession** of us, **Jesus** is to us an **abiding presence**, **controlling** our thoughts and ideas and actions. We are **imbued with the instruction of the greatest teacher** the world ever knew. A sense of human accountability and of human influence, gives character to our views of life and of daily duties. MYP 160.3

"If any man be **in Christ**," the apostle says, "he is a **new creature**: old things are passed away; behold, **all things are become new**." Everything in life or character that is **unlike Christ is put away**. An **indwelling Christ** purifies the soul from selfishness and iniquity. A **new life** enters the dry, sapless branch, and it becomes fruit-bearing. Love, joy, peace, long-suffering, gentleness, goodness, patience, faith, meekness, **are revealed in the life**. YI December 6, 1900, par. 4

We are **abiding in Christ** by a **living faith**. **He** is **abiding in our hearts** by our individual **appropriating** of **faith**. We have the **companionship** of the **divine presence**, and as we **realize** this **presence** our thoughts are brought into **captivity to Jesus Christ**. Our spiritual exercises are in **accordance with the vividness of our sense of this companionship**. Enoch walked with God in this way; and **Christ is dwelling in our hearts** by faith when we will consider **what He is to us**, and what a **work** He has wrought out for us in the **plan** of **redemption**. We shall be most happy in **cultivating a sense of this great gift of God** to our world and to us **personally**. MYP 159.2

To the heart that has become purified, all is changed. **Transformation** of character is the testimony to the world of an **indwelling Christ**. The **Spirit of God** produces a **new li**fe in the soul, bringing the thoughts and desires into **obedience** to the **will** of **Christ**; and the **inward man** is **renewed** in the **image of God**. Weak and erring men and women show to the world that the **redeeming power of grace** can cause the faulty character to develop into symmetry and abundant fruitfulness. PK 233.2

Whither shall I go from thy **Spirit**? or whither shall I flee from thy **presence**? If I ascend up into heaven, **thou** art **there**: if I make my bed in hell, behold, **thou** art **there**. Psalm 139:7, 8. FLB 62.1

The psalmist represents the **presence of the Infinite One** as **pervading** the **universe**. "If I ascend up into heaven, **thou** art **there**: if I make my bed in hell, behold, **thou** art **there**." **We can never find a solitude where God is not**.117SDA Bible Commentary 3:1153, 1154. FLB 62.2

The **Lord God omnipotent**, who **reigneth** in the heavens, declares, "**I am with you**." He assures His people that those who are obedient are in a position where **He** can bless them, to the glory of **His name**.... **He** will be a present help to all who serve Him in preference to serving self.118The Review and Herald, December 12, 1907. FLB 62.3

Although **God** dwells not in temples made with hands, yet **He honors** with **His presence** the assemblies of His people. He has promised that **when they come together to seek Him**, to acknowledge their sins, and to pray for one another, He will **meet with them by His Spirit**.119Prophets and Kings, 50. FLB 62.4

When Christ ascended to heaven, the **sense of His presence was still with His followers**. It was a **personal presence**, full of love and light.... FLB 62.5

**Never feel that Christ** is **far away**. **He is always near**. His **loving presence surrounds you**. FLB 62.8

He [Jesus] gives them **His Holy Spirit, the manifestation of His presence and favor**.— Testimonies for the Church, Vol. 9, p. 230.3

What we want is the **spirit of Jesus**. When we have this, we shall love one another. Here are the credentials that we are to bear: "By this shall all men know that ye are my disciples, if ye have love one to another." We need to pray more; and when we have **Christ abiding in the soul**, **his spirit** in **me** will harmonize with **his spirit** in **you**; and he who controls our minds, controls also the heavenly intelligences, and they co-operate with us. Then in every council you will have the **presence of One mighty in counsel**. **Jesus will be there**. GCDB April 13, 1891, par. 28

## Christ Is an Unseen Presence and Personality in the Person of the Holy Spirit

When trials overshadow the soul, remember the words of Christ**, remember that He is an unseen presence** in the **person of the Holy Spirit**, and **He** will be the peace and comfort given you, **manifesting to you** that **He** is with you, the **Sun of Righteousness**, chasing away your darkness. "If a man loves me," **Christ** said, "he will keep my words, and **my Father** will love him, and **we** will come unto him, and make our abode with him." [John 14:18, 21, 23.] Be of good cheer; light will come, and your soul will rejoice greatly in the Lord. 12LtMs, Lt 124, 1897, par. 10

The **Lord Jesus** recognizes the real value of sincere belief in **His personality, which, tho unseen**, is viewed by the eye of faith. 21LtMs, Lt 248, 1906, par. 4

**Christ is not now with us in person**, but through the agency **of the Holy Spirit**, **he is present** to impart his power and grace and great salvation. RH September 16, 1909, par. 7

When God's people search the Scriptures with a desire to know what is truth**, Jesus is present in the person of His representative, the Holy Spirit**, reviving the heart of the humble and contrite ones. 13LtMs, Ms 158, 1898, par. 4

Those who see Christ in His true character, and receive Him into the heart, have everlasting life. **It is through the Spirit that Christ dwells in us**; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal. The Desire of Ages, 388. FLB 57.4

It is the **Spirit** that makes effectual what has been wrought out by the world's Redeemer. It is by the **Spirit** that the **heart is made pure**. Through the **Spirit** the believer becomes a partaker of the **divine nature**. **Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church**. FLB 55.3

After His ascension He was to be **absent in person; but through the Comforter He would still be with them**, and they were not to spend their time in mourning. This was what Satan wanted. He desired them to give the world the impression that they had been deceived and disappointed; but by faith they were to look to the sanctuary above, where Jesus was ministering for them; they were to open their hearts to the ***Holy Spirit, His representative***, and to rejoice in **the light of His presence**. Yet days of temptation and trial would come, when they would be brought into conflict with the rulers of this world, and the leaders of the kingdom of darkness; when Christ was not **personally** with them, and they failed to **discern the Comforter**, then it would be more fitting for them to fast. DA 277.4

When the **Holy Spirit is abiding in the heart**, it will lead the human agent to see his own defects of character, to pity the weakness of others, to forgive as he wishes to be forgiven. He will be pitiful, courteous, Christlike. SDA Bible Commentary 2:1038. FLB 53.6

The **Holy Spirit imparts** love, joy, peace, strength, and consolation; it is as a well of water springing up unto everlasting life. The blessing is free to all. FLB 53.7

The **Holy Spirit** is to be **prayed** for, **trusted** in, **believed** in. 14LtMs, Lt 133, 1899, par. 14

There are many who believe and profess to claim the Lord's promise; they talk *about* Christ and *about* the **Holy Spirit**, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. **The Spirit** is to use us. Through the **Spirit God works** in His people "to will and to do of his good pleasure." Philippians 2:13. But many will not submit to this. They want to manage themselves. This is why they do not receive the **heavenly gift**. Only to those who wait humbly upon God, who watch for His guidance and grace, is the **Spirit** given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive. FLB 53.5

The **Holy Spirit** is to be continually present with the believer. We have need more carefully to consider the fact that the **Comforter is to abide with us**. If we individually comprehended this truth, we should never feel alone. When assailed by the enemy, when overwhelmed by temptation, we are to repose our faith in God; for we have His pledged word that we are never to be left to battle alone. Every soul, pardoned of sin, is precious in His sight—more precious than the whole world. It has been purchased at infinite cost, and **Christ will never abandon the soul** for whom He has died. The Youth's Instructor, December 13, 1894. FLB 57.6

While writing upon the fifteenth chapter of John, suddenly a wonderful peace came upon me. The whole room seemed to be filled with the atmosphere of heaven. A holy, sacred **presence** seemed to be in my room. I laid down my pen and was in a waiting attitude to see what the **Spirit** would say unto me. I saw no person. I heard no audible voice, but a **heavenly watcher** seemed close beside me. I felt that I was in the **presence of Jesus**. The sweet peace and light which seemed to be in my room it is impossible for me to explain or describe. A sacred, holy atmosphere surrounded me, and there was presented to my mind and understanding matters of intense interest and importance. A line of action was laid out before me as if the **unseen presence** was speaking with me. 1MR 32.1

**He** would **represent Himself** as **present** in **all places** by **His Holy Spirit**, as the **Omnipresent**. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall [although unseen by you] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 10LtMs, Lt 119, 1895

## Jesus Is Nearer to Us Than If He Had Not Ascended

By the Spirit the **Saviour would be accessible** to all. In this sense **He would be nearer to them** than if He had not ascended on high. DA 669

Christ said, "It is expedient for you that I go away." No one could then have any preference because of his location or personal contact with Christ. The Saviour would be **accessible** to all alike, spiritually, and in this sense **he** would be **nearer to us all** than if he had not ascended on high. Now all may be **equally favored** by beholding him and reflecting his character. The eye of faith sees him **ever present**, in all his goodness, grace, forbearance, courtesy, and love, those spiritual and divine attributes. And as we behold, we are changed into his likeness. RH April 28, 1891

Henceforth **through the Spirit**, **Christ** was to **abide continually** in the hearts of the children. **Their union with Him was closer than when He was personally with them**. The **light**, and **love**, and **power** of the **indwelling Christ**

shone out through them, so that men, beholding, "marvelled; and they took knowledge of them, that they had been with Jesus." Acts 4:13. All that **Christ** was to the **disciples**, He **desires** to be to His **children** today. Steps to Christ, 73-75. FLB 62.6

I am instructed by the Holy Spirit to say, All who believe the truth are to be the Lord's messengers. As disciples they are to learn continually of **Christ** how to lift up their thoughts, to enlarge their expectations, and to have the loftiest conceptions of His excellence and grace; that the **endowment of His Holy Spiri**t may compensate for the loss of **His personal presence**. This the Saviour sought to impress on the minds of His disciples. 21 LtMs, Lt 296, 1906

"I will pray the Father," He said, "and He shall give you **another Comforter**, that He may abide with you forever; even the **Spirit of truth**; whom the world cannot receive, because it seeth Him not, neither knoweth Him:"
"But **ye know Him**; for He **dwelleth with you**, and shall be **in you**. I will not leave you orphans: **I will come to you**." John 14:16-18, margin

## The Breath of Life – the Holy Spirit

The Lord created man out of the dust of the earth. He made Adam **a partaker of His life, His nature**. There was breathed into him the **Breath of the Almighty**, and he became a living soul {18LtMs, Ms 102, 1903, par. 38}

**Christ was empowered** to **breathe into fallen humanity the breath of life**... {GCB April 1, 1899, Art. A, par. 4}

The **Holy Spirit** is the **breath of life in the soul**. The breathing of Christ upon his disciples was the **BREATH OF TRUE SPIRITUAL LIFE**... The impartation of THE SPIRIT was the impartation of the **VERY LIFE OF CHRIST**, which was to qualify the disciples for their mission. (RH, June 13, 1899)

He who is consecrated to God, sanctified by the **breath** of **Christ,** is **one** with **Christ.** RH July 19, 1898, par. 6

**The breath of God must be breathed into the soul before it can be filled with power.** 17LtMs, Lt 155, 1902, par. 32

None who breathe the **breath of God**, receiving the **Holy Spirit** from **Him**, can be indifferent in regard to the welfare of others. 12LtMs, Ms 147, 1897, par. 9

When we are willing to have our own minds unsoldered, and resoldered by the melting influences of the **Spirit of God,** we shall understand with new enlightenment **Christ's instruction** to us as recorded in the **fourteenth, fifteenth, sixteenth, and seventeenth chapters of John**. O how great are the possibilities that He has placed within our reach! (Ms 169, 1902 par. 50)

**He** is coming to us **By His Holy Spirit**. Let us recognize **him** now; then we shall recognize **him** when **he comes in the clouds of heaven**, with power and great glory. {GCB April 23, 1901, par. 8}

The Holy Spirit is **THE VITAL PRESENCE** of **God**, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The **Restoration of the Spirit** is the covenant of grace. {BEcho August 5, 1901, par. 4}

Before the disciples could fulfill their official duties in connection with the church, **Christ breathed His Spirit** upon them.....The **Holy Spirit is the breath of spiritual life in the soul**. The **impartation of the Spirit is the impartation of the life of Christ**. It **imbues** the receiver with the **attributes of Christ**. DA 805

Receive ye the Holy Ghost. By that action of **breathing** upon them, they **received** the **Spirit of Christ** into their inner lives. The **expiration** of the **Spirit by the Lord** of **life** is **the inspiration** of every Christian... {Lt 201, 1900, par. 3}

Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. **The spirit, the character of man,** is returned to God there to be preserved. In the resurrection every man will have **his own character**. {15LtMs, Ms 76, 1900, par. 10

Nothing in the treasury of divine resources is deemed too costly to accompany the **great gift of the only begotten Son of God**. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Christ was **empowered to breathe** into fallen humanity **the breath of life**. GCB April 1, 1899, Art. A

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." (1 Cor 2:10, 11)

If in faith you **seek** for a **greater measure of God's Spirit**, you will be **constantly taking it in and breathing it out**. Daily you will receive a fresh supply. Your every-day experience will be enriched by the rich current of God's love.... We must have the **gift of the Holy Spirit**. 17LtMs, Ms 56, 1902, par. 39

He longed to refine, purify, and sanctify a people who would receive and impart His instruction through belief of the truth, the **breath of the higher life**. 18LtMs, Ms 187, 1903, par. 7

The converting **power of God** must come to our people, not in spasmodic waves, but as a **holy breathing from heaven**, making known God's hidden treasure, the unsearchable riches of the Scriptures. 9LtMs, Lt 44, 1894, par. 19

## Charged with a Heavenly Current, Life-Giving Power, His Spirit

As a man He supplicated the throne of God till His humanity was **charged with a heavenly current** that should **connect humanity with divinity**. Through **continual communion** He received life from **God**, that He might **impart life** to the world. **His experience is to be ours**. { DA 363.1}

As a man He supplicated the throne of God, till His humanity was **charged with a heavenly current that connected humanity with divinity**. **Receiving life from God**, He **imparted life** to men. . Ed 80.4

We are living in an age when there is to be no spiritual idleness. Every soul is to be **charged with the heavenly current** of **life**.—Testimonies for the Church 8:169. . ChS 85.3-ChS 85.4

Every soul is surrounded by an **atmosphere** of its own—an **atmosphere**, it may be**, charged with the life-giving power** of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected. . COL 339.3

Even the great men are more easily drawn by the simplicity of the gospel than by any effort made in human power. We need more of God and far less of self. God will work through the weakest human agent who is **charged with His Spirit**.—Letter 72, 1899. . Ev 557.4

The **life-giving energy of the Holy Spirit** must come into every soul. {LUH November 4, 1908, par. 2}

The work of the messengers the Lord sends to earth is not understood, and the message of truth is too lightly regarded. The **energizing presence of Christ** is not felt as it should be among the ministers of God. ST April 7, 1890, par. 7

The life of Christ was a **life charged** with a divine message of the **love** of God, and He longed intensely to **impart this love** to others in rich measure. Compassion beamed from His countenance, and His conduct was characterized by grace, humility, truth, and love. Every member of His church militant must manifest the same qualities, if He would join the church triumphant. The love of Christ is so broad, so full of glory, that in comparison to it, everything that men esteem as great, dwindles into insignificance. When we obtain a view of it, we exclaim, O the depth of the riches of the love that God bestowed upon men in the **gift of His only-begotten Son**! . FE 179.3

I am instructed to say to our ministering brethren, Let the messages that come from your lips be **charged with the power of the Spirit of God**. If ever there was a time when we needed the **special guidance of the Holy Spirit**, it is now. We need a thorough consecration. It is fully time that we gave to the world a demonstration of the **power of God** in our own lives and in our ministry. . GRC 62.1

What God shall do with these apparently uninteresting youth, you do not know. God has accepted and chosen, in the past, just such specimens to do a great work for Him. **His Spirit, operating upon the heart, has acted like an electric battery,** arousing the apparently benumbed faculties to vigorous and persevering action. The Lord saw in these rough, uninteresting, unhewn stones precious metal that will endure the test of storm and tempest and the fiery ordeal of heat. God seeth not as man seeth, God judgeth not as man judgeth—He searcheth the heart.—Manuscript 2, 1881. . 1MCP 198.3

We have great victories to gain, and a heaven to lose if we do not gain them. The carnal heart must be crucified; for its tendency is to moral corruption, and the end thereof is death. Nothing but the **life-giving influences** of the gospel can help the soul. Pray that the **mighty energies of the Holy Spirit**, with all their **quickening**, **recuperative**, and **transforming power**, may fall like an **electric shock** on the palsy-stricken soul, causing every nerve to thrill with **new life**, restoring the whole man from his dead, earthly, sensual state to **spiritual soundness**. You will **thus** become **partakers** of the **divine nature**, having escaped the corruption that is in the world through lust; and in your souls will be reflected the **image of Him** by whose stripes you are healed. . 5T 267.1-5T 267.2

These signs shall follow them that believe on Christ as a risen Saviour, who proclaimed, over the rent sepulcher of Joseph, "I am the resurrection, and the life." But if the workers neglect to link themselves in **divine connection** with God, the **electric current** of **reviving**, **life-giving spiritual energy** can not **flow** in full, rich streams to the people. Christ came to our world to restore the moral image of God in man. He takes human agents into co-partnership with himself, giving them the **breath of his own Spirit**, the **life of his own life**. Christ seeks to engage the attention of repentant sinners, that they may read the expression of love in his face, and receive him as their Saviour. He would turn men's minds from every sound that emanates from him who abode not in the truth. He has knowledge to impart,—the absolute necessity of **regeneration by the Holy Spirit**, who comes to the believing soul under the great seal of solemn assurance. I speak to you, he said; I, who speak not merely as a man,—**I, who am the Truth**,—I, who am **acquainted** with **heaven**, and all the characters that shall be there admitted,—I**, who hold the keys of the kingdom of heaven,**—I say, "Except a man be born again, he can not see the kingdom of God." The **realization** of the **absolute necessity** of **regeneration through the Holy Spirit** comes to all who, by patient continuance in well-doing, seek for glory, honor, and immortality.. RH July 19, 1898, par. 15-RH July 19, 1898, par. 20

There is majesty in the truth. Those who possess that faith which works by love, and purifies the soul, have a message, plain and decided, to bear to those who know not the truth. They have an important work entrusted to them. They are to live close to the **One** who has said, "**Lo, I am with you alway, even unto the end of the world**." "Go ye therefore, and teach all nations." The messenger who bears the word of life to a perishing world, is bound to speak the truth. The **Lord Jesus is by his side**, ready to enlarge the narrow confines of human knowledge, that all may see that the teacher is presenting the gift of imperishable wealth to all who will believe on Christ. There is power

in Christ to redeem the mental and moral character, and to mold the man after the divine likeness. None who **breathe the breath of God**, **receiving the Holy Spirit from him**, can be indifferent in regard to the welfare of others. RH July 19, 1898, par. 21-RH July 19, 1898, par. 23

The unbelievers recognize when there is a voice within a voice; they will recognize it. I know it to be a fact. I remember I was sick, very sick, in Wisconsin I think it was, and they did not know what would become of me. I was so sick I could not eat. But my husband came from the meeting. There was a large camp meeting of Seventh Day Baptists that came in to the meeting and united with us. He said, "I told them you would speak this morning!" "Why, my dear husband, here I have been on this bed unable to eat for days, and I have put nothing in my lips, and you told them that I would come there to speak!" "Well," said he, "you can at least try." He knew what it would be if I did. So I dressed and he put his arm around me, and supported me to the camp—it was not a great ways off—and he told them, "My wife has been sick, but she has consented to come here, and we want you all to pray that God will give her strength." He stood up with his arm around me, supporting me. About five minutes I stood, and then I felt the **electric power of God** through every nerve of my body. I talked one hour and a half to that people. Well, when I had gotten through there rushed up to the stand ladies covered with jewelry, and dressed to the very height of fashion, and they rushed up. "I must speak to you, I must speak to you," they said. "God has spoken through you today; I must ask you to pray for me. You have something that I have not, and I want the **Spirit of God**." Now there were twenty there that I had to speak to before I left the ground to go to the place where I could find my rest. Now I want to tell you **that God speaks** with us when we come in a right position so that He can. And I have felt more sad that language can express that the **Holy Spirit** that is promised unto us did not work with us as a people as God designed and would have it work. We want a religion that has not merely sentiment, but that is life, that is light, that is power, and this will move the people. 22LtMs, Ms 191, 1907, par. 6-22LtMs, Ms 191, 1907, par. 10

It is the **living energy of the Holy Spirit** that will move hearts, not pleasing, deceptive theories. Fanciful representations are not the bread of life: they can not save the soul from sin Nov 3, 1904

**Christ, our Mediator, is the one who gives the Holy Spirit**; and by the **office work of the Holy Spirit**, the **atonement** made on Calvary is brought in contact with the soul of man to **transform** his character, and change his nature, until it can be said in heaven, "Ye are laborers together with God, wearing Christ's yoke, bearing his burden." YI July 5, 1894

God has committed to us a special work, a work that no other people can do. He has promised us the **aid of His Holy Spirit**. The **heavenly current** is **flowing** earthward for the accomplishment of the very work appointed us. Let not this **heavenly current** be turned aside by our deviations from the straightforward path marked out by Christ. 6T 244

This meeting, in this suburb, is being greatly blessed of the Lord. Friday and Sabbath there was steady advancing in interest, and we know that **Jesus is manifesting His presence and the power of His Holy Spirit** to many hearts. We are working and praying and walking humbly with God. The truth is coming from the lips of His servants, flowing forth as a **vital current** from heaven. Thus it is, and will we have faith to believe and win many souls to Jesus Christ. There have been many souls deeply stirred during this meeting. 10LtMs, Lt 25c, 1895

Having given Jesus, the **great Gift**, God gave all heaven with Him. He would bless immeasurably the great groundwork of the redemption of a lost world; He would surround the world with favours; He would heap gift on gift; and He opens for all who, through faith in Christ, will receive His gift, the treasures of eternal life. He established His **throne on earth** by the **Holy Spirit's power**, to convince the world of sin, of righteousness, and of judgment; that **Christ, through His Holy Spirit**, might **live** in all the **powers** of the soul, **sending through it a perpetual current of joy and blessedness** in obedience to all of God's commandments. These commandments are given to counter-work the working of Satan, who impels the human family to disobedience of God's plainly expressed will. Becho June 17, 1895

Jesus is waiting to breathe upon all his disciples, and give them the **inspiration of his sanctifying spirit, and transfuse the vital influence from himself to his people**. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. Christ is to **live in** his human agents, and work through their faculties, and act through their capabilities. Their will must be submitted to his will, they must act with **his spirit**, that it may be no more they that live, but **Christ that liveth in them**. Jesus is seeking to impress upon them the thought that in giving his **Holy Spirit** he is giving to them the **glory** which the Father has given him**, that he and his people may be one in God.** Our way and will must be in submission to God's will, knowing that it is holy, just, and good.. ST October 3, 1892, par. 4

The Lord Jesus loves His people, and when they put their trust in Him, depending wholly upon Him, He strengthens them. **He will live through them, giving them the inspiration of His sanctifying Spirit, imparting to the soul a vital transfusion of Himself.** He acts through their faculties and causes them to choose His will and to act out His character. 9LtMs, Lt 13, 1894, par. 16

It was Christ who **breathed** on His disciples, and said, "Receive ye the Holy Ghost." [John 20:22.] And Christ is **represented by His Holy Spirit** today in all parts of the world. He will give the **inspiration** of His **Holy Spirit** to those who are of a contrite heart. Let there be more dependence upon the Holy Spirit's efficiency, and far less upon human agencies. Some, at least, have no evidence that they have an **abiding Christ**, and that He has inspired them with wisdom in counsel **through the transfusion of His own self in the heart**. There are among our leaders those who are living a life separate from Christ. While they are looked to, trusted in, and relied upon as the great council of God, they have not the mind of Christ. 12LtMs, Ms 32, 1897, par. 11

Our Redeemer determined on nothing less than that through His merits the love of God should be **transfused** through the soul that believes in Him. As our life, **the vitality of God's love is to circulate** through every part of our nature, that it **may abide in us as it dwells in Christ Jesus**. United with Christ by living faith, the Father loves us as the members of Christ's mystical body, of which Christ is the glorified head. TMK 19.4

Our prayers will take the form of a conversation with God, as we would talk with a friend. He will speak His mysteries to us personally. Often there will come to us a sweet, joyful sense of the **presence of Jesus**. Often our hearts will burn within us as **He draws nigh** to commune with us as He did with Enoch.... In those who possess it, the religion of Christ will reveal itself as a **vitalizing, pervading principle, a living, working, spiritual energy**. There will be manifest the freshness and power and joyousness of perpetual youth. With God at Dawn 69

From the **life-giving Fountain** draw physical, mental, and **spiritual, energy**. ST Aug 24, 1904

These signs shall follow them that believe on Christ as a risen Saviour, who proclaimed, over the rent sepulcher of Joseph, "I am the resurrection, and the life." But if the workers neglect to link themselves **in divine connection** with God, the **electric current of reviving**, **life-giving spiritual energy** can not **flow** in full, rich streams to the people. RH July 19, 1898

But how precious are the words of Christ to those who believe! What cause of rejoicing should they be to every soul who is **linked to Christ** by saving faith! ST, Oct 1, 1986

To be converted daily is to renew the soul's life by **receiving vital power from Christ**, as the branch receives nourishment from the vine. The growth of every Christian is from within, not from without. It is only as **the Spirit of Christ dwells in the heart by faith** that we can grow in grace and the knowledge of Christ. Only through the grace daily drawn **from Jesus** can the heart be kept. There can be no safety in extolling self; we must hide self in Jesus. **Christ abiding within**, is the **life of the soul**. And we are to receive **Christ through his word**. It is the truth that sanctifies the soul. We should study the Scriptures, even upon our knees, with earnestness and sincerity. The love of Jesus in the heart will create a love for the searching of his word. RH Feb 16, 1892

The faith essential for salvation is not mere nominal faith, but an **abiding principle**, **deriving vital power from Christ**. It will lead the soul to feel the love of Christ to such a degree that the character will be refined, purified, ennobled. This faith in Christ is not merely an impulse, but a **power** that works by love and purifies the soul. It accomplishes something, bringing the soul under discipline, elevating it from defilement, and bringing it into **connection** with Christ, till it **appropriates his virtue** to the soul's need. This is saving faith. RH Aug 18 1891

To reject the **Holy Spirit**, **through whose power we conquer** the forces of evil, is **the sin that surpasses all others**; for **it cuts us off from the source of our power**,—from **Christ** and **communion** with him. When there is a manifest awakening in church or school, and it is evident that **the Holy Spirit** is working, the first intimation of the **heavenly influence** should be honored. Let the routine of study or work be secondary, and let every one co-operate with the **divine agency**, with hearty thanksgiving that God has visited his people. RH Aug 25, 1896

"The **knowledge of God as revealed in Christ** is the knowledge that all who are saved must have. It is the knowledge that works transformation of character. This knowledge, received, will re-create the soul in the image of God. **It will impart to the whole being a spiritual power that is divine**." {MH 425.3}

"The Lord Jesus loves His people, and when they put their trust in Him, depending wholly upon Him, He strengthens them. He will **live through them**, giving them the inspiration of **His sanctifying Spirit, imparting to the soul a vital transfusion of Himself**. He acts through their faculties and causes them to choose His will and to act out **His character**." (Lt12-1894.16)

"Some, at least, have no evidence that they have an abiding Christ, and that He has inspired them with wisdom in counsel through **the transfusion of His own self in the heart**." (Ms32-1897 (April 13, 1897) par. 11)

We are new beings in Christ. **He diffuses sanctified activity** through the whole structure, and in our new life we develop unselfishness in the service of God. All our impulses are from Him. 17LtMs, Lt 155, 1902, par. 23

The Lord Jesus has bound up His interests with the interests of the whole world. **His influence is an ever-widening, shoreless influence. Although unseen, it is intensely active. Wielded by the Father Himself, it is the element** which is used in restoring the moral image of God in man. 14LtMs, Lt 207, 1899, par. 6

"If a man love Me," Christ said, "he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him." John 14:23. The **spell of a stronger, a perfect mind** will be over us; for we have **a living connection with the source of all-enduring strength**. In our divine life we shall be brought into captivity to Jesus Christ. We shall no longer live the common life of selfishness, but **Christ will live in us**. **His character will be reproduced in our nature**. Thus shall we bring forth the fruits of the Holy Spirit—"some thirty, and some sixty, and some an hundred." COL 61.3

## Transforming, Victorious Power of the Holy Spirit

And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan? By the word of God. **Only by the word could He resist temptation**. "It is written," He said. And unto us are given "exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. Every promise in God's word is ours. DA 123.4

A **complete moral renovation** must be wrought by the **Holy Spirit**. We must have the love of God, with living, abiding faith. This is the gold tried in the fire. We can obtain it **only of Christ.** Every sincere and earnest seeker will become a partaker of the **divine nature**. His soul will be filled with intense longing to know the fullness of that love which passes knowledge; as he advances in the divine life he will be better able to grasp the elevated, ennobling truths of the word of God, until by beholding he becomes changed and is enabled to reflect the likeness of his Redeemer. 5T

105.2

Earnest workers have no time to dwell upon the defects of others. They behold the Saviour, and by **beholding become changed** into His likeness. He is the **One** whose example we are to follow in our character building. In His life upon the earth He plainly revealed the **divine nature**. We should strive to be **perfect in our sphere**, as He was perfect in His sphere. No longer are the members of the church to remain unconcerned in regard to the formation of right characters. Placing themselves under the molding influence of the **Holy Spirit**, they are to form characters that are a **reflection of the divine character**. 8T 86.2

This is the sure result of **union with Jesus**. When **Christ abides** in the **heart**, the **whole nature is transformed**. **Christ's Spirit**, **His love**, softens the heart, subdues the soul, and raises the thoughts and desires toward God and heaven. SC 73.1

The Holy Spirit works in the children of obedience. He who is a partaker of the **divine nature** will think the thoughts of God. His perceptions will be **sanctified** by the grace of Christ. He will work in Christ's lines, **manifesting** His **kindness**, **thoughtfulness**, **mercy**, and **love**, helping and encouraging those around him. ST November 30, 1904, Art. A, par. 9

**One Lord**, **Christ Jesus** is working upon different minds. The lives of those who respond to this working will reveal its power. The **Holy Spirit** will **dwell** in their **hearts**. All will rejoice in one hope—having the faith that works by love and purifies the soul. By the power that Christ gives they become sons of God. For them there is one baptism. They are baptized into Christ, and they become partakers of the **divine nature**, "having escaped the corruption that is in the world through lust." 18LtMs, Lt 125, 1903, par. 24

Go before the Lord as a little child, and pray: "**Let Thy Holy Spirit come upon me.** I need **Thee**, O Christ, I need **Thee**." As you prayer and believe, you become a partaker of the **divine nature** and have gained a wonderful victory. You are advancing from light to greater light. You are bearing responsibilities, and the light of heaven is resting upon you. Heaven is full of blessings, and the angels are all around us. 23LtMs, Ms 92, 1908, par. 20

We must drink deeper draughts from the well of salvation. How can we possibly enter into the **spirit** of **Christ's teachings** unless we are partakers of the **divine nature**? We are seeking to vindicate the law of God. We need the **energy** of the **Holy Spirit** to accompany our efforts. GW92 467.2

The Father has given the **Holy Spirit** to work with the human agent that he may be **complete** in **Christ**. 13LtMs, Ms 65, 1898, par. 14

Mercy abounds in the heart of God, and it is from this source that all our happiness comes. God's family upon earth is large, and his children are suffering in the suffering mortals around us; and every soul who is imbued with the **Holy Spirit**, will practice works of **mercy**, and reveal to others tender **love**, **pity**, and **compassion**. ST September 19, 1895, par. 3

Satan understands this prayer better than do the members of churches and the heads of families. He does not want the people of God to understand it, lest they should see the advantage God has bestowed on them, and know the day of their visitation. He would keep them in discord and strife over little misunderstandings and little differences, which, dwelt upon, grow into variance and hatred. He knows that if he can keep them thus, they will present before the world a showing exactly the opposite of that which God desires them to present. RH January 27, 1903, Art. A, par. 12

Let us make Christ's prayer the rule of our life, that we may form characters that will reveal to the world the power of the grace of God. Let there be less talk about petty differences, and a more diligent study of what the prayer of Christ

means to those who believe on his name. We are to pray for **union**, and then live in such a way that God can answer our prayers. RH January 27, 1903, Art. A, par. 14

**Perfect oneness**,—a **union** as close as the **union** existing between the Father and the Son,—this is what will give success to the efforts of God's workers. "That they all may be **one**; as thou, Father, **art in me, and I in thee**, that they also may be **one** in **us**: that the world may believe that thou hast sent me," to bring about this **union**, this **sanctified harmony**. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." It is this **union** that convinces the world that God has indeed sent his **Son** to save sinners. Christ gives to his true disciples the glory of his character, that his prayer may be answered. Through the **impartation of his Spirit**, he appears in their lives. RH January 27, 1903, Art. A, par. 15

"Let all now understand **the representation given by Christ**, "He shall not speak of himself"—He shall testify of Me; He shall glorify Me. [John 16:13; 15:26; 16:14.] As the Saviour came to glorify the Father by demonstrating His infinite love in all His works, so the demonstration of the **Spirit came to glorify Christ** by demonstrating [that] "**I and My Father are one**.... {21LtMs, Ms 151, 1906, par. 24}

**Here is the honor conferred upon Christ. He is in God, reconciling the world unto Himself**. He is made the Pattern after which the character must be fashioned. The Lord takes the things of Christ and shows them unto the soul, that it may **catch His temper and likeness, that beholding as in a mirror the glory of Jesus Christ it may be changed to the same image**. Then the earthly mind is changed, the **imprint and likeness of God are upon the soul**, and the work of grace will continue until the work is complete and the soul **completely conformed** to the perfect Model. 6LtMs, Ms 21, 1889, par. 90

O God, clear it away. May there be a break here in this meeting. How long shall this go on in this way? Help the people, that they may fall on the Rock and be broken, lest the Rock should fall on them. O God, Thou seest the value of the human soul. **Thou didst give Thine only begotten Son**, that whosoever believeth on Him should not perish, but have everlasting life. It is everlasting life that we desire every soul here to have. May self die right here. Here today may there be the agonizing of the death struggle. May self be broken, and may **Jesus Christ take possession of the human heart**. How long shall we tamper with the enemy? How long shall we let him tamper with us? O Lord, speak; and let Thy **Holy Spirit** go through this congregation, from heart to heart. Let the break be so complete, that it shall remain broken, that **Christ may come in to heal** every difficulty, every wound, and that there may be a pressing of shoulder to shoulder and of heart to heart. Let the confessions come from human lips that ought to come. O Lord, I ask Thee that while there is a seeking after God and the truth, there shall not be those who stand to hinder the progress of Thy Spirit. O let Thine angels walk through our midst. 22LtMs, Ms 71, 1907, par. 44

...This the true disciples of Christ will do—to so assimilate themselves to Christ that in His disciples should be manifest His great love to the world in [the] expression of **their oneness in and through Christ**. {21LtMs, Ms 151, 1906, par. 24}

Let us during the year 1903 cast all selfishness out of our lives. Let us live for the Master, striving to help one another. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Let us in our life-work strive constantly to answer the prayer of Christ, that we may be **united with one another** and with him. Let us always before undertaking anything, ask ourselves the question, **Will this please my Saviour**? Is it in harmony with the will of God? The consciousness that we are bringing the Christ-life into the daily experience will give a sacred dignity to the every-day duties. All that we do will be done with faithfulness, that the Master may be honored. Thus shall we show to the world what Christianity can accomplish for sinful human beings, giving them constantly increasing efficiency for service in this life, preparing them for the higher life in the world to come. RH January 27, 1903, Art. A, par. 16

He who looks to Christ in simple, childlike faith is made a partaker of the **divine nature through** the **agency of the Holy Spirit**. FLB 55.6

Their natural and hereditary traits of character will be **transformed** by the **Spirit** that **dwelt** in the **greatest Minister** that ever trod the soil of this fallen world. The **indwelling of this Spirit** will enable them to reveal Christ's likeness, and in proportion to the purity of their piety will be the success of their work {13LtMs, Lt 54a, 1898, par. 14}

**Christ is represented by the Holy Spirit**; and when this **Spirit** is appreciated, when those controlled by the **Spirit communicate to others the energy with which they are imbued**, an **invisible chord** is touched which **electrifies** the **whole**. Would that we could all understand how boundless are the divine resources. FLB 57.7

**Christ** is the **source** from which His workers are to **receive** the **oil of grace** that is to enable them to carry forward His work. He emptied Himself of His glory that He might **fill** His **believing ones** with **His Spirit**, which would give them **power** and **efficiency**. {17LtMs, Lt 67, 1902, par. 44}

**Christ was to live in them** and **speak through them**. He would give to them the **glory** that He had with the **Father**, that He and they might be **one in God**. {14LtMs, Ms 94, 1899, par. 37}

His **prayer** for His followers will be fulfilled: "the glory (character) which thou gavest Me, I have given them; that they may be **ONE**, even as **WE ARE ONE**; I in them, and Thou in Me, that they may be made perfect in **ONE**; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." [John 17:22, 23.] Shall we not strive to form characters after the divine similitude? Shall we not here be conformed to the **image of Christ**? {10LtMs, Lt 54, 1895, par. 13}

As the blood is in the body, so the **life of Christ must be in those that present the Word, circulating through them as a vitalizing power.** The man is not to be exalted. It is the **Holy Spirit** that changes the sinners heart, and pardons his transgression and sin, giving him peace, and joy, and light in the Lord. No power but the truth as it is in Jesus can sanctify the heart. 12LtMs, Ms 138, 1897, par. 30

Through the **Spirit** the believer becomes a partaker of the **divine nature**. Christ has given His Spirit as **a divine power to overcome all hereditary and cultivated tendencies to evil**, and to **impress His own character** upon the church.... It is the privilege of every son and daughter of God to have the **indwelling of the Spirit**. RH May 19, 1904

## Christ Comes to Us in His Divine Nature

**Christ** comes to **us in His divine nature.** 21LtMs, Ms 138, 1906

Christ had **two natures**, the **nature of a man and the nature of God**. In Him **divinity and humanity were combined**. Upon His **mediatorial** work hangs the hope of the perishing world. 14LtMs, Ms 94, 1899, par. 47

The apostle would call our attention from ourselves to the Author of our salvation. He presents before **us his two natures, divine and human**. RH July 5, 1887, par. 3

You **want that help that comes from Christ**, having escaped the corruption that is in the world through lust. You are to be a partaker of the divine nature. There is nothing else that can save us. **Christ comes in His divine nature**, and here is every soul will be enlightened according to what you study, according to what you give the mind to feed upon. 21LtMs, Ms 138, 1906, par. 20

The **two expressions human** and **divine** were, in Christ, **closely** and **inseparably one**, and yet they had a **distinct individuality.** ST May 10, 1899

The One here referred to as the Word is the **Son of God**, who was the Commander in the heavenly courts, and who came to this world to open heavenly things to fallen human beings. He is the way, the truth, and the life. He is the Word that was with God before the world was. In clothing His **divinity with humanity**, He became possessed of **two natures**, the **divine** and the **human**. And because of this, He was fully able to accomplish for the human race their complete redemption and their restoration to the privileges of the higher life. 18LtMs, Ms 161, 1903, par. 4

With an open Bible before them, they must study under the **influence and presence of Jesus Christ**, inquiring and knowing for their individual selves what is the way of the Lord. They must **catch His Spirit**; they must be partakers of **His Divine Nature**. {14LtMs, Lt 257, 1899, par. 5}

Through being **partakers** of the **divine nature** we may stand pure and holy and undefiled. The **Godhead** was not **made human**, and the **human** was **not deified** by **the blending together** of the **two natures**. 3SM 131.1

Christ could have done nothing during His earthly ministry in saving fallen man **if the divine had not been blended with the human**. The limited capacity of man cannot define this wonderful mystery, **the blending of the two natures**, the **divine** and **human**. It can **never** be **explained**. Man must wonder and be silent. And yet man is privileged to be a **partaker** of the **divine nature**, and in this way he can to some degree enter into the mystery. This most wonderful exhibition of God's love was made on the cross of Calvary. **Divinity** took the **nature** of **humanity**, and for what purpose? that through the righteousness of Christ **humanity** might **partake** of the **divine nature**. This **union of divinity and humanity**, which was possible with Christ, was incomprehensive to human minds. The wonderful things to take place in our world, the greatest events of all ages, are incomprehensible to worldly minds; they cannot be explained by human sciences. The powers of the heavens shall be shaken. Christ is coming in power and great glory, but His coming is not such a mystery as the things to take place before that event. **Man** must be a **partaker** of the **divine nature** in order to stand in this evil time, when the mystery of satanic agencies are at work. Only by the **divine power united** with the **human** can souls endure through these times of trial. Says Christ, "Without Me ye can do nothing." [John 15:5.] Then there must be far less of self and all for Jesus. 6LtMs, Lt 5, 1889, par. 6

I feel very deeply the great value the Saviour is to me. It was His mercy that gave us the gospel, that we might learn the **wealth that lies in His divine nature**. We are to appreciate the great gift of our heavenly Father in giving **His only begotten Son** to save a perishing world. 23LtMs, Lt 324, 1908, par. 12

No soul is saved except as he is found standing on the elevated platform close beside our Advocate and Surety, where light shines from the throne of God, illuminating the pathway, and preventing the wily foe from stealing a march upon the servants of Christ. The **only hope of a perishing world** is found in the **union** that can be formed between **humanity** and **divinity**. **Humanity** is perfect only as it is **united** with **divinity**. 6LtMs, Ms 40a, 1890, par. 8

I saw the Lord Jesus looking with grieved countenance upon men who were handling sacred things because they did not discern the sacred character of their work. He said, "**Human nature** cannot be trusted." **Unless Christ is interwoven in the character**, it is valueless. Unless the **nature** is **regenerated** and **transformed**, there is no hope for man. 6LtMs, Ms 40a, 1890, par. 39

**Heavenly intelligencies** are ready to unite with **human agencies**, and laborers together with God may come into **immediate contact with Christ**, the **divine Advocate**. 6LtMs, Ms 40a, 1890, par. 42

The **Spirit of Christ alone**, **abiding** as a **living principle** in the soul, can qualify you to become a laborer together with God. **Jesus** has **condescended** to **take man** into **co-partnership** with **Himself** in the work of saving the souls of men. 6LtMs, Ms 40a, 1890, par. 62

Through the **operation of the Spirit of God humanity** may be **connected** with **divinity**. Jesus has promised to send

the **Comforter** to lead us into all truth. "**My Spirit**," saith Christ, "is competent to **influence** the world. Those who will accept the provisions of my grace may be **partakers** of **my nature**." It is the **Comforter alone** that can convince the **world** of **sin**, of **righteousness**, and of **judgment**. 6LtMs, Ms 40a, 1890, par. 64

As God's agent to reach humanity, man has a part of act but **Jesus does** the **work**. Man has no power to transform man. It is the **Spirit of Christ diffused** through the entrusted powers of men that sheds light into the darkened understanding, assailing the strongholds of error, and bringing into captivity to **Himself** the heart that has been in the service of sin. 6LtMs, Ms 40a, 1890, par. 66

God calls upon you to yield yourselves to the control of **His divine Spirit**, that you may be able to guide the youth heavenward. In order to do this, **you need Jesus** at **every step**. 6LtMs, Ms 40a, 1890, par. 84

....you need, O so much, to have the **imprint** of the **divine Spirit** upon your **spirit**. 8LtMs, Lt 61, 1893, par. 10

## Partakers of the Divine Nature by the Indwelling of Christ through the Holy Spirit

Believing in Jesus as his personal Saviour, accepting of his righteousness by faith, the sinner becomes a **partaker** of the **divine nature**, and escapes the corruption that is in the world through lust. It is through the **indwelling** of the **Holy Spirit that the Christian is enabled to resist temptation and to work righteousness**. Without the **divine nature**, without **the influence of the Spirit of God**, man cannot work out his own salvation; for God must work in him to will and to do of his good pleasure. Christ has said, "Without Me ye can do nothing." Messenger April 26, 1893, par. 4

Those who claim to be children of God are to place themselves under the **discipline of the Holy Spirit**. Thus only can they become his representatives, his children by spiritual regeneration. They are required to be **conformed** and **assimilated** to his character. His utterances of truth are to be their utterances, and his ways their ways. They are to be **partakers** of the **divine nature**, having escaped the corruption that is in the world through lust. SpTA12 5.3

The teachings of Christ were just what the nation needed to save them from eternal ruin. He taught them pure requirements. He showed that no man who has not first offered himself to God as a living sacrifice, who is not a fit **temple** for the **Holy Spirit** to dwell in, is fit for the service of God. He taught that purification of life and character could be obtained only through Christ. They could discern heavenly things only by becoming **partakers** of **the divine nature**, by laying hold of the light and power and knowledge that He was bringing within their reach. ST January 3, 1900, par. 11

Were Jesus personally teaching in our world today, we should hear from His lips the same truths. If we will **submit** to the **working of the Holy Spirit**, God will make us **partakers** of the **divine nature**. Only by walking according to the commandments of God can we be clean. ST January 3, 1900, par. 12

Christ came to the earth to set in operation a vast missionary work. Those who compose His church are to cooperate with Him by revealing His attributes. They are to **act** under the **dictation of the Holy Spirit**. Heavenly angels cooperate with those who seek to give to humanity the impress of the **divine nature**. 15LtMs, Ms 27a, 1900, par. 23

Such is the **sanctification** of the **soul**, through the **operation of the Holy Spirit**. A **new nature** is implanted. The human being is made a **partaker** of the **divine nature**, having escaped the corruption that is in the world through lust. 20LtMs, Lt 113, 1905, par. 15

He who is **renewed** by the **Holy Spirit** pants after God and His righteousness and is filled with a desire to become a **partaker** of the **divine nature**, that he may escape the corruption that is in the world through lust. To practice the virtues of Christ is his highest aim. 20LtMs, Ms 26, 1905, par. 4

...God showed his love for us by **adopting our nature, in the person of his Son**. **God himself inhabited humanity**, making us **partakers** of the **divine nature**, that by the incarnation and death of his **only begotten Son**, our **adoption** as **heirs** of **God** and joint heirs with Christ might be fully accomplished. The origin of this wonderful achievement was his own spontaneous love. {YI December 16, 1897, par. 3}

Of the thousands converted in a day [at Pentecost], one subject was deeply impressed on their minds. One interest prevailed: Who should walk in [the] humble footsteps of Jesus Christ in doing the work He had given them to do? Christ Jesus had promised to be with them; the **influence of His Spirit** would follow them in their interested work to convince the world of sin. **Christ was the unseen agency** and His field composed the world. 21LtMs, Ms 151, 1906, par. 19

We who teach the people must ourselves have a vital connection with God. In spirit and word we should be to the people as a **wellspring**, because Christ is in us a well of water springing up unto everlasting life. Sorrow and pain may test our patience and our faith; but the brightness of the **presence of the Unseen** is with us, and we must hide self behind **Jesus**. ST October 3, 1892, par. 6

Christ Himself calls our attention to the growth of the vegetable world as an illustration of the **agency of His Spirit** in **sustaining spiritual life**. The sap of the vine, ascending from the root, is diffused to the branches, sustaining growth and producing blossoms and fruit. So the **life-giving power of the Holy Spirit**, proceeding from the Saviour, **pervades** the soul, **renews** the motives and affections, and brings even the thoughts into **obedience** to the will of God, enabling the receiver to bear the precious fruit of holy deeds. AA 284.1

"It is **God's life we are to live**. **God** wants **us** to **keep walking right along with Him**. When we receive Him we are made free and sin no more. Why do we sin? We do not understand God's sufficiency. **He** will **reveal Himself** in our hearts. We have had in our Sabbath school lessons that **when we confess that Jesus Christ is come in the flesh**, we are to **confess that He has come in our flesh**. We have laid aside our own sins and we are **living** to the glory of God. {9LtMs, Ms 15, 1894, par. 23}

**God** is seeking to make **His church** the **continued incarnation** of **Christ** {15LtMs, Lt 121, 1900, par. 9}

The **Author of this spiritual life is unseen**, and the **exact method** by which that **life is imparted and sustained, it is beyond the power of human philosophy to explain**. Yet the operations of the Spirit are always in harmony with the written word. As in the natural, so in the spiritual world. The natural life is preserved **moment** by **moment** by **divine** power; yet it is not sustained by a direct miracle, but through the use of blessings placed within our reach. So the **spiritual life** is **sustained** by the use of those means that **Providence has supplied**. If the follower of Christ would grow up "unto a perfect man, unto the measure of the stature of the fullness of Christ" (Ephesians 4:13), he must eat of the bread of life and drink of the water of salvation. He must watch and pray and work, in all things giving heed to the instructions of God in His word. AA 284.2

**Christ was the invisible leader** of the children of Israel in their wilderness wanderings. Enshrouded in the **pillar** of **cloud** by day and the **pillar** of **fire** by night, **he led and guided them**. In their behalf he constantly manifested the riches of his love and patience. RH July 10, 1900, par. 7

**One equal with God, His only-begotten Son**, **Christ carried out His Father's mind** in the deliverance of the Israelites. God had promised Moses, "**My presence** shall go with thee" [Exodus 33:14], and He fulfilled this promise by **giving Christ to be the invisible Leader** of His people, while Moses was chosen to be their visible general. Christ guided them in their travels through the wilderness, indicating where they should encamp. Through Moses He communicated His will and purpose to more than a million people. Through forty years of wilderness-wandering He was their Instructor. 14LtMs, Ms 91, 1899, par. 24

And here the priests and rulers rejected **Jesus**—the **One** whom **their elders had conversed with face to face**. They had been permitted to see the glory of God—**Jesus Christ standing in the paved walk of sapphire stone**. They had been in wonderful glory. But look, and see the human beings shouting madly over a senseless brazen calf of their own invention: "These be thy gods, O Israel, which brought thee out of the land of Egypt." [Exodus 32:4.] In the days of Samuel they rejected their **invisible Leader and Counsellor** for an earthly king who would lead their hosts and reign over them. **Thus they were constantly rejecting the true and only begotten Son of God**, and for what? And now, again, their choice is made. Barabbas is to be spared, and Christ sacrificed. 12LtMs, Ms 112, 1897, par. 43

The children of Israel became accustomed to the presence of the pillar of cloud, that covered them as a canopy by day, and was as a pillar of fire by night. They came to look upon the cloud as a common thing. **They did not appreciate the fact that they were favored with the presence of the only-begotten Son of God, who was equal with God**; and, in spite of all their perversity, their murmuring and rebellion, he had done wonderful things for them in all their journeyings. ST April 2, 1894, par. 1

## The Spirit of Christ Infuses Us with the Life of Christ, Transfusion of Spirit

Christ **breathed** upon His disciples upon one occasion, and said, "Receive ye the Holy Ghost." [John 20:22.] Christ is represented by His Holy Spirit today in every part of His great moral vineyard. He will give the **inspiration** of **His Holy Spirit** to all those who are of a contrite spirit. Let there be more dependence upon the **Holy Spirit's efficiency** and far less dependence upon human agencies. I am sorry to say some at least have not evidenced that they have learned the special lesson of meekness and lowliness in the school of Christ. They have not an **abiding Christ**, and have not a **vital connection** with Christ. Therefore they cannot be **inspired** with the **wisdom** of Christ in counsel through the **transfusion** of His **Holy Spirit**. 10LtMs, Lt 63, 1895, par. 22

Many are starved and strengthless because, instead of eating of the bread which came down from heaven, they fill their minds with things of minor importance. But if the sinner will partake of the bread of life, he will, regenerated and restored, become a living soul. The **bread** sent down from heaven will **infuse new life** into his weakened energies. The **Holy Spirit** will take of the things of God, and show them to him; and if he will receive them, his character will be cleansed from all selfishness, and refined and purified for heaven. YI November 11, 1897, par. 4

These words are very precious unto me, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst. ... Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." Christ explains His meaning: "The flesh profiteth not: the words that I speak unto thee, they are Spirit, and they are life." [John 6:35, 54, 63.] Yes, the **Word** is the **living bread**. **Eat of it daily.** It will be a **sustaining power** to do all that you must do. It will **infuse immortal vigor** into your soul, perfect your experience, and bring to you those joys which are real, and which abide forever. 11LtMs, Lt 16, 1896, par. 10

When you will come under the divine guidance, the **Comforter** will lead you into all truth. The **office of the Holy Spirit** is to take the **things** of **Christ** as they fall from His lips, and **infuse them as living principles** into the **hearts** opened to receive them. Then we will know **both the Father and the Son**.— 14MR 174.2

The soul must be **infused** with the **Spirit** of the **great Teacher** if the mind would penetrate into the deep things of God. The truth will enlarge and enrich the mind. Its beauty, its purity, its holiness, its invigorating power, will inspire the receiver, and he will not be content to be circumscribed in his work. The yearning soul will cry out after the living God, "Show me Thy glory." [Exodus 33:18.] 13LtMs, Ms 104, 1898, par. 3

**The Lord Jesus acts through the Holy Spirit**; for it is his **representative**. **Through it he infuses spiritual life into the soul**, **quickening** its **energies** for good, **cleansing** it from **moral defilement**, and giving it a fitness for his kingdom. Jesus has large blessings to bestow, rich gifts to distribute among men. He is the wonderful Counselor, infinite in wisdom and strength; and if we will acknowledge the power of his Spirit, and submit to be molded by it, we

shall stand complete in him. What a thought is this! In Christ "dwelleth all the fullness of the Godhead bodily. And ye are complete in him." Never will the human heart know happiness until it is submitted to be molded by the Spirit of God. The **Spirit conforms** the renewed **soul** to the model, **Jesus Christ**. Through the **influence of the Spirit**, enmity against God is changed into faith and love, and pride into humility. The soul perceives the beauty of truth, and Christ is honored in excellence and perfection of character. As these changes are effected, angels break out in rapturous song, and **God** and **Christ** rejoice over souls fashioned after the divine similitude. RH February 10, 1903, par. 6

As the branch draws its sustenance from the living vine, so all who are in Christ must live of Christ, be a partaker of **His Spirit**, become **infused** with the **life of Christ**, and then they can work the works of Christ, be one with Christ, and set forth Jesus crucified and risen again and at the right hand of God to make intercession for us. 6LtMs, Ms 43, 1890, par. 9

If we are indeed laborers together with God, we shall not have a dead, scientific religion, but our hearts will be **infused** with a **living power**, even the **Spirit** of **Jesus**. All those who are truly converted will be drawn out of, and away from, themselves. With the blessing of Christ upon them day by day, they will be channels for communicating light and blessings to others. RH January 31, 1893, par. 2

Among ministers there is a need of the **infusion** of the **Spirit** of **God**. The prayerful, earnest appeals that come from the heart of the whole-hearted messenger, will create conviction. It will not need the learned men to do this; for often they depend more on their own learning than upon their knowledge of God, and of Jesus Christ, whom he has sent. All who know the only true and living God will know **Jesus Christ, the only begotten of the Father**, and they will preach Christ and him crucified. RH August 2, 1898, par. 19

Jesus said, Be perfect as your Father is perfect. If you are the children of God you are partakers of His nature, and you cannot but be like Him. **Every child lives by the life of his father**. If you are God's children, begotten by His Spirit, you live **by the life of God**. In Christ dwells "all the fullness of the Godhead bodily" (Colossians 2:9); and **the life of Jesus** is made manifest "in our mortal flesh" (2 Corinthians 4:11). That life in you will produce the same character and manifest the same works as it did in Him....{MB 77.5}

## The Office of the Holy Spirit – Christ's Divine Agency

All who are **one with Christ** through **faith** in Him, **by** the **agency** of **His Holy Spirit**, **He carries** through the science of that **experience**, which is **life** unto **eternal life**. "As the **living Father** hath **sent** me, and **I live by the Father**: so he that eateth me, even he shall **live by me**." "He dwelleth in me, and I in him." "I will raise him up at the last day." [John 6:57, 56, 54.] "Because **I live**, **ye shall live also**." [John 14:19.] 12LtMs, Ms 131, 1897, par. 6

We should have a **realizing sense** of the **presence of Christ**; if our trust is in him, and our lives in harmony with his will, he will be at our right hand, that we shall not be moved. RH May 3, 1892, par. 3

The **office of the Holy Spirit** is to control all our spiritual exercises. The **Father** hath given His **Son** for us, that through the **Son** the **Holy Spirit** might come to us and lead us to the **Father**. Through **His divine agency**, we have the spirit of intercession whereby we may plead with God as a man pleadeth with his friend. 7LtMs, Lt 11b, 1892, par. 13

The **office work of the Holy Spirit** is to display the glory of the **person of Jesus Christ**, God in man. The Holy Spirit makes known the things freely given to us of God 14LtMs, Ms 29, 1899, par. 12

**By <u>His Spirit He is everywhere present</u>**. Through the **agency of <u>His Spirit</u>** and His angels He ministers to the children of men. MH 417.2

The **Holy Spirit** is the efficiency for every one. By this **agency** God helps every person who will be worked and molded in accordance with the divine likeness. 18LtMs, Lt 178, 1903, par. 16

Through the **agency of the Holy Spirit**, a new principle of mental and spiritual power was to be brought to man, who, through **association** with **divinity**, was to become **one with God**. 17LtMs, Ms 91, 1902, par. 9

The entrance of God's word is the application of divine truth to the heart, purifying and refining the soul through the **agency of the Holy Spirit**. CT 37.3

In the plan of restoring in men the divine image, it was provided that the **Holy Spirit** should move upon human minds, and **be as the presence of Christ**, a **molding agency** upon human character. Receiving the truth, men become also recipients of the grace of Christ, and devote their sanctified human ability to the work in which Christ was engaged—men become laborers together with God. It is to make men agents for God, that divine truth is brought home to their understanding. But I would inquire of the church, Have you answered this purpose? Have you fulfilled the design of God in diffusing the light of divine truth, in scattering abroad the precious jewels of truth? . TDG 51.2

True faith and repose in God are always accompanied by the illumination of the **Holy Spirit, whose temple we are**. The **Holy Spirit is the Spirit of Christ**; it is His representative. Here is the **divine agency** that carries conviction to hearts. When the power of His Spirit is revealed through the servants of God, we behold divinity flashing through humanity. When accompanied by the Holy Spirit, the presentation of truth as it is in Jesus will be of more value than all the honor or glory of the world. . 13MR 313.3 EA 231.1

It would be a comfort to you to have your children near you; but if this cannot be, never forget that you have Jesus. In your weariness, in the anxiety you feel as you see your loved one suffering, and cannot relieve him, be assured that **Jesus Christ is your ever-present agency in the Holy Spirit**, to **cheer**, to **sustain**, to **bless** in the varied experience that day by day you are passing through. 11LtMs, Lt 16, 1896, par. 11

That the **Holy Spirit** is to be the **grand helper** is a wonderful promise. Of what avail would it have been to us that the **only begotten Son of God** had humbled Himself, endured the temptations of the wily foe, and wrestled with him during His entire life on earth, and died the Just for the unjust that humanity might not perish, if the **Spirit** had not been given as a **constant working, regenerating agent** to make effectual in our cases what had been wrought out by the world's Redeemer. 7LtMs, Ms 1, 1892, par. 4

The Lord would have us follow in his footsteps, and be **influenced** by the dictates of **his Holy Spirit**. The influence of man upon man, unless controlled by the **Holy Spirit**, is a dangerous influence; for Satan causes his suggestions to be acted upon, and draws men into his service through human instrumentalities. But **the Lord Jesus by the agency of his Holy Spirit** changes this order of things. **He** takes **upon himself** the sin of man, and by the **power of his divine love draws men to himself**, sanctifies and makes them holy. ST September 4, 1893, par. 6
The **Spirit** is **ALL divine** in its **agency** and **demonstration**.— Letter 77, 1895.

## The Mighty Power Comes from God; It is His Own Spirit, the Mighty Agency of the Holy Spirit

The truth proves its power. It comes from God, and it is **His own Spirit** in **its agency** which renders it effectual in the **conversion** and **sanctification** of those who hear and accept it. The sufficiency is not in the preacher, but in the **mighty agency** of the **Holy Spirit**, which gracious **influence transforms** the soul, bringing every thought into subjection to **Jesus Christ**. 4LtMs, Lt 23, 1885, par. 33

It is through the **mighty agency of the Holy Spirit** that the government of Satan is to be subdued and subjected. It is

the **Holy Spirit** that **convinces** of **sin** and **expels** it from the **soul** by the consent of the human agent.... Through the merits of **Christ** man may be able to exercise the noblest powers of his being and expel sin from his soul. ML 43.5

The **mighty power of the Holy Spirit** is to work, **producing** a **new character**, a **new birth**, "that ye may prove what is that good, and acceptable, and perfect will of God." PH087 3.2

**Jesus longs** to **bestow** the **heavenly endowment** in large measure upon his people.... How great and widespread must be the **power** of the **prince of evil** which can be **subdued** only by **the mighty power of the Spirit**. GCDB February 6, 1893, par. 15

The **mighty power of the Holy Spirit** works an **entire transformation** in the character of the human agent, making him a new creature in **Christ Jesus**. When a man is filled with the **Spirit**, the more severely he is tested and tried, the more clearly he proves that he is a representative of Christ. RH June 10, 1902, Art. A, par. 14

He has in store for us the **richest gift** of **heaven**, even the gift of the **Holy Spirit**. He is waiting to pour upon His people the **mighty power** of this **Spirit**. 17LtMs, Ms 121, 1902, par. 24

If we will do this, we shall see of the **mighty power of God** in such a place as this, and it is this that needs the melting, moving **Spirit of Christ**. 25LtMs, Ms 80, 1912, par. 9

How great and widespread must be the **power of the prince of evil**, which can be **subdued** only by the **mighty power** of the **Spirit**. 7LtMs, Lt 25b, 1892, par. 37

The inspiration of the **Holy Spirit proceeding from God** leads us to say, "Praise ye the Lord; for his mercy endureth forever." [Verse 21.] 11LtMs, Lt 53, 1896, par. 4

## The Transforming Grace of Christ – The Spirit of Christ

The **converting, transforming grace of God** changes the spirit and attributes of him who accepts the truth. He is imbued with the **Spirit of Christ**. ST March 28, 1900, par. 10

Everyone who serves in board meetings needs to seek most earnestly the wisdom from above. The **transforming grace of Christ** should be felt in every meeting. Then the **influence of the Spirit of Christ** upon the hearts of those present will place a right mold upon their work. 5T 559.3

Some seem to feel that they must be on probation, and must prove to the Lord that they are reformed, before they can claim His blessing. But they may claim the blessing of God even now. They must have **His grace, the Spirit of Christ**, to help their infirmities, **or they cannot resist evil**. Jesus loves to have us come to Him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love and to bind up our wounds, to cleanse us from all impurity. SC 52.2

Their own characters needed the **transforming grace of Christ**, which would **enable them to represent Christ**. **This alone** is sufficient to give character to the work. **Nothing can be done without his grace**. SpTA08 2.2

Wherein is our self-denial, our self-sacrifice, and patience and mercy and long-suffering and love exercised to bring back the erring to repentance and to fellowship with God? If this were done, what a reformation would be wrought in individual souls and in families and in the church, under the **transforming grace of the Holy Spirit**. Why do we not act as Christians, as shown in the lessons Christ has given? 12LtMs, Lt 50, 1897, par. 46

Every Sabbath-school worker who has passed from death unto life through the **transforming grace of Christ**, will reveal the **deep moving of the Spirit of God** upon his own heart. TSS 26.1

They should fear to encounter temptations unless their souls are under the **transforming grace of Christ** and they are determined to inquire at every step, "Is this the way of the Lord?" to ask, "Lord, what wilt thou have me to do?" ST October 17, 1892, par. 9

Meekness and humility will characterize all who are obedient to the law of God, all who will wear the yoke of Christ with submission. And these **graces** will bring the desirable result of peace in the service of Christ. In learning Christ's meekness and lowliness, we shall **submit the entire being to his control**. Then the **transforming grace of Christ** will work upon heart and character, making human beings, fallen in sin, complete in him. ST July 22, 1897, par. 3

How can those who claim to have received the **transforming grace of Christ** not diffuse light and grace of a Christian character to others? The saving properties of the **grace of Christ** in pure and undefiled religion, in practical godliness, will make their influence felt. 6LtMs, Ms 41, 1890, par. 45

The Lord calls upon the one who has been working unrighteousness to put away his sins, and be converted. Unless the **transforming grace of Christ is poured into his soul**, he will refuse to oppose the works of Satan. The human agent who is worked by the power of the enemy, will close the door of his heart to every appeal made by the **Saviour**. He will refuse to hear the words, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, **I will come in to him, and will sup with him, and he with Me.**" And the God of heaven will not exercise His power to force man to practise righteousness, with the heart in determined resistance. SpTB02 8.4

It is through the **transforming influence of divine grace** on human hearts that the power of the **word of truth** is revealed. The **truth**, proclaimed in regions where it has not yet been heard, makes an impression on hearts. It seems to have greater power to transform character than when presented to those who are **familiar with its office work**.... The **Lord** will work upon hearts that in the past have not often been appealed to, hearts that heretofore have not seen the enormity of sin. SW August 25, 1903, par. 3

A **great change** takes place in the character of him who accepts Christ; for "if any man be in Christ, he is a new creature." When we see those who profess Christianity manifesting the old carnal desires in word and action, we may know that they are not **in Christ**, that the **transforming grace of Christ** has not touched the soul, **moulded** the **character**, and **cleansed** the **defilement** of the heart. They lack the essential elements of Christian character. ST December 8, 1890, par. 2

Let the **transforming grace of Christ** make you pure, true, holy, and lovely as the pure white lily which opens its blossom on the bosom of the lake. Transfer your love and affections to him who died for you on Calvary's cross. Train your lips to speak forth his praises, and to offer up your prayers as holy incense. PH077 6.1

The apostle desired those to whom he was writing to remember that they must reveal in their lives the **glorious change** wrought in them by **Christ's transforming grace**. RH May 10, 1906, par. 6

Every converted soul will feel the burden resting upon him to introduce the leaven of truth into the heart and character and conversation. This is the declaration that those who wear Christ's yoke will make in all suitable ways and on all proper occasions. Thus will they reveal **the transforming grace of the truth of the Word of God**. God requires all to serve Him to the full extent of their ability, praying for the **Holy Spirit's guidance**, and believing that they will receive an answer to their prayers. But who are working as God requires them to work for the saving of the souls for whom Christ has given His life? 12LtMs, Ms 74, 1897, par. 10

The church needs the living testimony revived among us. We need the **reviving Spirit**, the **renovating, transforming**

**grace of Christ**. Love to God and love for our brethren and sisters does not exist as it once did. 18LtMs, Ms 199, 1903, par. 1

As you behold Christ, the sin-pardoning Saviour, your heart will be melted and subdued, and you will be changed into the same image. **The transforming grace of Christ** will change you from a sinner into a child of God. 19LtMs, Lt 171, 1904, par. 11

Through the **transforming grace of Christ**, the **fruits of the Spirit** are made manifest in the lives of those who were once dead in trespasses and sins. In disposition, in words, and in actions, they are seen to be **partakers of the divine nature**. This **wonderful grace** was revealed to Paul, and he worked constantly that others might be brought to a knowledge of these saving truths. 21LtMs, Ms 111, 1906, par. 10

When the power of the **transforming grace of God** is felt upon the heart, it will send a man, hitherto worldly, into every pathway of beneficence. 5T 277.3

Every man and woman has an atmosphere surrounding the soul, and its character is peculiar to the individual. But the **transforming grace of Christ** <is working to> bring believers into harmony. The love of Christ melts down all barriers. As the human agents grasp the truth, how precious it is! Their faith works by love and purifies the soul. All the little differences are swept away. 9LtMs, Lt 56, 1894, par. 5

The Lord God hath hitherto helped me and His name shall have all the glory. I do magnify the Lord with my heart and with my voice. I am full of His praise. **I love Jesus with my whole heart**. There is so much that is being unfolded, and in the long sleepless nights, I have felt indeed very near to heaven. This prayer has seemed of great significance to me, "Thy kingdom come, thy will be done in earth as it is done in heaven." [Matthew 6:10.] All heaven is engaged in the work of preparing a people to stand in the day of the Lord's preparation. The **connection of heaven with earth** seems very close. "To the intent that now unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God." [Ephesians 3:10.] The restoring powers through the **transforming grace** upon the human agent is of highest value. 7LtMs, Lt 45, 1892

I have a message for the workers in both high and low position in the office, to each one of them in their several departments. It is that unless the **transforming grace of Christ** conforms you to His character, you will never be numbered with the family of God in heaven. 9LtMs, Lt 70, 1894, par. 5

The human being cannot become entitled to heaven, unless **the grace of Christ works on heart** and character a meek and quiet spirit. This will fit him for the mansions that the Lord has gone to prepare. Jesus redeems by His blood all who will come unto Him. All whom God elects, Christ redeems, and the **Spirit sanctifies**. 13LtMs, Lt 1, 1898, par. 12

If the sinner comes to God confessing his sin, and believing in Christ as his personal Saviour, he will be accepted; for the word of God is sure. It is yea and amen. Jesus says, "Him that cometh to me I will in no wise cast out." Christ takes upon him the sins of the transgressor, and imputes to him his righteousness, and **by his transforming grace** makes him capable of associating with angels and communing with God YI January 19, 1893, par. 1

The Lord would have His people labor for unity, and to answer the prayer of Christ. Here is our greatest hindrance. When we read, "The whole multitude of them that believed were of one heart and one mind," we understand that the **agency of the Holy Spirit** was doing **its work** on human hearts. Until the **Holy Spirit** is accepted and allowed to do **its office work** upon the heart, each individual will strive to become a center of influence for himself. But we know in our experience, that harmonious subordination to the Spirit of God is rest, and peace, and joy. Then think of the positive necessity of coming under this **molding, transforming power**, in order to enjoy heaven in this life, and eternal blessing in the future life. {BTS March 1, 1909, par. 1}

# The Office Work of the Spirit of God

Day by day we are to seek the **enlightenment of the Spirit of God**, that it may do **its office work** upon the soul and character. RH March 29, 1892, par. 5

**Jesus comes to you as the Spirit of truth**; study the mind of the **Spirit**, consult your **Lord**, follow His way.... God calls upon you to close the door to human inventions and to open the door to divine illumination. Be careful that you do not resist the **Spirit of God in its office work** upon the temple of the soul. Be determined to please God, to magnify His name, to enjoy the sweet influence of His grace. {7LtMs, Ms 8c, 1891, par. 14}

"Let every soul bear in mind the words of **Jesus**. '**Without me** ye can do nothing.' We are wholly dependent upon the **Holy Spirit** for fitness to do the Master's work; we must rely upon Him for Christian fortitude, perseverance, and grace. 'By their fruits ye shall know them.' Your words, your character, your conduct, your spirit reveal the character of the tree, for these are the fruits you bear. The sinful nature is to be kept under the control of the **Spirit of God. The transforming grace of Christ** will bring the will into harmony with the **will of Christ**. SpTB16 18.1

The **office work of the Spirit of God** is to qualify men to become teachers. The **Holy Spirit** might be given to all men to teach them, but God does not work in that way. The Lord works through human agencies. 7LtMs, Lt 93, 1892, par. 13

I saw that you both have a work to do, a great work, before you can be approbated of God. You have taken hold of the truth, but the truth has not taken hold of you and wrought for you as God designed it should. You have not let the **truth and Spirit of God do its office work upon your hearts**, and affect your lives, **as it surely must** if you are saved. 1LtMs, Lt 15, 1863, par. 1

God is seeking to make you a **temple** for the **indwelling of the Holy Spirit**. Will you cooperate with Him, that the **Spirit** may do **its office work** upon heart, conscience, and character? There is room for teachers to work in this line, giving an all-round education. If this is not done, foolish conversation will close the way to the influence of the **Spirit of God**, and the instruction that, if received, would make students wise unto salvation will have no power upon mind or heart. 12LtMs, Ms 74, 1897, par. 29

The **office work of the Holy Spirit** is to convince of sin, and I know that it is a sin for any one of us to be indifferent now. . . . {HM April 1, 1895, par. 3}

Those who have been illuminated by the **Holy Spirit**, will show **its office work** upon life and character. They will be mediums through which the **Holy Spirit will communicate light and knowledge** to others. {RH December 5, 1893, par. 10}

The **Lord Jesus** would carry your mind with His mind and bring into captivity every thought to **Jesus Christ**, that every power, every faculty, shall be employed to do His work. Even the expulsion of sin is the action of the soul itself through the **office work of the Holy Spirit**. 7LtMs, Lt 52, 1892, par. 31

The **office work of the Holy Spirit** is to display the **glory of the person of Jesus Christ**, God in man. The Holy Spirit makes known the things freely given to us of God. 14LtMs, Ms 29, 1899, par. 12

Has not the **Holy Spirit done its office work** upon your heart and convinced you of sin, and you have thought you would repent and be ready when the messengers came to bid you to the wedding? . . . {RH November 5, 1895, par. 6}

What is the **office work of the Holy Ghost**? The testimony of the Holy Spirit, and the living Christian constitutes the economy of the gospel, the living commentary by which the words of God are reiterated with divine authority to the people. The Comforter shall convince the world of sin because they "believe not on Me," says Christ. [John 16:9.] 8LtMs, Lt 36a, 1893, par. 18

. . . The diligent, humble teacher, seeking by earnest prayer and study for the truth as it is in Jesus, will most assuredly be rewarded. He seeks for help, not from the ideas of human writers, but from the very Fountain of wisdom and knowledge; and the **Holy Spirit's office work is to empty the golden oil into the golden bowls**, that the lamps may send forth clear, perfect rays, bringing to light the purposes of God in truths of a higher order. Under the guidance of the holy intelligences, the searcher of the Scriptures understands the truth of divine revelation. What a privilege is this! {RH April 20, 1897, par. 7}

In describing to his disciples the **office work of the Holy Spirit**, Jesus sought to inspire them with the joy and hope that inspired his own heart. He rejoiced because of the abundant help he had provided for his church. The **Holy Spirit** was the **highest** of all **gifts** that he could solicit from his Father for the exaltation of his people. The **Spirit** was to be given as a **regenerating agent**, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the **mighty agency** of the **third person of the Godhead**, who would come with no modified energy, but in the fulness of **divine power**. It is the **Spirit** that makes effectual what has been wrought out by the world's Redeemer. It is by the **Spirit** that the heart is made pure. Through the **Spirit** the believer becomes a partaker of the divine nature. **Christ** has given **his Spirit** as a **divine power** to overcome all hereditary and cultivated tendencies to evil, and to **impress his own character** on his church. {RH November 19, 1908, par. 5}

Let me read it here in the 57th [chapter] of Isaiah, (verse 13): "When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; and shall say, cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to **revive the heart of the humble, and to revive the heart of the contrite ones**." [Verses 13-15.] This is just the **office work of the Holy Spirit**. I am so thankful, so thankful that we have this assurance! {7LtMs, Ms 1, 1891, par. 22}

**Christ, our Mediator**, is the one who gives the **Holy Spirit**; and by the **office work of the Holy Spirit**, the atonement made on Calvary is brought in contact with the soul of man to transform his character, and change his nature, until it can be said in heaven, "Ye are laborers together with God, wearing Christ's yoke, bearing his burden." Through the **agency of the Holy Spirit**, man becomes the agent through which souls are brought into the kingdom of heaven. Through sanctification of the Spirit, he is a light to direct souls in the path of right, and draw souls to Jesus Christ. YI July 5, 1894, par. 6

We need to dwell more constantly and earnestly upon the **grace** of the **Holy Spirit**. This we do not discern with our natural eyes, yet by faith we see **its office work**, and we cannot render to God supreme love and honor if we do not recognize the **Holy Spirit** which the Lord sends. The **Holy Spirit represents Jesus Christ**. He is our refuge unto whom we can run and be safe.... 2MR 38.1

As fast as the soul will earnestly, determinedly resolve to act in accordance with the light that is revealed, then the **Holy Spirit's office work** is to take the things of God, and to give more strength and light to the soul. {11LtMs, Lt 47, 1896, par. 2}

These are our themes,—Christ crucified for our sins, Christ risen from the dead, Christ our intercessor before God; and closely connected with these is the **office-work** of the **Holy Spirit**, the **representative of Christ**, **sent forth with divine power** and gifts for men. 1888 1455.2

The religious feelings of many were more natural than spiritual, and although they tried to be satisfied they felt an unrest—cold, dark, and Christless. They remained in ignorance of how they stand toward God, ignorant as far as **experimental knowledge was concerned of the office work of our Mediator and Intercessor.** When they by faith **laid hold of Christ**, their hearts were contrite and broken. **Christ was being formed within**, the hope of glory. This was everything to them. It was the intelligence of what constituted the mystery of godliness. The miracle is wrought. **The Lord and His Spirit** break in upon the soul. Life and joy take possession of the heart. How quickly is the soul made sensible of its deficiency. Everything is laid open before Him with whom we have to do. 6LtMs, Ms 30, 1889, par. 49

The **saving knowledge of God** will accomplish its purifying work on the mind and heart of every believer. The Word declares: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A **new heart** also will I give you, and a **new spirit** will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put **My spirit** within you, and cause you to walk in My statutes." [Ezekiel 36:25-27.] This is the descent of the **Holy Spirit, sent from God to do its office work**. The house of Israel is to be imbued with the **Holy Spirit** and baptized with the **grace of salvation**. Their state of lethargy will no longer exist. All who have not received the light will be convicted; all who will turn unto the Lord with full purpose of heart will confess their sins 18LtMs, Ms 122, 1903, par. 8

The **office of the Holy Spirit** is to **comfort**, to **bring things** to your **remembrance** that will increase faith. We need to **contemplate the love of Jesus**, **His mission** and **His works** in reference to us as individuals. **Jesus so loved me** that **He gave His own life** to save me. **The Father loved me**. "For God so loved the world, that **he gave his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] 7LtMs, Lt 16, 1892, par. 4

The **Holy Spirit exalts** and **glorifies** the **Saviour**. It is **his office** to **present Christ**, the purity of his righteousness, and the great salvation that we have through him. Jesus says, "He shall receive of mine, and shall show it unto you." The **spirit of truth** is the **only effectual teacher** of **divine truth**. AUGleaner June 9, 1909, par. 9

**Christ's dignity** and **office work** are in imposing such conditions as He pleases. His followers are to become more and more a power in the proclamation of the truth as they draw nearer to the perfection of faith and of love for their brethren. God has provided **divine assistance** for all the emergencies to which our human resources are unequal. He gives the **Holy Spirit** to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He means that sufficient facilities shall be provided for the working out of His plans. I bid you seek counsel from God. Seek Him with the whole heart, and "whatsoever He saith unto you, do." [John 2:5.]—Testimonies for the Church 6:414, 415. {GW 66.1}

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Jehovah did not deem the plan of salvation complete while invested only with His love. He has placed at His altar an **Advocate** clothed in our nature. As our **Intercessor**, Christ's **office work i**s to introduce us to God as His sons and daughters. He **intercedes** in behalf of those who receive Him. With **His own blood** He has paid their ransom. By virtue of His **merits** He gives them **power** to become members of the royal family, children of the heavenly King. And the Father demonstrates His infinite love for Christ by receiving and welcoming Christ's friends as His friends. He is satisfied with the atonement made. He is glorified by the **incarnation**, the **life, death, and mediation of His Son**. {8T 177.2}

We must watch and pray. We must arouse and take in the situation. We are in the day of atonement, and we are to work in harmony with Christ's work of cleansing the sanctuary from the sins of the people. Let no man who desires to be found with the wedding garment on, resist **our Lord in his office work**. As he is, so will his followers be in this world. We must now set before the people the work which by faith we see our great High-priest accomplishing in the heavenly sanctuary. Those who do not sympathize with **Jesus** in his **work** in the heavenly courts, who do not **cleanse the soul temple of every defilement,** but who engage in some enterprise not in harmony with this **work**, are joining

with the enemy of God and man in leading minds away from the truth and work for this time. {RH January 21, 1890, par. 4

## The Work of the Holy Spirit

Preach the word, and the Lord **by His Holy Spirit** will **send conviction** to the minds of the hearers. (Testimonies Volume 9, p. 141) 1909

I wish to impress upon you the fact that those who have **Jesus abiding in the heart by faith, have actually received the Holy Spirit**. Every individual who receives **Jesus as his personal Saviour**, just as **surely receives the Holy Spirit to be his Counselor, Sanctifier, Guide, and Witness**. Manuscript Releases Volume 14, p. 71, 1894

The **Comforter** is called "the **Spirit of truth**." His work is to define and maintain the truth. **He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter**. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood.... Through the Scriptures **the Holy Spirit speaks** to the mind, and **impresses** truth upon the heart. FLB 56.4

Every man, woman, and child that is **not under the control of the Spirit of God** is under the influence of Satan's sorcery, and by his words and example he will lead others away from the path of truth. FLB 56.6

The **Holy Spirit** will enter the heart that can boast of nothing. The love of Jesus will fill the vacuum that is made by the emptying out of self. FLB 57.3

When the **Holy Spirit is abiding in the heart**, it will lead the human agent to see his own defects of character, to pity the weakness of others, to forgive as he wishes to be forgiven. He will be pitiful, courteous, Christlike. SDA Bible Commentary 2:1038. FLB 53.6

The **Holy Spirit imparts** love, joy, peace, strength, and consolation; it is as a well of water springing up unto everlasting life. The blessing is free to all. FLB 53.7

There are many who believe and profess to claim the Lord's promise; they talk *about* Christ and *about* the **Holy Spirit**, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. **The Spirit** is to use us. Through the **Spirit God works** in His people "to will and to do of his good pleasure." Philippians 2:13. But many will not submit to this. They want to manage themselves. This is why they do not receive the **heavenly gift**. Only to those who wait humbly upon God, who watch for His guidance and grace, is the **Spirit** given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive. FLB 53.5

This change can be brought about only by the effectual working of the **Holy Spirit**. The Desire of Ages, 172. FLB 55.2

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Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the **Spirit of God** in its work upon the human heart. That **regenerating power**, which **no human eye can see**, begets a new life in the soul; it creates a new being in the image of God. FLB 55.4

Teach the gospel, making it impressive to your children. The **Holy Spirit alone** can help your children to understand the words of truth and to **behold the precious Saviour as the only begotten Son of the Father**, full of grace and truth. Every household should be diligently taught concerning the **great gift of Christ** to our world—line upon line, precept upon precept, here a little, there a little. 25LtMs, Ms 60, 1911, par. 2

At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, **the Comforter** will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the **heavenly Comforter**. Wherever we are, wherever we may go, **He** is always at our right hand to support, sustain, uphold, and cheer.... FLB 56.3

It is the truth as it is in Jesus that quickens the conscience and transforms the mind, for it is accompanied to the heart by the **Holy Spirit**. Without the enlightenment of the Spirit of God, we shall not be able **to discern truth from error**, and shall fall under the masterful temptations and deceptions that Satan will bring upon the world. CTr 365.2

How abundant is the gift to our world of the **Holy Spirit**! It is beyond the power of language to express the **blessings** it brings to God's people. **If received and appreciated**, the **Holy Spirit** will make us **holy**, **Christlike**. Through its **agency**, we are **united with Christ**, partakers of the divine nature. The **reception** of the **Holy Spirit in its fulness** is the **great** need of the church today. Let us pray earnestly that it may soon be realized. 22LtMs, Lt 178, 1907, par. 12

Faith works by love and purifies the soul. Through faith the **Holy Spirit** finds **access** to the heart, and creates holiness therein. Man cannot become an agent to work the works of Christ unless he is in **communion with God through the Holy Spirit**. We can be fitted for heaven only through a transformation of character; we must have Christ's righteousness as our credentials, if we would find access to the Father. We must be partakers of the **divine nature**, having escaped the corruption that is in the world through lust. We must daily be transformed by the **influence of the Holy Spirit;** for it is the **work** of the **Holy Spirit** to elevate the taste, to **sanctify** the **heart**, to ennoble the whole man, by **presenting to the soul the matchless charms of Jesus**. BEcho February 15, 1893, par. 5

**To bring the sinner to Christ is the work of the Comforter, the Holy Spirit.** The Saviour is the divine Example, the perfection of holiness; and He fashions the soul anew. We are privileged to receive from Christ all the excellence necessary for perfection of character. But in order for us to obtain this excellence, we must show more self-denial, more self-sacrifice. 17LtMs, Lt 155, 1902, par. 21

Of the disciples of Christ we read that they understood not His disclosures in regard to His humiliation, His rejection, and His crucifixion. But when Christ was risen from the dead, they understood. When the **Holy Spirit** came upon them at the day of Pentecost, they understood. Look at the **change** wrought under the **Holy Spirit's guidance** in the faltering, stumbling, erring, misinterpreting, misunderstanding ones. Passages from the living oracles are seen in a new light. **No comparison** can be made with the disciple **before** the **reception** of the **Holy Spirit**, and the **disciple renewed**, **converted**, **baptized** by the **Spirit of God**. 15LtMs, Ms 32, 1900, par. 22

Men may study and try to learn the living words of God, but unless the **Holy Spirit** shall **unite** with the human **understanding**, and the human unite with the divine by becoming partakers of the **divine nature**, they are blind and cannot see afar off, and have forgotten that they were purged from their old sins. But the touch of the **Holy Spirit** upon the human mind makes decided changes. 15LtMs, Ms 32, 1900, par. 23

Behold those disciples, hidden in that upper chamber for fear of the priests and rulers. They were to go everywhere to preach the Word. They were to speak with **new tongues**, **not a foreign language**, but **words eloquent** from lips

which had been touched with the live coal from off the altar. After the disciples had received the **baptism** of the **Holy Spirit**, the priests and rulers marvelled at the words which they spake, for they knew them as unlearned and ignorant men. But they took knowledge of them that they had been with Jesus. 15LtMs, Ms 32, 1900, par. 24

The Holy Spirit **indites all genuine prayer**. I have learned to know that in all my intercessions the Spirit intercedes for me and for all saints; but his intercessions are according to the will of God, never contrary to his will. "The Spirit also helpeth our infirmities;" and the **Spirit, being God**, knoweth the **mind of God**; therefore in every prayer of ours for the sick, or for other needs, the will of God is to be regarded. "For what man knoweth the things of a man, save the spirit of man which is in him? **even so the things of God knoweth no man, but the Spirit of God**." ST October 3, 1892

And I will put my Spirit within you, and cause you to walk in my statutes." This is the descent of the **Holy Spirit**, **sent** from **God** to do its **office work**. The house of Israel is to be **imbued** with the **Holy Spirit**, and baptized with the grace of salvation. RH October 13, 1904, par. 5

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**... LHU 123.4

Faith works by love and purifies the soul. Through faith the **Holy Spirit** finds **access** to the heart, and creates holiness therein. Man cannot become an agent to work the works of Christ unless he is in **communion with God through the Holy Spirit**. We can be fitted for heaven only through a transformation of character; we must have Christ's righteousness as our credentials, if we would find access to the Father. We must be partakers of the **divine nature**, having escaped the corruption that is in the world through lust. We must daily be **transformed by the influence of the Holy Spirit**; for it is the work of the **Holy Spirit** to elevate the taste, to sanctify the heart, to ennoble the whole man, by **presenting to the soul the matchless charms of Jesus**. Messenger January 18, 1893, par. 5

Christ impressed upon His disciples that they were to ask God in prayer for the **gift** of the **Holy Spirit**, and then, placing themselves in an attitude to receive, they would receive **all the gifts** comprehended in the **gift of the Spirit**. The **work** of the **Holy** Spirit is to purify the heart, uniting it with the divine nature. The Spirit changes the heart, bringing it into conformity with **its** own pure nature. The heart of every church member must become as humble as the heart of a little child. All overbearing, accusing speech must be overcome, else we can never unite with the family above. 13LtMs, Lt 29, 1898, par. 18

Whatever in thought, word, or deed; in temper, affection, habit, or disposition is not in perfect harmony with the law of God, the **Holy Spirit** instantly detects. It then presents the gospel looking glass, that the sinner may see himself in his sinfulness. **Sin** and the **Holy Spirit cannot dwell** in the **same heart**. As the Spirit works upon the heart, the divine virtues of truth are implanted. There is seen that faith that works by love and purifies the soul. Man accepts the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and he finds rest because there is perfect conformity between his will and the will of God. [Matthew 11:28, 29.] He is made a partaker of the **divine nature**, having escaped the corruption that is in the world through lust. 14LtMs, Ms 150, 1899, par. 56

The **Holy Spirit** is an effective helper in restoring the image of God in the human soul, but its power and efficiency has not been appreciated in our schools as it should be. The **Holy Spirit comes to the world as Christ's representative**. It not only speaks the truth, but it is the truth—the faithful and true witness. **It** is the great searcher of hearts, and is acquainted with the characters of all. The Holy Spirit came into the schools of the prophets, bringing even the thoughts of the students into harmony with the will of God. There was a living connection between heaven and these schools, and the joy and thanksgiving of loving hearts found expression in songs of praise in which the angels joined. If teachers would open their hearts to receive the Spirit, they would be prepared to co-operate with **it** in working for their students; and when **it is given free course**, **it** will effect wonderful transformations. **It** will work in each heart, correcting selfishness, molding and refining the character, and bringing even the thoughts into

captivity to Christ. It is one thing to consent to the Spirit's work in conversion, and another thing to accept that Spirit's agency as a reprover, calling to repentance. It is necessary that both teachers and students not only assent to the truth, but that they have a deep practical knowledge of the **operations of the Holy Spirit**. **Its** cautions are given because of the unbelief of those who profess to be Christians. Both teachers and students should be able to recognize the voice of the Shepherd. Let those who have lost the spirit of prayer, pray, pray earnestly, pity the suffering cause; pity thy church; pity the individual believers, thou Father of mercies. Take from us everything that defiles; deny us what thou wilt; but take not from us thy Holy Spirit. Instead of being repressed and driven back, the **Holy Spirit should be welcomed, and its presence encouraged**. When teachers sanctify themselves through obedience to the Word, the Holy Spirit will give them glimpses of heavenly things. When they seek God with humility and earnestness, the words which they have spoken in freezing accents will burn in their hearts; the truth will not then languish upon their tongues. The **agency of the Spirit of God** does not remove from us the necessity of exercising our faculties and talents, but teaches us how to use every power to the glory of God. NPUGleaner, May26, 1909

He shall glorify Me." [John 16:14.] In these words **Christ declares the crowing work of the Holy Spirit**. The Spirit **glorifies Christ by making Him the object of supreme regard**, and the Saviour becomes the delight, the rejoicing of the human agent in whose heart is wrought this **transformation**. 17LtMs, Lt 155, 1902, par. 24

Truth, precious truth, is **sanctifying** in its **influence**. The **sanctification** of the soul by the **operation of the Holy Spirit** is the implanting of Christ's nature in humanity. It is the **grace** of our **Lord Jesus Christ** revealed in character, and the **graces of Christ** brought into active exercise in good works. Thus the **character is transformed** more and more perfectly after the **image of Christ**, in righteousness and true holiness. 9LtMs, Ms 34, 1894, par. 14

The **Father** hath given His **Son** for us, that through the **Son** the **Holy Spirit** might come to us and lead us to the **Father**. 7 LtMs, Lt 11, 1892

And if we **consent**, **He will so identify Himself** with our thoughts and aims, so blend our hearts and minds into conformity to **His will**, that when **obeying Him** we shall be but carrying out **our own impulses**. {RH July 14, 1910, par. 6}

The minister is to show the people how the **Holy Spirit** makes them **one with Christ**, their divine Leader. RH March 24, 1896, par. 2

If the **Holy Spirit** is respected and obeyed, it will dictate a different policy than has been followed. 12LtMs, Ms 83, 1897, par. 13

The **Holy Spirit** is a divine teacher. If we heed **its** lessons, we shall become wise unto salvation. SpTA07 39.1

**Human nature** is depraved, and is justly condemned by a **holy God**. But provision is made for the repenting sinner, so that by faith in the atonement of the **only begotten Son of God**, he may receive **forgiveness** of sin, find **justification**, receive **adoption** into the **heavenly family**, and become an **inheritor** of the **kingdom** of **God**. **Transformation of character** is wrought through the **operation** of the **Holy Spirit**, which works upon the human agent, implanting in him, according to his desire and consent to have it done, a new nature. The **image** of **God** is restored to the soul, and day by day he is strengthened and renewed by grace, and is enabled more and more perfectly to reflect the **character of Christ** in **righteousness** and **true holiness**. RH September 17, 1895, par. 7

**Christ is our Advocate, pleading in our behalf. The Spirit pleads with us**. 6MR 247.3

There are today many as ignorant of the **Holy Spirit's work** upon the heart as were those believers in Ephesus; yet no truth is more clearly taught in the word of God. Prophets and apostles have dwelt upon this theme. Christ Himself calls our attention to the growth of the vegetable world as an illustration of the **agency of His Spirit** in sustaining spiritual life. The sap of the vine, ascending from the root, is diffused to the branches, sustaining growth

and producing blossoms and fruit. So the **life-giving power of the Holy Spirit**, **proceeding from the Saviour**, pervades the soul, renews the motives and affections, and brings even the thoughts into obedience to the will of God, enabling the receiver to bear the precious fruit of holy deeds. The **Author of this spiritual life is unseen**, and the **exact method by which that life is imparted and sustained, it is beyond the power of human philosophy to explain**. Yet the **operations of the Spirit** are always in harmony with the written word. As in the natural, so in the spiritual world. The natural life is preserved **moment by moment by divine power**; yet it is not sustained by a direct miracle, but through the use of blessings placed within our reach. So the spiritual life is sustained by the use of those means that Providence has supplied. If the follower of Christ would grow up "unto a perfect man, unto the measure of the stature of the fullness of Christ" (Ephesians 4:13), he must eat of the bread of life and drink of the water of salvation. He must watch and pray and work, in all things giving heed to the instructions of God in His word. Why, then, should not those who are fighting against the powers of darkness move forward with faith and courage? **God and Christ and the Holy Spirit are** on their side.... Let not those who stand under the blood-stained banner of Prince Emmanuel do anything that will dishonor the cause for which they are fighting. Christ expects His soldiers to be brave and loyal and true. The Review and Herald, February 18, 1904.

## Pentecost Brought the Spirit of Christ to Abide Continually

And **Pentecost** brought them the presence of the Comforter, of whom Christ had said, **He "shall be in you**." And He had further said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 14:17; 16:7. **Henceforth through the Spirit**, **Christ was to abide continually in the hearts of His children**. Their **union** with **Him** was **closer than when He was personally** with them. The light, and love, and power of the **indwelling Christ** shone out through them, so that men, beholding, "marveled; and they took knowledge of them, that they had been with Jesus." Acts 4:13. SC 74.1

On the day of **Pentecost** the promised Comforter **descended**, and the **power** from on high was given, and the souls of the believers thrilled with the **conscious presence** of their **ascended Lord**. GC88 351

After the **Saviour's** ascension, the **sense** of the **divine presence**, full of love and light, **was still with them**. It was a **personal presence**. **Jesus**, the **Saviour**, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had, while the message of peace was upon His lips, been taken from them into heaven. As the chariot of angels received Him, His words had come to them, "**Lo, I am with you alway, even unto the end**." Matthew 28:20. He had ascended to heaven in the **form of humanity**. They knew that **He was before the throne** of **God**, their **Friend** and **Saviour** still; that His sympathies were unchanged; that He would forever be identified with suffering humanity. They knew that **He was presenting before God** the merit of His blood, showing His wounded hands and feet as a remembrance of the price He had paid for His redeemed ones; and this thought strengthened them to endure reproach for His sake. **Their union with Him was stronger now than when He was with them in person**. The light and love and power of an **indwelling Christ** shone out through them, so that men, beholding, marveled. AA 65.1

We should **pray** as **earnestly** for the **descent of the Holy Spirit** as the disciples prayed on the day of **Pentecost**. If they needed it at that time, **we need it more today**. FLB 53.3

Their teaching was a second edition of the teachings of Christ, the utterance of simple, grand truths that flashed light into darkened minds, and converted thousands in a day. The disciples began to understand that **Christ was their Advocate in the heavenly courts**, and that **He** was **glorified**. They could speak because the **Holy Spirit** gave them utterance. "The entrance of thy word giveth light; it giveth understanding to the simple." [Psalm 119:130.] 15LtMs, Ms 32, 1900, par. 25

## Live Up to All Light, Overcome to Prepare for Latter Rain

We are **looking forward to the time when the latter rain** will be poured out, confidently hoping for a better day, when the church shall be **endued with power from on high**, and thus **fitted to do more efficient work for God**. But the **latter rain** will never **refresh** and **invigorate indolent souls**, that are **not using the power God has already given** them. Spiritual laziness will not bring us nearer to God. There must be **energy** and **zeal** as well as **devotion** and **personal piety**, woven into all our works. ST December 9, 1886, par. 10

As the members of the body of **Christ** approach the period of their last conflict, "the time of Jacob's trouble," they will grow up into **Christ**, and **will partake largely of his Spirit**. As the third message swells to a loud cry, and as great **power** and **glory** attends the closing work, the faithful people of God will **partake** of **that glory**. It is the **latter rain** which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel. 4bSG 112.5

These scenes are to be repeated, and with **greater power**. The **outpouring of the Holy Spirit** on the day of Pentecost was the former rain, but the **latter rain will be more abundant**. The **Spirit** awaits our **demand** and **reception**. **Christ is again to be revealed in His fulness by the Holy Spirit's power**. COL 121.1

**Christ has said**, "Where two or three are **gathered** together in my name, **there am I in the midst**." The convocations of the church, as in camp-meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are **God's appointed opportunities** for **giving** the early and the **latter rain.** RH March 2, 1897, par. 6

Today you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the **latter rain** will come, and the **blessing of God** will fill every soul that is purified from every defilement. It is our work today to **yield our souls to Christ**, that we may be **fitted** for the time of refreshing from the **presence of the Lord—fitted** for the **baptism of the Holy Spirit**. RH March 22, 1892, par. 13

Brother and Sister Haskell, if we **keep our minds stayed** upon **Christ**, **He will come** unto us as the rain, as the **former** and **latter rain** upon the earth. As the **Sun of righteousness**, **He will arise** with healing in His wings. We may grow as the lily, revive as the corn, and grow as the vine. By **constantly looking** to and **patterning** after **Christ** as our **personal Saviour**, we shall grow up into **Him** in all things. Our faith will grow, our conscience will be sanctified. We will more and more become **like Christ** in all our works and words. 23LtMs, Lt 106, 1908, par. 17

They said one to another, "This is the **very one** who was accused of gluttony, of eating with publicans and sinners; the one who was bound, and scourged, and **crucified**. **We believe in him as the Son of God**, the **prince and Saviour**." The **revelation of Christ** by the **holy Spirit** brought to them a realizing sense of **his power and majesty**, and they stretched forth their hands unto **him by faith**, saying, "**I believe**." Thus it was in the time of the early rain; but the **latter rain** will be more **abundant**. The **Saviour of men will be glorified**, and the earth will be lightened with the bright shining of the beams of **his righteousness**. **He is the fountain of light**, and light from the gates ajar has been shining upon the people of God, that they **may lift him** up in **his glorious character** before those who sit in darkness. RH November 29, 1892, par. 6

The **latter rain** is to fall upon **the people of God**. A mighty angel is to come down from heaven, and the whole earth is to be lighted with His glory. Are we ready to take part in the **glorious work** of the **third angel**? Are our vessels ready to receive the **heavenly dew**? Have we defilement and sin in the heart? If so, let us **cleanse** the soul temple, and **prepare for the showers of the latter rain**. The **refreshing from the presence of the Lord** will never come to hearts filled with impurity. May God help us to die to self, **that Christ, the hope of glory, may be formed within!** YRP 295.3

Now some will tell you, and they will begin to reckon, and reckon, and reckon, when the **latter rain** is coming. I would **rather** that you would reckon right now whether you have brought eternity into your reckoning concerning your

individual self. Consider whether you have brought eternity daily to view. If you are **right with God today**, **you are ready if Christ should come today**. **What we need is Christ formed within**, the **hope** of **glory**. We want that you should have a deep and earnest longing for the **righteousness** of **Jesus Christ**. Your old, tattered garments of self-righteousness will not give you an entrance into the kingdom of God, but that garment that is woven in the loom of heaven—the **righteousness of Jesus Christ**—[will.] It will give you an inheritance among the sanctified. **That is what we want.** 7LtMs, Ms 36, 1891, par. 26

If all those that handle the Word of God ministering to the people **will cleanse their hearts** from all iniquity and all defilement and shall come to God with clean purpose of heart, as little children, they shall see of the salvation of God. **Jesus will walk in our midst**. We have now the invitations of mercy to become vessels unto honor, and then we need not worry about **the latter rain**; all we have to do is to keep the vessel clean and right side up and prepared for the reception of the **heavenly rain**, and **keep praying**, Let the **latter rain** come into my vessel. Let the light of the **glorious angel** which unites with the **third angel shine** upon me. Give me a part in the work. Let me sound the **proclamation**. Let me be [a] **co-laborer with Jesus Christ**. 7LtMs, Ms 35, 1891, par. 48

The great work of the gospel is not to close with less manifestation of the **power** of **God** than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the **latter rain** at its close. Here are "the times of refreshing" to which the apostle Peter looked forward when he said, "Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative Judgment], when the **times of refreshing shall come from the presence of the Lord**; and **he shall send Jesus**." [Acts 3:19, 20 GC88 611.1

Are our **supplications ascending** to **God** in **living faith**? Are we **opening the door of the heart to Jesus**, and closing every means of entrance to Satan? Are we daily obtaining **clearer light** and **greater strength**, that we may **stand** in **Christ's righteousness**? Are we emptying our hearts of all selfishness, and cleansing them, **preparatory** to **receiving** the **latter rain from heaven**? HS 155.1

Only those who are **living up to the light they have**, will receive **greater light**. Unless we are daily advancing in the exemplification of the active Christian virtues, **we shall not recognize the manifestations of the Holy Spirit** in the **latter rain**. It may be falling on hearts all around us, but we shall **not discern or receive it**. RH March 2, 1897, par. 4

Said the angel: "**God** will bring His work closer and closer to **test** and **prove** every one of His people." Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that **shuts out Jesus**. They prize something higher than the truth, and their **hearts** are **not prepared** to **receive Jesus**. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the **counsel of the True Witness**. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: "They are joined to their idols, let them alone," and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. **Those who come up to every point,** and **stand every test**, and **overcome**, be the price what it may, have **heeded the counsel of the True Witness**, and **they will receive the latter rain**, and thus be **fitted** for **translation**. 1T 187.1

The **measure of the Holy Spirit** we **receive** will be **proportionate** to the **measure** of our **desire** and **faith exercised to get it**, and the **use** we shall **make** of the **light** and **knowledge** that shall be **given us**. We shall be entrusted with the **Holy Spirit** according to our **capacity** to **receive it** and our **ability** to **impart it** to others.—The Review and Herald, May 5, 1896. HL 305.4

So it may be now. Instead of **man's speculations**, let the **Word of God** be preached. Let Christians **put away their dissensions,** and **give themselves to God** for the saving of the lost. Let them in faith ask for the **blessing**, and **it will come**. The outpouring of the Spirit in apostolic days was the "former rain," and glorious was the result. **But the latter rain will be more abundant**. RH November 19, 1908, par. 14

## Christ Imbues Us with His Own Spirit

**By imbuing them with His own Spirit**, **Christ** the great teacher is fitting them to do a good and important work. BEcho September 18, 1899, par. 11

**Christ** draws them to himself by an **unseen power**. He is the **light** of **life**, and **he imbues them with his own Spirit**. RH March 26, 1895, par. 2

All professions of Christianity are but lifeless expressions of faith **until Jesus imbues the believer with his spiritual life, which is the Holy Ghost**. 3 SP 242

May the Lord work by **His own power** and by **His own Spirit** upon the minds of these inquiring young men. 9LtMs, Ms 3, 1894, par. 7

Like seeks like. Like appreciates like. **Christ recognizes his own Spirit** and **image** in his followers. As they become more like him, they seek a closer association with **him**. **His** character shines with new attractions. They see matchless charms in their Redeemer, and he becomes "the chiefest among ten thousand," and the one "altogether lovely." His ways are precious to them, and it is their delight to do his will. ST January 6, 1888, par. 14

The Lord co-operates with the self-denying human workers. **His own mind, His own Spirit**, is communicated to them. BEcho September 18, 1899, par. 16

There is in every one who truly loves God the **spirit of Christ**, which always leads to peace and love and never to dissension. The more the heart is under the influence of the **Spirit of God**, and its affections centered in Christ, the less will it be disturbed with the roughness and hardships that will be met in this life. True Christians will talk of Christ; they will work for Christ; and as they are **imbued with His Spirit**, they will work with unselfish interest to bless humanity around them. They are growing, ever growing to the full stature of men and women in Christ Jesus. They become more and more like Christ in disposition. Discontent, restlessness, and murmuring come from a heart that is not renewed by grace. The heart that is at peace with God is constantly rising above the low earthly elements and is partaker of the divine nature 4LtMs, Lt 21, 1886, par. 25

**Christ** came to our world to restore the **moral image of God** in man. He takes human agents into co-partnership with himself, giving them the **breath of his own Spirit, the life of his own life**. To all who would obtain a correct view of their duty in regard to their fellow men, Christ gives power to obtain righteousness and to do their work successfully. These breathe the atmosphere that surrounds Christ. They live the **true life** that he lived in our world. RH July 19, 1898, par. 19

**Christ** seeks to engage the attention of repentant sinners, that they may **read the expression of love in his face**, and receive him as their Saviour. He would turn men's minds from every sound that emanates from him who abode not in the truth. He has **knowledge** to impart,—the **absolute necessity** of **regeneration** by the **Holy Spirit**, who comes to the believing soul under the great seal of solemn assurance. **I speak to you, he said; I, who speak not merely as a man,—I, who am the Truth,—I, who am acquainted with heaven, and all the characters that shall be there admitted,—I, who hold the keys of the kingdom of heaven,—**I say, "Except a man be born again, he can not see the kingdom of God." The **realization** of the **absolute necessity** of **regeneration** through the **Holy Spirit** comes to all who, by patient continuance in well-doing, seek for glory, honor, and immortality. RH July 19, 1898, par. 20

In fellowship with **God**, with **Christ**, and with **holy angels** they are surrounded with a **heavenly atmosphere**, an atmosphere that brings health to the body, vigor to the intellect, and joy to the soul. 6T 306.1

The soul **imbued with the love of Christ is one with Him; he communes with Christ, Christ is formed within**, the hope of glory, and the Christian goes forth to represent the **Father** and the **Son** to the world (The Signs of the Times, June 27, 1892). {LHU 36.6}

All who consecrate body, soul, and spirit to God's service will be constantly receiving a **new endowment** of **physical**, **mental**, and **spiritual power**. The inexhaustible supplies of heaven are at their command. Christ gives them the **breath of His own spirit, the life of His own life**. The **Holy Spirit** puts forth **its** highest energies to work in heart and mind. 6T 306.2

The **virtue of Christ**, the **Spirit of the living God**, alone can keep the heart. 10LtMs, Lt 30, 1895, par. 24

The **True Witness**, the **Spirit of the living God**, is inspecting character in every home, in every family. 24LtMs, Ms 41, 1909, par. 13

The **True Witness**, the **Spirit of the living God**. is inspecting the assembly of those who have had great spiritual light and advantages, and the testimony is that in the church of God there is great waste in energy misapplied, in talents perverted to wrong uses, in strength unemployed; and the abilities that God has bestowed on his people are degenerating, because they are not used for the seeking and the saving of those who are lost. RH January 17, 1893, par. 2

The **Holy Spirit** alone can and will work with the human agent to vanquish the enemy....**Nothing but the Spirit of the living God** can bring man off victorious in this warfare. 11LtMs, Lt 9, 1896, par. 8

Christians should bear in mind that **God** has a **personality** as verily as has **Christ**. They should so represent **Christ's person** and conduct that by doing His works they will manifest the **character** and **spirit** of the **Father**. **Christ is the express image of His Father's person and character**. Those who are **imbued with His Spirit** will have an intense love for every one for whom He died and will work earnestly to bring into the heavenly garner a harvest of souls. Filled with **His Spirit**, men and women will be animated with the same desire to save sinners that animated Christ in His lifework as a missionary **sent of God**. 17LtMs, Ms 130, 1902, par. 34

**God** chooses his workers from all classes of people, and **imbues them with his own Spirit**. Advocate March 1, 1899, par. 1

O that the **baptism** of the **Holy Spirit** might come upon you, that you might be **imbued** with the **Spirit of God**! Then day by day you will become more and more conformed to the **image of Christ**, and in every action of your life, the question would be, "Will it glorify my **Master**?" By patient continuance in well-doing you would seek for glory and honor, and would receive the gift of immortality. RH May 10, 1892, par. 4

## Satan Imbues Wicked Men with his own spirit

There is a **power** in impenitence and rebellion which can be accounted for only on the supposition that it is supernatural. **Satan imbues his willing subjects** with his own **spirit**. He works through deception; he promises them the desire of their heart; but they find no rest, no peace, no joy, in the path of transgression. ST September 11, 1884, par. 9

**Satan** is ever seeking to **imbue men with his own spirit** and **attributes**, and those whose hearts are not subdued by the grace of Christ will be guided by the same spirit that decoyed the angels from the heavenly courts. ST March 28, 1900, par. 2

**Satan** hoped to so **confuse the minds** of those whom he had **deceived** that they would put God out of their knowledge. Then he would **obliterate the divine image** in man and **impress his own likeness** upon the soul; he would **imbue men with his own spirit** and make them **captives** according to his will. 5T 738.1

The **power of Satan** is apparently in the supremacy. He is seeking to convert all things in the world to his purpose: to **imbue human beings with his own spirit and nature**. The conflict will be terrible. The minds and hearts of men seem surcharged with hostility against divine revelation. The passions are stirred with envy against purity and holiness, and devotion to God and his requirements. The will is set like granite against all that is called God, or that is worshiped." GCDB March 7, 1893, par. 1

Satan is seeking to **imbue every soul** that is not connected with Jesus Christ **by his own spirit**, and every soul who refuses to connect with Jesus Christ will be brought into connection with the enemy of Christ. YI July 12, 1894, par. 4

One decided evidence we have that these exercises are not of God, is that they concur with your views, which we know to be erroneous. Things she says she sees in vision are not sustained by the Word of God, but are contrary to it**. Satan is constantly at work to imbue her with his own spirit**, that through her, under a cloak of righteousness, he may bring in commonness, heresies, and defilement. 2SM 74.3

To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the **spirit of Satan** to get, to draw to self. It is the **spirit of Christ** to give, to sacrifice self for the good of others. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. COL 259.1

Those who differed from the established doctrines have been imprisoned, put to torture and to death, at the instigation of men who claimed to be acting under the sanction of Christ. But it is the **spirit of Satan**, not the Spirit of Christ, that **inspires** such acts. COL 74.1

## The Spirit of Christ vs. the Spirit of Satan

Any efforts which are made by the managers of our institutions to get the advantage over another, whether they be openly made, or secretly and in an underhand manner, are grievous in the sight of God. It is not the **Spirit of God** which prompts these efforts. It is the **spirit of Satan**. 14LtMs, Lt 148, 1899, par. 2

The antagonism that exists between the **spirit of Christ** and the **spirit of Satan** was most strikingly displayed in the world's reception of Jesus. GC88 506.3

The **fierce spirit** which rises up in the hearts of some in the church when anything does not please them, is the **spirit of Satan**, and **not the Spirit of Christ**. 6LtMs, Lt 1f, 1890, par. 6

In these last days God called for united efforts from His people. Never was there a time when there was greater need of the deep **movings of the Spirit of God** than now when we are called to contend with men imbued with the **spirit of Satan**. Those who have departed from the faith will make manifest that they were led away by seducing spirits and doctrines of devils, and that these have taken possession of the soul. 22LtMs, Lt 152, 1907, par. 9

In sincerity, in soul-hunger, cry after God. Wrestle with the heavenly agencies until you have the victory. Put your whole being into the Lord's hands, soul, body, and spirit, and resolve to be His living, consecrated agency, **moved by His will, controlled by His mind, infused by His Spirit**. Then the eyes of your understanding will be anointed with heavenly eyesalve. Then you will see heavenly things clearly. 7LtMs, Ms 24, 1891, par. 86

We should **pray** as **earnestly** for the **descent** of the **Holy Spirit** as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today. All manner of **false doctrines**, **heresies**, and **deceptions** are misleading the minds of men; and without the **Spirit's** aid, our efforts to present divine truth will be in vain. RH August 25, 1896, par. 8

We are living in the time of the **Holy Spirit's** power. It is seeking to **diffuse itself** through the agency of humanity, thus increasing **its** influence in the world. For if any man drinks of the water of life, it will be in him "a well of water springing up into everlasting life;" and the blessing will not be confined to himself, but will be shared by others. RH August 25, 1896, par. 9

## Blasphemy Against the Holy Spirit

The **sin of blasphemy against the Holy Spirit** does not lie in any sudden word or deed; it is the firm, determined resistance of truth and evidence 6LtMs, Ms 30, 1890, par. 16

Reason, lost in an unfathomable depth of wonder and amazement, would question the truthfulness of such a history; but faith accepts the inspired record. It is true, **and it would be blasphemy to attempt a denial. By giving his only begotten Son to die on the cross**, God has shown us the estimate he places on the human soul. All that the world admires, all that it calls precious, sinks into insignificance when placed in the balance with one soul; for a priceless ransom has been paid for that soul. All heaven was given in one gift. YI July 20, 1899, par. 11

No one need look upon the sin against the Holy Ghost as something mysterious and indefinable **The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitations to repent**.—The Review and Herald, June 29, 1897. HL 306.4

By **rejecting** the **light** that was shining upon them, by refusing to examine the evidence to see whether the messages were from heaven, the Pharisees **sinned against the Holy Ghost**. RH July 27, 1897, par. 2

To **reject the Holy Spirit**, through **whose power** we **conquer** the forces of evil, is the sin that surpasses all others; for it **cuts us off from the source of our power**,—from **Christ** and **communion** with **him**. When there is a manifest awakening in church or school, and it is evident that the **Holy Spirit** is working, the first intimation of the heavenly influence should be honored. Let the routine of study or work be secondary, and let every one co-operate with the **divine agency**, with hearty thanksgiving that God has visited his people. RH August 25, 1896, par. 11

You ask if you have committed the sin which has no forgiveness in this life or in the life to come. I answer, I do not see the slightest evidence that this is the case. **What constitutes the sin against the Holy Ghost? It is willfully attributing to Satan the work of the Holy Spirit**. For example, suppose that one becomes a witness of the special working of the Spirit of God. He has convincing evidence that <the work> is in harmony with the Scriptures, and the Spirit witnesses with his spirit that it is of God. Afterward, however, he falls under temptation, pride, self-sufficiency, or some other evil trait controls him; and rejecting all the evidence of its divine character, **he declares that that which he had before acknowledged to be the power of the Holy Spirit was the power of Satan.** 6LtMs, Lt 20, 1889, par. 17 It is through the **medium of His Spirit that God works** upon the human heart; and when men willfully **reject the Spirit, and declare it to be from Satan**, they **cut off the channel** by which **God can communicate** with them. They **shut out** the light which had been shining in their hearts, by **denying the evidence** that God has been pleased to give them, and as the result they are left in **darkness**. 6LtMs, Lt 20, 1889, par. 18

## The Holy Spirit Is a Divine Person, with a Distinct Personality

**The Holy Spirit has a personality**, else He could not bear witness to our spirits and with our spirits that we are the children of God. **He must also be a divine person**, else He could not search out the secrets which lie hidden in the mind of God. "For what man knoweth the things of a man save the spirit of man, which is in him; even so the things of God knoweth no man, but the Spirit of God." [1 Corinthians 2:11. 21LtMs, Ms 20, 1906, par. 32

The Holy Spirit always leads to the written Word. The **Holy Spirit is a person**; for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God. What strong evidence of the power of truth we can give to believers and unbelievers when we can voice the words of John, "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." [1 John 4:16.] 21LtMs, Ms 20, 1906, par. 31

We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and **God in him**." [1 John 4:16 **The Holy Spirit has a personality**, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a **divine person**, else He could not search out the secrets which lie hidden in the mind of God. 'For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.' LtMs, Ms 20, 1906

The Holy Spirit is the Comforter, in Christ's name. **He personifies Christ, yet is a distinct personality**. We may have the Holy Spirit if we ask for **it** and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes. 8LtMs, Ms 93, 1893

Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, **but the Spirit pleads not for us as does Christ**, who presents His blood, shed from the foundation of the world; the **Spirit** works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the **Spirit's** striking the cords of the soul in holy memories, awakening the music of the heart. 1 SM 344

**Christ** supplies the lifeblood of the heart, and **Christ** and the **Holy Spirit** give **nerve power**. CH 593

**Christ Himself**, our Redeemer and Mediator, was **filled with the Holy Spirit**....{18LtMs, Ms 40, 1903, par. 23}

We have a **God** who is our **Commander** and our **Ruler**. We have a **Saviour**, and we are not to exchange them for the word of any man that lives. Now **God** wants us to come into right relation to Him. He wants every voice to be sanctified. He wants all there is of us—soul, body, and spirit—to be fully sanctified. It is time that we began to know that we are fastened to the **Lord Jesus Christ** by a living, active faith, and to take **hold of Christ** and the **Holy Spirit** of **God**. Let our petitions come up before God. Let us believe in Him, and trust in Him, and we shall see His mighty power working among us. I will read further: 21LtMs, Ms 97, 1906, par. 54

Notice the next verse: "Lie not one to another." [Verse 9.] If you have solemnly **covenanted with God, in the presence of Christ and the Holy Spirit,** to act as a member of the royal family, a child of the heavenly King, you will not in your life lie against the truth you profess to believe. You will not reveal by your works that you are a sinner, while professing to be a saint. If you are sincere in making this pledge, you will not be found nullifying your prayer, "Thy kingdom come; Thy will be done in earth as it is in heaven" [Matthew 6:10], by acting as sinners act whenever it best suits your convenience to act thus, <and when you can advantage yourself and at your neighbor's disadvantage.> 17 LtMs Ms 130, 1902

How many will today pledge themselves to serve God with heart and mind and strength? **Do you not want God and Christ and the Holy Spirit to co-operate with you? They** are **pledged** to do this if you will keep your covenant

with God. Will you not seek the Lord more earnestly than ever before? I ask those who will promise to do this to stand on their feet and show that they pledge themselves, by the help of God, to obey the principles of truth. (The whole congregation arose.) 19 LtMs, Ms 50, 1904

We have a **God** who is our **Commander** and our **Ruler**. We have a **Saviour**, and we are not to **exchange THEM** for the word of any man that lives. Now God wants us to come into right relation to Him. He wants every voice to be sanctified. He wants all there is of us—soul, body, and spirit—to be fully sanctified. It is time that we began to know that we are fastened to the Lord Jesus Christ by a living, active faith, and to take hold of **Christ and the Holy Spirit of God.** Let our petitions come up before God. Let us believe in Him, and trust in Him, and we shall see His mighty power working among us. I will read further: 21 LtMs, Ms 97, 1906

## The Third Person of the Godhead—(Found In Only Four Original Quotes)

The prince of the power of evil can only be held in check by the power of God **in the third person of the Godhead**, the Holy Spirit. SpTA10 35,;12LtMs, Ms 22, 1897, par. 19

Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit**, the third person of the Godhead**, who would come with no modified energy, but in the fulness of divine power. SpTA10 25, 11LtMs; Lt 8, 1896, par. 2

He (Christ) determined to give His representative, **the third person of the Godhead**. This gift could not be excelled. He would give all gifts in one, and therefore the divine Spirit, converting, enlightening, sanctifying, would be His donation. ST December 1, 1898, par. 2; 13LtMs, Ms 44, 1898, par. 11

The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the **Third Person of the Godhead**, who would come with no modified energy, but in the fullness of divine power. DA 671.2; FLB 52; RH November 19, 1908, par. 5; RH May 19, 1904, par. 3 (Third Person only capitalized in DA)

## Who or What Is the Third Person of the Godhead, Christ's Representative?

The **Holy Spirit** is the **Spirit** of **Christ**, it is His **representative**. Here is the **divine agency** that carries **conviction** to hearts. When the **power of His spirit** is revealed through the servants of God, we behold **divinity** flashing through **humanity**. When accompanied by the **Holy Spirit**, the presentation of truth as it is in Jesus will be of more value than all the honor or glory of the world. EA 231.1; 10LtMs, Lt 18, 1895, par. 12

The **Lord Jesus** acts through the **Holy Spirit**; for it is **his representative**. Through **it he infuses spiritual life** into the soul, quickening its energies for good, cleansing from moral defilement, and giving it a fitness for his kingdom. **Jesus** has large **blessings to bestow**, **rich gifts** to distribute among men. **He** is the **wonderful Counselor**, **infinite** in **wisdom** and **strength**; and if we will acknowledge the **power of his Spirit**, and submit to be molded by **it**, we shall stand complete in **him**. What a thought is this! In **Christ** "dwelleth **all the fulness of the Godhead bodily**. And ye are **complete in him**." Never will the human heart know happiness until it is submitted to be molded by the **Spirit of God**. The **Spirit** conforms the renewed soul to the model, **Jesus Christ**. Through **its influence**, enmity against God is changed into faith and love, and pride into humility. The soul perceives the beauty of truth, and **Christ** is honored in excellence and perfection of character. As these changes are effected, angels break out in rapturous song, and **God** and **Christ rejoice** over souls fashioned after the divine similitude. RH August 25, 1896, par. 6, RH February 10, 1903, par. 6

The **great office work** of the **Holy Spirit** is thus distinctly specified by our Saviour, “And when he is come, he will **reprove the world of sin**.” Christ knew that this announcement was a wonderful trust. He was nearing the close of his ministry upon this earth, and was standing in view of the cross, with a full realization of the load of guilt that must be placed upon him as the sin-bearer. Yet his greatest anxiety was for his disciples. He was seeking to find solace for them, and he told them, “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” **Evil** had been accumulating for centuries, and could only be **restrained** and **resisted** by the **mighty power** of the **Holy Spirit**, the **third person** of the **Godhead**, who would come with no modified energy, but in the fulness of **divine** power. Another spirit must be met; for the essence of evil was working in all ways, and the submission of man to this satanic captivity was amazing. SpTA10 25

We can see what evidence was given the priests and rulers, and how firmly they resisted the **Spirit of God**. Those who claim superior wisdom and piety may make most terrible and (to themselves) fatal mistakes if they allow their minds to be molded by another power, and pursue a course in resistance to the **Holy Spirit**. The **Lord Jesus**, **represented by the Holy Spirit**, was **in the presence of that assembly**, but they did not **discern Him**. For a moment they had felt the **conviction of the Spirit**, that **Jesus was the Son of God**; but they stifled conviction, and became more blind and hardened than before. {TM 73.1}

## By Whom Alone Can We Resist and Overcome Sin?

I point you **to Jesus Christ**, the sinner's Saviour, **who alone can give you power to overcome** on every point. CTBH 148.4

There is **no power in you apart from Christ**, but it is your privilege to have **Christ abiding in your heart by faith**, and **he can overcome sin in you**, when you cooperate with his efforts, putting your will on the side of God's will. YI June 29, 1893, par. 8

Man might then be **free** from the **power of evil** through **his Saviour Jesus Christ**. 3SP 78.1

The **power of evil** is so identified with human nature that **no man can overcome except** by **union** with **Christ**. Through **this union** we receive **moral** and **spiritual power**. If we have the **spirit of Christ** we shall bring forth the fruit of righteousness, fruit that will honor and bless men, and glorify God. 5T 230.3

...It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. “Who can bring a clean thing out of an unclean? not one.” “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” Job 14:4; Romans 8:7. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. **There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul**, and attract it to God, to holiness. SC 18.1

May the Lord bless all who that day had moral courage to lift the cross. Temptations will assail them as surely as Satan lives. They must **seek strength from Christ to resist the power of evil**. ST January 19, 1882, par. 10

Through faith in Christ some will rise to high places of service and be entrusted with responsibilities in the work of saving souls. They see where their own weakness lies, they realize the depravity of their nature. They know the **strength** of **sin**, the **power** of **evil** habit. They realize their **inability** to **overcome** without the **help** of **Christ**, and their constant cry is, “I **cast** my **helpless soul** on **Thee**.” MH 179.1

With sadness Christ says that there are some who love not the light, because their deeds are evil. They do not come to **Jesus** to deliver them from the **power of evil.** Light means revelation, and the light is to shine amid moral darkness. **Christ** is everything to those who **receive Him**. **He** is their **Comforter**, their **safety**, their **healthfulness**. Apart from **Christ** there is no light at all. 12LtMs, Lt 153a, 1897, par. 23

**Jesus alone** has **power** to **save** from **sin**, to **free** from the **power** of **evil**; and to doubt him who has laid down his life for us, is to grieve and insult the **Father**, who has in **one gift poured out all heaven** to a lost world. "He that spared not his **own Son**, but delivered him up for us all, how shall he not with him also freely give us all things?" RH February 10, 1891, par. 5

The world has never been left without witnesses to the **mighty power of God** to **save** from **sin**. RH July 24, 1913, par. 9

Let every one who has named the name of **Christ** depart from all iniquity. **Lift up Jesus**. Talk of His **love**, tell of His **power**, and let self be lost behind the glory of **His person** and **mighty power** of the **cross** of **Calvary**. 8LtMs, Lt 110, 1893, par. 20

**God alone can transform character**. **Jesus Christ** came into our world to bring back through the **mighty power** of the **cross** of **Calvary** that which was lost. 8LtMs, Ms 12, 1893, par. 21

The **mighty power of God alone** can **enable** you to **overcome**. 20LtMs, Lt 208, 1905, par. 29

We want this to be a place where angels of God can come in. We want this to be a place where the **mighty power** of **God** can work through human agencies. 20LtMs, Ms 193, 1905, par. 48

The **only defense against evil is the indwelling of Christ in the heart** through faith in His righteousness. - The Desire of Ages, p. 324

Not until the **life of Christ becomes a vitalizing power** in our lives can we **resist** the **temptations** that assail us from within and from without. - The Ministry of Healing, p. 130

We may be **strong** in the **Lord** and in the **power** of His **might**. **Receiving Christ**, we are **clothed** with **power**. An **indwelling Saviour** makes **His power our property**.... **Christ's presence** in the **heart** is a **vitalizing power**, **strengthening** the entire being.121Testimonies for the Church 7:71. FLB 62.7

There must be a **power** working from **within**, a **new life** from **above**, before men can be changed from sin to holiness. **That power is Christ**. **His grace alone** can quicken the lifeless faculties of the soul, and attract it to God, to holiness. - Steps to Christ, p. 18

There is **only one power** that can turn the soul from sin to holiness—**the power of Jesus Christ**. He is the Lamb of God, which taketh away the sin of the world. **He alone** can forgive transgression and sin. The grace of God can come **to man only through Christ. He alone can by His power make man steadfast in the truth and keep him so. 12LtMs,** Ms 138, 1897, par. 34

There is but **one pow**er that can break the hold of evil from the hearts of men, and that is the **power of God in Jesus Christ**. Only through the blood of the crucified One is there cleansing from sin. **His grace alone** can enable us to **resist** and subdue the tendencies of our fallen nature. AUCR March 1, 1904, par. 8

## Who Was Walking Through Avondale Grounds?

In our school at Avondale we are seeking to make the Word of God the foundation of all the education given. We desire the youth to become conversant with the Scriptures. We desire every one who comes to our school to have a realization that **Christ is in our midst**.... [With] the understanding convinced, the heart will respond to the gracious working of the **Holy Spirit**. 13LtMs, Ms 57, 1898, par. 21

We have been brought together as a school, and we need to realize that the **Holy Spirit**, who is as much a **person** as **God is a person**, is **walking** through these grounds, **unseen** by human eyes, that the **Lord God** is our **Keeper** and **Helper**. **He hears** every word we utter and **knows** every thought of the mind. 14LtMs, Ms 66, 1899, par. 11

## Christ Is Walking with Us, Unseen by Human Eyes

How few realize that **Jesus**, unseen, is **walking by their side**! 14MR 125

**Walking with Christ** means to believe that, though **unseen**, **Christ is walking with you**. 16LtMs, Lt 104, 1901, par. 20

**Christ walks unseen through our streets**. With messages of mercy He comes to our homes. With all who are seeking to minister in His name, He waits to co-operate. **He is in the midst of us**, to heal and to bless, if we will receive Him. MH 107.2

**Christ draws them to himself by an unseen power**. He is the light of life, and **he imbues them with his own Spirit**. RH March 26, 1895, par. 2

The **Lord is present** on every occasion when this humble ceremony is performed. He is the **unseen Witness**. He reads every heart, with its concealed purposes, its wrong-doings, its sin. RH June 14, 1898, par. 13

As we pass through this life, and come in **living connection** with **Christ**, He gives us the leaves of the tree of life. Some may ask, What are these leaves of the tree of life? They are the words of the living God. **Christ walks and talks with us.** 20LtMs, Ms 110, 1905, par. 25

Though they meet with trials and difficulties, their lives are full of joy; for **Christ walks beside them**, and **his presence** makes the pathway bright. RH April 18, 1907, par. 6

**Christ walks** unseen through our streets. With messages of mercy He comes to our homes. MH 107

This scripture [Revelation 2:1] shows Christ's relation to the churches. **He walks** in the midst of His churches throughout the length and breadth of the earth....**Christ is present** in every assembly of the church. 3TT 51

These words assure us of **Christ's constant presence** with His church. Those who are knit together in love will find Him **an ever present Friend**. 14 LtMs, Ms 121, 1899

He [Jesus] is an unseen **presence** in the **person** of the **Holy Spirit**, DG 185.2, 1897

Remember that **Jesus is beside you** wherever you go, noting your actions and listening to your words. YI, February 4, 1897

The Lord instructed us that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, and we need to realize that **the Holy Spirit, who is as much a person as God is a person,** is **walking** through these grounds, unseen by human eyes, that the

**Lord God** is our **Keeper** and **Helper**. **He hears every word** we utter and **knows every thought** of the mind. 14LtMs, Ms 66, 1899

**Jesus is present** in the person of His representative, the Holy Spirit, reviving the hearts of the humble and contrite ones. MR12, 145, 1898

The **Lord Jesus** standing by the **side** of the canvasser, **walking** with them, is the chief worker. If we recognize **Christ** as the **One who is with us** to prepare the way, the **Holy Spirit by our side** will make impressions in just the lines needed. CM 107.

The work of the canvasser-evangelist, whose heart is imbued with the **Holy Spirit**, is fraught with wonderful possibilities for good. . . . The **divine Worker** will be present to send conviction to hearts. "I am with you alway," is **His promise**. With the assurance of the **abiding presence** of such a **Helper** we may labor with faith and hope and courage. PM 274

The work of the **Holy Spirit** is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the **Holy Spirit** is the **comforter**, as the **personal presence of Christ to the soul**. He who looks to Christ in simple, childlike faith, is made a partaker of the divine nature through the **agency** of the **Holy Spirit**. When led by the **Spirit of God**, the Christian may know that he is made complete in **Him who is the head of all things**. RH, November 29, 1892

When trials overshadow the soul, remember the words of Christ, remember that **He is an unseen presence in the person of the Holy Spirit**, and **He** will be the **peace** and **comfort** given you, manifesting to you that **He is with you**. LtMs, Lt 124, March 7, 1897

## The Holy Spirit Dwells in the Righteous, but Not in Sinners

But **God does not live in the sinner**. The Word declares that **He abides** only in the hearts of those who love Him and do righteousness. **God does not abide in the heart of the sinner**; it is the enemy who abides there. 19LtMs, Ms 46, 1904, par. 13

**Christ does not abide in the heart of the sinner**, but in the heart of him who is susceptible to the influences of heaven. 8-16-1905

**Let not** the **theory** be **presented that God would dwe**ll in the soul-temple of a **wicked man**. **No greater falsehood** could be presented. 20LtMs, Ms 181, 1905, par. 13

**If** God is an essence pervading all nature, **then** He dwells in all men; and in order to attain holiness, **man has only to develop the power that is within him**. {CCh 322.8}

## Stenographer's Notes from Sermons, Not Written by Ellen White

I invite all to be especially liberal at this time. Let cheerful freewill-offerings be brought to the Lord, let us consecrate to Him all that we are, and all that we have, and then may we all unite to swell the songs, RH January 4, 1881, par. 18 "Praise God, from whom all blessings flow; Praise him, all creatures here below; Praise him above, ye heavenly host; **Praise Father, Son, and Holy Ghost**." RH January 4, 1881, par. 19

Here is where the work of the Holy Ghost comes in, after your baptism. You are baptized in the name of the Father, of the Son, and of the Holy Ghost. You are raised up out of the water to live henceforth in newness of life—to live a

new life. You are born unto God, and you stand under the sanction and the power of the three holiest beings in heaven, who are able to keep you from falling. You are to reveal that you are dead to sin; your life is hid with Christ in God. Hidden "with Christ in God"—wonderful transformation. [Colossians 3:3.] This is a most precious promise. When I feel oppressed and hardly know how to relate myself toward the work that God has given me to do, I just call upon the three great Worthies, and say: You know I cannot do this work in my own strength. You must work in me, and by me, and through me, sanctifying my tongue, sanctifying my spirit, sanctifying my words, and bringing me into a position where my spirit shall be susceptible to the movings of the Holy Spirit of God upon my mind and character. 21LtMs, Ms 95, 1906, par. 29

**Christ is our power of efficiency**. Three personalities; and these **three personalities are the pledged power from God** that His people shall have, if they have been baptized in the name of the **Father**, and of the **Son**, and of the **Holy Ghost**. Now there is no excuse for souls to be left in ignorance and weakness if they will be gospel believers, if they will carry out these principles, and know that the **three great Worthies**, the **Powers in heaven**, are **pledged** to the church of God that will work in harmony with Christ's teachings. 21LtMs, Ms 139, 1906, par. 15 "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." [Verse 20.] 21LtMs, Ms 139, 1906, par. 16 That is what Christ was teaching in the very last lessons given to His disciples before He ascended up 21LtMs, Ms 139, 1906, par. 17 Christ is our power of efficiency. Work under Christ, controlled by His Holy Spirit, and there will be efficiency and power. 21LtMs, Ms 139, 1906, par. 18 Now a little point. As the saints in the kingdom of God are accepted in the beloved, they hear: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." [Matthew 25:34.] And then the golden harps are touched, and the music flows all through the heavenly host, and they **fall down and worship the Father and the Son and the Holy Spirit**. 21LtMs, Ms 139, 1906, par. 32

Now a little point. As the saints in the kingdom of God are accepted in the beloved, they hear: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." [Matthew 25:34.] And then the golden harps are touched, and the music flows all through the heavenly host, and they **fall down and worship** the **Father** and the **Son** and the **Holy Spirit**. And then what? What next did I see? One meets another; and they say, as they fall right upon their necks with their faces shining with the glory of God, "It was you, it was you that brought the truth to me, and I would not hear it at first, but, O I am so glad." Now that will be acted all through the heavenly courts, thanksgiving and praise to God for those that have been the means of winning others to the truth, that they should come and have an interest for them, and then they are united among the saved. O what a meeting! what a meeting! 21LtMs, Ms 139, 1906, par. 32 Sermon on Matthew 4, Given at Oakland, CA, July 24, 1906

## The Holy Spirit Referred to As "It"

After His inauguration, the **Spirit** came and **Christ** was indeed **glorified**, even with the **glory** which He had from all **eternity** with the **Father**. During His humiliation upon this earth, the **Spirit had not descended with all its efficacy**; and Christ declared that **if He went not away**, **it would not come**, but that if He went away, He would **send it**. It was a **representation of Himself**, and after He was glorified **it was manifest**. ST May 17, 1899, par. 3

We want the **Spirit of God** here now; we need **it**, and we want **it** to be revealed in our characters. We want the power of God here, and we want it to shine in our hearts. 5LtMs, Ms 6, 1888, par. 15

When the **Spirit of God**, with **its** marvelous awakening power, touches the soul, **it** abases human pride. DA 135.1

The **Spirit of God** is not acknowledged and respected; men have passed judgment upon **it, its** operations have been condemned as fanaticism, enthusiasm, undue excitement. PH154 57.2

Today there is danger that, as of old, the **Holy Spirit** will be rejected because **it** comes in a way not in accordance with the minds of men. Because **it** comes, not to praise men, or to build up their erroneous theories, but to reprove

the world of sin, of righteousness, and of judgment to come, many turn away from **it**. They are not willing to exchange their own righteousness (which is unrighteousness) for the righteousness of Christ, which is pure, unadulterated truth. The **Holy Spirit** flatters no man, neither does **it** work according to human devising; and if **it** comes as a reprover, it is man's place to hear and to obey **its** voice. ST September 27, 1899, par. 6

What we want is the **Spirit of Christ interwoven into our everyday experience**. You want **it** when you rise in the morning, you **want it** at noon, and you want **it** at night. You want **it** continually, so that **it** shall be an **abiding principle** as with Daniel—the **abiding principle** of fearing God let the consequence be what it may. 7LtMs, Ms 8a, 1891, par. 5

The Lord is more willing to give the **Holy Spirit** to them that earnestly desire it than are earthly parents to give good gifts to their children. Christ has promised the **Holy Spirit** to guide us into all truth and righteousness and holiness. The **Holy Spirit** is not given by measure to those who earnestly seek for **it**, who by faith stand upon the promises of God. They plead the pledged word of God, saying, "Thou hast said it. I take Thee at Thy word." 8LtMs, Ms 102, 1893, par. 7

After His inauguration, the **Spirit** came and **Christ** was indeed **glorified**, even with the **glory** which He had from all **eternity** with the **Father**. During His humiliation upon this earth, the **Spirit had not descended with all its efficacy**; and Christ declared that **if He went not away**, **it would not come**, but that if He went away, He would **send it**. It was a **representation of Himself**, and after He was glorified **it was manifest**. ST May 17, 1899, par. 3 Then the people beheld the Lamb of God, which taketh away the sin of the world. How **glorious** did the **Saviour appear**, in the eyes of the awe-stricken multitude, **invested with the robes of divinity**! O, if He would only visit them again **in human form**, how gladly would they receive Him! How did Peter look upon his denial of Christ in the hour of temptation, as with his brethren, he endured the seeing of Him who is invisible? He longed to witness to Christ's **divinity** and **glory**. **l**. ST May 17, 1899, par. 4 "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." "Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and harken to my words.... Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know; Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.... This Jesus hath God raised up, whereof we all are witnesses. Therefore **being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost**, **He hath shed forth this**, which ye now see and hear.... Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both **Lord and Christ.**" ST May 17, 1899, par. 5
The **Holy Spirit** will guide into truth. If men are willing to be molded by **it**, they will be guided by our great Leader. There will be a sanctification of the whole being, soul, body, and spirit. You both need the spirit of understanding; then you will have the **Holy Spirit**, and you will discern **it** as **it** is—your **Counsellor**. 11LtMs, Lt 71, 1896, par. 23

On the Day of Pentecost Christ gave His disciples the **Holy Spirit** as their **Comforter**. **It** was ever to abide with His church. During the whole Jewish economy the influence of this **Spirit** had often been revealed in a marked manner, but not in full. The **Spirit** had been waiting for the crucifixion, resurrection, and ascension of Christ. For ages prayers had been offered for the fulfillment of the promise, for the **impartation** of the **Spirit**; and not one of these earnest supplications had been forgotten. Now for ten days the disciples sent up their petitions, and Christ in heaven added His intercession. He claimed the gift of the Spirit, that He might pour **it** out upon His people. He ascended on high, leading captivity captive, and gave gifts unto men. Having reached His throne, the **Spirit** was given as He had promised, and like a rushing, mighty wind, **it** fell upon those assembled, filling the whole house. **It** came with a fullness and power, as if for ages **it** had been restrained, but was now poured forth up on the church, to be communicated to the world. 13LtMs, Ms 44, 1898, par. 12

## The Heavenly Trio

The **Father** is all the **fulness of the Godhead bodily**, and is **invisible** to **mortal sight**. The **Son is all the fulness of the Godhead manifested**. The Word of God declares Him to be "the express image of His person." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." **Here** is shown the **personality** of the **Father**. The **Comforter** that Christ promised to send after He ascended to heaven, is the **Spirit IN all the fulness of the Godhead**, making **manifest** the **power** of **divine grace** to all who receive and believe in Christ as a personal Saviour. There are **three living persons of the heavenly trio**; in the name of these **three great powers—the Father, the Son, and the Holy Spirit**—those who receive Christ by living faith are baptized, and **these powers** will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.... **Jesus is the sin-pardoning Saviour as well as the only begotten Son of the infinite God**. BTS Mar 1, 1906

## Father, Son, Holy Spirit– God, Christ, Spirit

Those who come out from the world in spirit and in all practise may regard themselves as **sons** and **daughters** of **God**. They may believe His word as a child believes every word of his parents. **Every promise** is **sure** to him that **believes**. Those who **unite with the Father, the Son, and the Holy Spirit**, who show by their lives that they are no longer following the course they followed before they united with these divine instrumentalities, will receive wisdom from above. They will not depend upon human wisdom. In order to deal righteously with the world, as members of the royal family, children of the **heavenly King,** Christians must feel their need of a power which comes only from the **heavenly agencies** that have **pledged themselves** to work in man's behalf. ST June 19, 1901, par. 7

When you **accept Christ**, you are in **one sense** cut away from the **world**. You are **dead** to its **ambitions**, **dead** to its **greed** for advantage over your brethren and neighbors. God says, "Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you, and will be a **Father** unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is the pledge of the **Father, the Son, and the Holy Spirit**; made to you if you will keep your baptismal vow, and touch not the unclean thing... After we have **formed** a **union** with the **great threefold power**, we shall regard our duty toward the members of God's family with a sacred awe. ST June 19, 1901, par. 8

**Three distinct agencies, the Father, the Son, and the Holy Ghost**, **work together** for human beings. They are **united** in the work of making the **church on earth like the church in heaven**. They place the resources of heaven at the disposal of those who will appreciate and impart these spiritual treasures, multiplying them by using them to the glory of God. Every diligent effort to improve adds to the gifts we have. The powers of heaven work with human beings on the plan of multiplication. 15LtMs, Ms 27a, 1900, par. 22

The vows which we take upon ourselves in baptism embrace much. In the name of **the Father, the Son, and the Holy Spirit** we are buried in the likeness of Christ's death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated **to God, to Christ, and to the Holy Spirit**. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. He has made a covenant with God. He has died to the world. He is to live to the Lord, to use for Him all his entrusted capabilities, never losing the realization that he bears God's signature, that he is a subject of Christ's kingdom, a partaker of the **divine nature**. He is to surrender to God all that he is and all that he has, employing all his gifts to His name's glory. 6T 98.3

The obligations in the spiritual agreement entered into at baptism are mutual. As human beings act their part with wholehearted obedience, they have a right to pray: "Let it be known, Lord, that Thou art God in Israel." The fact that

you have been baptized in the name of **the Father, the Son, and the Holy Spirit** is an assurance that, if you will claim **Their** help, these powers will help you in every emergency. The Lord will hear and answer the prayers of His sincere followers who wear Christ's yoke and learn in His school His meekness and lowliness. 6T 99.1

God is love. The **love of the Father and the Son** is an attribute of every believer. The **Word of God** is the **channel through which divine love is communicated to man**. God's truth is the medium by which the intellect is reached. The **Holy Spirit** is given to the human agent who works in co-operation with divine agencies. **It transforms mind** and **character**, enabling man to endure as **seeing Him who is invisible**. Perfect love can be enjoyed only through the belief of the truth and the **reception of the Holy Spirit**. 17LtMs, Ms 46, 1902, par. 3

Of all His infinite resources, God gave the whole. The **three representative powers of the Godhead, the Father, the Son, and the Holy Spirit**, were pledged to carry out God's plan for the salvation of the lost race. Thus fully did the Lord engage the heavenly universe in the work of redemption. How few understand and appreciate this infinite sacrifice! 22LtMs, Ms 139, 1907, par. 10

Those to whom the Lord spoke anciently were in **possession of the knowledge of the true God**. Their message to the world was the **existence of a personal God** and the **unity** between the **Father**, the **Son**, and the **Holy Spirit**, in carrying forward the great work of redemption in every soul that is emptied of self {20LtMs, Ms 78, 1905, par. 20}

Redemption is an everlasting monument reared for eternity, to prove the **interest** which the **Father, Son, and Holy Spirit** have for every believing soul. Upon that monument of Calvary is inscribed, Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. [1 John 4:10.] 7LtMs, Lt 97, 1892, par. 3

Our sanctification is the work of the **Father, the Son, and the Holy Spirit**. It is the fulfilment of the covenant God has made with those who bind themselves up with Him, to stand with **Him, His Son, and His Spirit** in holy fellowship. {16LtMs, Ms 11, 1901, par. 4}

Keep yourselves where the **three great powers of heaven, the Father, the Son, and the Holy Spirit**, can be your efficiency. These powers work with the man who gives himself unreservedly to God, heart and soul and mind and strength. The power that comes with **Christ's abiding presence** is at the command of His believing ones. The man who makes God his trust is barricaded by an impregnable wall ST May 10, 1905

The Lord Jesus described the difficulties they [would] meet. Having called their minds to rise to an eminence, He bids them look and behold the vast confederacy of evil arrayed against **God**, against **Christ**, against all who unite with these **holy powers**. Christ tells them they were to fight in fellowship with all the children of light; that satanic agencies would combine their forces to extinguish the light of the life of Christ out of their ranks. But they were not left to fight the battles in their own human strength; that the angelic host coming as ministers of God would be in that battle, and also there would be the **eternal heavenly dignitaries—God, and Christ, and the Holy Spirit**—arming them with more than mortal energy, and [who] would advance with them to the work, and convince the world of sin. 16LtMs, Ms 130, 1901, par. 52

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. **This work began in the heavenly courts**. **There God decided to give** human beings an unmistakable evidence of the love with which He regarded them. He "so loved the world that He gave **His only begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life." The **Godhead** was stirred with pity for the race, and **the Father, the Son, and the Holy Spirit** gave **themselves** to the working out of the plan of redemption. In order to fully carry out this plan, it was decided that **Christ**, the **only begotten Son of God**, should give Himself an offering for sin. What line can measure the depth of this love? **God would make it impossible for man to say that He could have done more**. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which

should fill the soul with inexpressible gratitude! Oh, what love, what matchless love! The contemplation of this love will cleanse the soul from all selfishness. It will lead the disciple to deny self, take up the cross, and follow the Redeemer. PH148 5.3

Why, then, should not those who are fighting against the powers of darkness move forward with faith and courage? **God** and **Christ** and the **Holy Spirit** are on their side. RH February 18, 1904, par. 14

Our sanctification is the work of the **Father, the Son, and the Holy Spirit**. It is the fulfilment of the covenant that God has made with those who bind themselves up with Him, to stand **with Him, with His Son, and with His Spirit in holy fellowship**. Have you been born again? Have you become a new being in Christ Jesus? Then co-operate with the **three great powers of heaven** who are working in your behalf. Doing this you will reveal to the world the principles of righteousness. ST 6-19-1901

Do you not want **God** and **Christ** and the **Holy Spirit** to co-operate with you? **They** are pledged to do this if you will keep your covenant with God. 19LtMs, Ms 50, 1904, par. 45

If you have solemnly covenanted with **God**, in the presence of **Christ** and the **Holy Spirit**, to act as a member of the royal family, a child of the heavenly King, you will not in your life lie against the truth you profess to believe. 17LtMs, Ms 130, 1902, par. 18

(Praying.) **Our heavenly Father**, Thou knowest our weakness. Thou knowest all about us, and we now come to Thee, and we present these souls to Thee. We cannot impress their minds, but Thou canst. We ask it in **the name of Thy dear Son Jesus Christ of Nazareth**, that is **in our midst** this very day, as **He said He would be**. He said that if we would give the commission, that He had given to us, to the people, He said, "**Lo, I am with you alway**, even unto the end of the world." [Matthew 28:20.] We claim Thee, our Saviour, to impress the human minds. Touch them with the **Holy Spirit**; and all this envy, all this evil speaking, all this lifting up the souls unto vanity, let them see this wickedness, that it stands directly in the way of the work of the **Holy Spirit of God**. I ask Thee, Lord, work upon the minds, that they made understand that if they will work with **Him who has bought them with a price**, He will work with them; and He will give them intelligence, and He will give them grace, as He has promised it; and He will be with them in working for other souls. I ask Thee, Lord, that Thou wouldst impress this congregation to prepare for the great changes that are beginning to take place in our world. I ask Thee to help them to begin to feel the necessity of pleading with the youth, that they shall bring them on the Lord's side and away from the temptations of the devil, who will work with all His capabilities and powers; and shall we be silent on our side? **My heavenly Father**, imbue us with the **Spirit**. Let the **Holy Spirit of God** rest upon us, my **Saviour**. **I know that Thou art here**, because we have Thy promise. And now we ask Thee that Thou wouldest **reveal Thyself** in softening and subduing the hearts of these people. O, let the hearts be broken before Thee, and let self die, and **Jesus Christ** take the **throne of the heart**, and Jesus Christ work through the instruments, that they can be one with Christ in God; and then they have all this power that was granted to them, when they were laid down into the water and baptized. And if they have forgotten it, O let them repeat the work, to be baptized and take hold of the **heavenly powers** again. Give us power to be baptized in the name of the **Father, and of the Son, and of the Holy Ghost**. And there with these **three mighty powers** promised, how can our faith be a nonentity, how can our faith be feeble and weak? I ask Thee, **Thou precious Saviour**, as Thou hast presented to me again and again Thine hands wounded, ever to keep the wounds until all the redeemed are in the kingdom of glory. "I have engraven thee upon the palms of My hands." [Isaiah 49:16.] And there He presents us to the Father. **O Jesus, our precious Saviour**, the little that we have been willing to suffer for Thee, forgive us. The little that we have been willing to magnify Thy holy name, forgive us, pardon our transgression. I ask Thee that the light of heaven may shine into hearts here today. We are nothing without Thee. And if we have Thee, we are everything. We can work with minds, we can win characters, we can present Thee in Thy great efficiency and power. And Thou wilt make the heart soften. Soften our hard hearts that have felt so little. **O my Saviour, my Saviour,** Thou art our only hope. If we lay hold upon Thee, Thy great grace will be upon us, and we shall be able to proclaim the way of the Lord. We shall be able to make straight the paths for our God that have become so mixed up with worldly science and with satanic delusions. I ask Thee, **heavenly Father**, to let the power of holy angels come to Thy

people. We claim it. We want it now. Sweep back every mist and every cloud of darkness, and let the sunlight of Thy glory in. And may these souls embrace Thee. May these souls at this very meeting feel the power of God striving upon the human heart, upon the human character. **Come, Thou heavenly Dove**, **I pray Thee** to put Thy disposition in the hearts of the people here today. Thy **converting power** we want to see, and we want to sense. **We love Thee, we love Thee, because Thou hast so loved us that Thou hast given Thy life to a life of shame, to a life of abuse.** They spit in Thy face, Thou Lord of glory; they smote Thee with wickedness, and called out, "Prophesy unto us who it is that smote Thee" [Matthew 26:68]; and O they abused Thee and drove the cruel nails through Thy hands and through Thy feet, and they speared Thy side, and O, amidst it all, Thou didst forgive a poor sinner on the cross, and Thou didst say, "Thou shalt be with Me in paradise" [Luke 23:43], because he asked it, because he saw and acknowledged Christ. Help us every one to acknowledge Thee here today. Come, Thou **Lord Jesus Christ**, in Thy **converting power** here in this congregation this very Sabbath, which Thou hast ordained, which Thou hast sanctified, which Thou hast blessed as a memorial of Thy creative works; and I ask Thee, Lord, that Thou wouldst touch the human heart. Let the love of Christ spring forth in the heart, and may they give themselves to Christ, to suffer for His dear name's sake, and then afterward receive them to glory, and Thy blessed name shall have all the glory. Amen. 21 LtMs, Ms142 1906

(Praying): **My heavenly Father**, I have tried to present in my weakness those things that Thou hast presented before me again and again to congregations that I have not seen assembled; and this is one of them. I ask Thee now to make the impression upon the human mind. Thou canst do it; for **Thou art God, and beside Thee there is none else**. Thou hast **given Thine only begotten Son** to make plain the way constantly beset with temptations by the enemy. I ask Thee, Lord, to bless this people here today. Sweep back every mist and cloud of darkness, and let the sunlight of Thy glory in. Work by **Thy Holy Spirit** upon the minds of parents and children, that all may labor together for the spread of the knowledge of the truth. **God, the living God**, souls are perishing, and Satan is working to call the attention of the people to nothingness and folly. Wilt Thou not go with this people, as they leave this meeting, and teach them daily to lay hold of the merits of the precious Redeemer. 24LtMs, Ms 73, 1909

The salvation of human beings is a vast **enterprise**, that calls into action every attribute of the **divine nature**. The **Father, the Son, and the Holy Spirit** have pledged **themselves** to make God's children more than conquerors through him that has loved them. The Lord is gracious and long-suffering, not willing that any should perish. He has provided power to enable us to be overcomers. How full of comfort and love are the words of Christ to his disciples just before his trial and crucifixion. He was about to leave them, but he did not want them to think that they were to be left helpless orphans. "I go my way to him that sent me," he said, "and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I **depart**, **I will send him unto you**. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you." RH January 27, 1903, Art. A, par. 9 Then comes the wonderful prayer recorded in the seventeenth chapter of John,—a prayer that means much more to us than we realize. Let us receive it into the treasure-house of the soul, and make it the daily lesson of our lives: RH January 27, 1903, Art. A, par. 10 "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me; be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and

will declare it: that the love wherewith thou hast loved me may be in them, and I in them." RH January 27, 1903, Art. A, par. 11

## The Eternal Godhead (Divinity)

And that doctrine that denies the **absolute Godhead** of Jesus Christ, denies also the **Godhead** of the Father; for no man knoweth the Son but the Father. ST June 27, 1895, par. 3

We need not at this time pry into the **mystery of the Godhead** or the **personality of God**. Those who yield to the temptation to do this are in danger of receiving pleasing, flattering superstitions, which lead the mind into mysticism which no one is called to explain. 18LtMs, Ms 120, 1903, par. 1

The **Father, the Son, and the Holy Ghost, the eternal Godhead** is involved in the action required to make assurance to the human agent to unite all heaven to contribute to the exercise of human faculties to reach and embrace the fulness of the threefold powers to unite in the great work appointed, confederating the heavenly powers with the human, that men may become, through heavenly efficiency, partakers of the divine nature and workers together with Christ. 19LtMs, Ms 45, 1904, par. 16

Christ came to this world and stood before men with the hoarded love of eternity. The whole ocean of divine love was flowing forth from its great center. **The Godhead—the Father, the Son, and the Holy Spirit—were working in behalf of man. Every power in the heavenly universe was put into activity to carry forward the plan of redemption.** 16LtMs, Ms 47, 1901, par. 6

The **Father is all the fulness** of the Godhead bodily, and is invisible to mortal sight. The **Son is all the fulness** of the Godhead manifested. The Word of God declares Him to be "the express image of His person." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is shown the personality of the Father. The **Comforter** that Christ promised to send after He ascended to heaven, is the **Spirit IN** all the fulness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. SpTB07, p 62

"And the Son became a human so as to provide a visible manifestation that for us to comprehend: **The Son is all the fulness of the Godhead manifested.** The Word of God declares Him to be 'the express image of His person.' 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Here is shown the personality of the Father. In his life was manifested 'the glory as of the only begotten of the Father;' but he veiled his divinity in humanity,—the invisible glory in the visible human form." SpTEd 67.1

"'Without me,' says Christ, 'ye can do nothing.' [Verse 5.] But abiding in Christ, receiving that sustenance and that power which Christ possesses, we will be like the fruitful branch that is grafted into the living vine. It will not be a limited supply of fruit that we shall bear, but it will be much fruit. And why should not this be the result if we are indeed **abiding in Christ, in whom dwelleth all the fulness of the Godhead bodily?**" Ms 1, 1891 (January 11, 1891)

**Three distinct agencies, the Father, the Son, and the Holy Ghost**, work together for human beings. **They** are united in the work of making the church on earth like the church in heaven. **They** place the resources of heaven at the disposal of those who will appreciate and impart these spiritual treasures, multiplying them by using them to the glory of God. 15LtMs, Ms 27a, 1900, par. 22

**The three powers of the Godhead** have pledged **their** might to carry out the purpose that God had in mind when he gave to the world the **unspeakable gift of his Son**. Every act of self-denial, every earnest surrender to God, is an

element in God's design for the increase of the piety and zeal and earnest faith of his people. The **Holy Spirit unites with the powers of grace** that God has provided to turn souls to Christ. RH July 18, 1907

The three powers of the **Godhead**, the **Father**, **Son**, and **Holy Spirit**, are pledged to be their strength and their efficiency in their new life in Christ Jesus. AUCR October 7, 1907, par. 9

The **character and power of God** are revealed by [the] work of His hands. In the natural world are to be seen evidences of the love and goodness of God. These tokens are given to call attention from nature to nature's God, that His "**eternal power** and **Godhead**" may be understood. PUR December 31, 1903, par. 9

Through being partakers of the divine nature we may stand pure and holy and undefiled. The **Godhead** was not made human, and the human was not deified by the blending together of the two natures. Christ did not possess the same sinful, corrupt, fallen disloyalty we possess, for then He could not be a perfect offering. 8LtMs, Ms 94, 1893, par. 8

The Sabbath of the Lord is called a sign. It is a memorial of the Creator's work, and so a sign of his power and **Godhead**. GC88 690.4

Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the **Godhead was still His own**. Christ alone could represent the Father to humanity, and this representation the disciples had been privileged to behold for over three years. DA 663.5

The enemy was overcome by Christ in his human nature. The power of the **Saviour's Godhead** was hidden. He overcame in human nature, relying upon God for power. This is the privilege of all. In proportion to our faith will be our victory. YI April 25, 1901, par. 11

Our **Redeemer** is a **perfect revelation of the Godhead**; and it is of importance that as His disciples, we understand through Him God's relation to us. He is the world's great Teacher. And what we know of God through Him is the measure of our acquaintance with a practical knowledge of the truth as it is in Jesus. 12LtMs, Ms 43, 1897, par. 7

"Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life." [John 6:45-47.] This is the **absolute Godhead**. The mightiest created intellect cannot comprehend Him; words from the most eloquent tongue fail to describe Him. Silence is eloquence. 12LtMs, Ms 128, 1897, par. 13

"For the invisible things from the creation of the world are clearly seen, being understood by the things that are made, even his **eternal power and Godhead**: so that they are without excuse: because that when they knew God, they glorified him not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened." [Romans 1:18-21.] 13LtMs, Ms 12, 1898, par. 9

Jesus is a risen Saviour. He came forth from the grave to vindicate his previous claims, to confirm the faith of his followers, to establish the truth of **his Godhead** before men, to make doubly sure the assurance that whosoever believeth in him should not perish, but have everlasting life. ST May 30, 1895, par. 8

We have not an High Priest that cannot be touched with the feeling of our infirmity, but one who was in all points tempted like as we are, yet without sin. His sympathy and tender compassion is not lost in **His Godhead**. EA 220.2

The **Father** and the **Son** saw that it was expedient that **Christ**, the **Only Begotten of the Father**, should make Himself visible and walk and talk with men, not as an angel but as a Teacher sent from God, possessing all the **attributes of the Godhead** under the garb of humanity, revealing the love, the sympathy, the compassion of God. 6LtMs, Ms 51, 1890, par. 11

Before that Gift could be bestowed, the Church of heaven was stirred to its unfathomable depths. Of all His infinite resources, God gave the whole. The **three representative powers of the Godhead**, **the Father**, **the Son**, and **the Holy Spirit**, were pledged to carry out God's plan for the salvation of the lost race. Thus fully did the Lord engage the heavenly universe in the work of redemption. How few understand and appreciate this infinite sacrifice! 22LtMs, Ms 139, 1907, par. 10

Though Christ humbled Himself to become man, the **Godhead** was still His own. His **Deity** could not be lost while He stood faithful and true to His loyalty. ST May 10, 1899, par. 11

Christ came not to be ministered unto, but to minister and to give His life a ransom for many. His own **divine power and Godhead** given for Me? Yes. He declared, "He that hath seen Me hath seen the Father. I and my Father are one." [John 14:9; John 10:30.] 11LtMs, Lt 52a, 1896, par. 4

What did Jesus do? He who was rich for our sakes became poor, that we through His poverty might become rich. The **mysterious Godhead** descended to our rescue. We see Him descending from depth to depth of humiliation in our behalf, until the shameful cross arrested His farther descent, and made it impossible to step lower. 12LtMs, Lt 72, 1897, par. 2

At the very time when Satan and all his synagogue unite with priests and rulers to humiliate Him who made the world and all that is therein, He reveals **His Godhead, His redeeming power**, and bestows the most precious gift that can come to mortal man. 12LtMs, Ms 105, 1897, par. 5

By Christ the work upon which the fulfillment of God's purpose rests was accomplished. This was **the agreement in the councils of the Godhead**. The **Father** purposed in **counsel** with **His Son** that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. 13LtMs, Lt 126, 1898, par. 15
Christ **unites** in **His person** the fulness and perfection of the **godhead** and the fulness and perfection of sinless **humanity**. 25LtMs, Ms 31, 1911, par. 6

When Christ bowed His head and died, He bore the pillars of Satan's kingdom with Him to the earth. He vanquished Satan in our human nature. The nature by which the enemy was overcome is the same nature over which in Eden he obtained an easy victory. He sustained a humiliating defeat. He was overcome by the human nature of Christ. The power of the **Saviour's godhead** was hidden. He must overcome in human nature, relying upon God for His power. This is the privilege of all who accept Jesus Christ. In proportion to their faith will be their victory. 12LtMs, Ms 111, 1897, par. 34

In Christ Jesus is a **revelation of the glory of the Godhead**. All that the human agent can know of God to the saving of the soul, is the measure of the knowledge of the truth as it is in Jesus, to which he can attain; for Christ is he who represents the Father. The most wonderful truth to be grasped by men is the truth, "Immanuel, God with us." Christ is the wisdom of God. He is the great "I AM" to the world. ST December 12, 1895, par. 5

## Three Great, Heavenly Powers, Three Living Persons

The presence of the **Father**, the **Son**, and the **Holy Spirit**, the **three highest powers** in the universe, is pledged to be with every striving soul. **They** will impart grace and strength to all who will watch unto prayer, to all who will purify the soul by obedience to the truth. And **they** will make the believer instrumental in leading other souls to accept Christ by faith. SW December 15, 1908

**And the three Powers, the Father, the Son, and the Holy Spirit have pledged themselves** that if we walk in the light as Christ is in the light, we shall have fellowship with one another and be cleansed from all sin in the blood of

Jesus. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” “Whoso keepeth his word, in him verily is the love of God perfected.”16LtMs, Lt 21, 1901

Now we must consider that we are within that covenant. God pledged that if we would keep His commandments, **the three powers in heaven** would be at our command. 19 LtMs, MS 154, 1901

When the members took part in the solemn rite of baptism, they took a solemn vow to be separate from the world and to live unto Christ, to be loyal and obedient to Him. They were buried with Christ in baptism, in the name of the **Father, and the Son, and the Holy Ghost. These three powers of heaven** will be their strength and efficiency at all times if they are faithful to their baptismal vow. 20 LtMs, MS 162, 1905

Baptized in the name of the **Father**, and of the **Son**, and of the **Holy Ghost**.” [Matthew 28:19.] What are these **three great Powers of heaven**? We are baptized in **their name**. What does that mean? These **heavenly Powers** are obligated if we will place ourselves in right relation to God, according to the best of our accountability; if we will watch against the temptations of the enemy; if we will resist the devil, that he shall flee from us, if we guard our appetite—man is to do that which he can do for himself. And when he goes down into the water to be baptized and raised up out of the water he is to live a new life, and place himself so these **three great Powers** can cooperate with him and he can cooperate with **them**. **These Powers** are to cooperate with the human agency. Unless we have their cooperation we shall just as surely go stumbling along in our own self-sufficiency, and in our own sense of moral independence of what moral independence is. 22LtMs, Ms 183, 1907

Have you been baptized in these names? **These three highest powers in heaven** are pledged to you if you have died unto sin, been buried with Christ in baptism, and rise, to live just the same life you did before? No,—in newness of life. **These powers** are pledged and **they** will never fail one of you. You can just as surely and utterly rely upon **these powers** when you are downcast. And when you are oppressed, you may remember that pledge—**the three highest powers of heaven**—that you need not obey the world; you need not follow their fashions; you need not be corrupted with their society. Come right out from the world. “Be ye separate and touch not the unclean thing, and I will receive you. I will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty.” [2 Corinthians 6:17, 18.] Are you not glad of that? Have we not reason to rejoice? We certainly have. [Matthew 28] Verse 20. 20 LtMs 191, 1905

The **three highest powers of heaven combined** to organize a church composed of members who would be distinguished from world-lovers and world-servers by the spiritual nature of their profession and their practical godliness. 15 LtMs 27, 1900.

Keep yourselves where the **three great powers of heaven, the Father, the Son, and the Holy Spirit**, can be your efficiency. **These powers** work with the man who gives himself unreservedly to God, heart and soul and mind and strength. “If a man love Me,” Christ says, “He will keep My words; and My Father will love him, and **We** will come unto him, and make **Our** abode with him.” The **power** that comes with **Christ's abiding presence** is at the command of His believing ones. The man who makes God his trust is barricaded by an impregnable wall. ST May 10, 1905

To those who will tomorrow go down into the water in full faith in Jesus Christ, to be baptized in the name of the **Father**, the **Son**, and the **Holy Ghost**, I would say: These **three great heavenly powers** are pledged in your behalf. Give yourselves unreservedly to God. You are buried in the likeness of Christ’s death and raised in the likeness of His resurrection. The powers of heaven will be with you if you will follow on step by step to know the Lord. Act as though you were raised from the dead—a new creature. Reveal that your mind is changed into conformity with the mind of Christ. 21 LtMs 147 1906

Did you not receive baptism in the name of the **Father and of the Son and of the Holy Ghost**? These **great powers** were pledged, these **three highest powers** in heaven were pledged that every one should keep the promise of their baptism. “Ye are dead, and your life is hid with Christ in God.” [Colossians 3:3.] Dead to what? To our former

disposition of mind. Is there no change in our disposition when we claim to be children of God? We are to be like Christ. We are to follow Christ. We are to be partakers of Christ. Yes, we are to live Christ's followers. 22 LtMs, Ms 180 1907

"All power" are the words used to show the **authority of Jesus Christ**. "Is given unto me," as **Mediator between God and man**. "Teach all nations," for the purpose of persuading them to become My disciples. "Baptizing them in the name of the **Father, and of the Son, and of the Holy Ghost"—the three great personal powers, the authorities of heaven**. "And, lo, I am with you," in the work—**to guide you, to comfort you, to sanctify and sustain you** in this aggressive warfare; to render you successful in bringing many souls to acknowledge the truth, confessing their sins. 16 LtMs, Ms 205, 1901

Just think of it. Just consider it. Buried with Christ in baptism, and the **three great powers of heaven**, the **Father, the Son, and the Holy Ghost** take us up. And when in emergency, you feel that you know not how to go, you just plead with Christ, "You told us, Lo I am with you alway even unto the end of the world. [Matthew 28:20.] Now give me power to stand on vantage ground," and you will have it. 20 LtMs Ms 187 1905

Was this not our experience when we were led down into the water and baptized in the name of the **Father, and of the Son, and of the Holy Ghost**? What did that mean?—It meant that the th**ree great powers in heaven** were pledged to keep us so long as we remain one with Christ, united to the vine. 23 MsLt, Ms 37 1908

In the great closing work we shall meet with perplexities that we know not how to deal with; but let us not forget that the **three great powers of heaven** are working, that a divine hand is on the wheel, and that God will bring His promises to pass. He will gather from the world a people who will serve Him in righteousness. 8 T 254

As a Christian submits to the solemn rite of baptism, the **three highest powers in the universe,—the Father, the Son, and the Holy Spirit**,—place their approval on his act, pledging **themselves** to exert **their** power in his behalf as he strives to honor God. He is buried in the likeness of Christ's death, and is raised in the likeness of His resurrection. The Saviour went down into the grave, but He rose from the dead, proclaiming over the rent sepulcher, "I am the Resurrection and the Life." The **three great powers of heaven** pledge **themselves** to furnish the Christian with all the assistance he requires. The **Spirit** changes the heart of stone to the heart of flesh. And by partaking of the Word of God, Christians obtain an experience that is after the divine similitude. When **Christ abides in the heart by faith**, the Christian is the **temple of God**. **Christ does not abide in the heart of the sinner**, but in the heart of him who is susceptible to the influences of heaven. 8-16-1905

Baptism is a most solemn ceremony. When men and women, truly converted, are baptized in the name of the **Father, Son, and Holy Ghost, these three representatives of heavenly authority** behold the scene and accept the vows made by human agents to walk henceforth in newness of life. In taking the baptismal vows, you have united with the highest powers in the heavenly courts, to live a life patterned after the life of Christ. I praise the Lord with my whole soul that you have taken this step. 24 LtMs, Ms 174, 1909

I want you to be where you have a living trust in a living Saviour. I want you to feel that you have the **three great powers of heaven, the Father, the Son, and the Holy Ghost**, to take supervision of you, and that He will have a care for you unto the end of time. 20 LtMs, Ms 191, 1905 SW 10-15-1908

As a remedy for the terrible consequences into which selfishness led the human race, **God gave His only begotten Son** to die for mankind. How could He have given more? **In this gift He gave Himself**. "**I and My Father are one**," said Christ. By the **gift of His Son**, God has made it possible for man to be redeemed and restored to oneness with Him. "God so loved the world, that He gave His only **begotten** Son, that whosoever believeth in Him should not perish, but have everlasting life." Love is the great principle that actuates unfallen beings. With amazement the angels behold the indifference that those who have light and knowledge manifest toward a world unsaved. The heavenly host are filled with an intense desire to work through human agencies to restore in man the image of God.

They are ready and waiting to do this work. The **combined power of the Father, the Son, and the Holy Ghost** is **pledged** to uplift man from his fallen state. Every attribute, **every power of divinity** has been placed at the command of those who unite with the Saviour in winning men to God. O, that all would appreciate the truth as it is in Jesus. O, that all would **love God** in return for the love wherewith He has loved them. WB September 9, 1902, par. 4

As you thus pledged yourself to walk in the light of truth, to represent in your life the character of Christ, the **Father, the Son, and the Holy Spirit pledged** themselves to work in your behalf, helping you to live the new life of righteousness. "Ye are dead"—dead to your former life, and you have risen to live the life of Christ in union with Christ. The **three great powers of heaven** work in you and for you, that in you may be revealed the divine life, in contrast with the life of worldliness, selfishness, and covetousness that you lived before your conversion. 17 30 1902

**Our Father is in the heavenly courts**, but He has not left us alone. He has **sent His Holy Spirit** to this earth. **We are to believe in the agency of the Holy Spirit, as well as to believe in the Father and the Son.** At our baptism we went down into the water, and were baptized in the **name of the Father, and of the Son, and of the Holy Ghost**. We made a solemn pledge to God, and **these three highest powers of heaven** were pledged in our behalf, that we should be overcomers. Now, it would be a terrible thing if, with this power at our command, we fail to perfect a character that will fit us for eternal life. Shall we yield to the little annoyances of life, to pride and pleasure, when a whole heaven of power is at our command? 19 158 1904

We are baptized in the name of the **Father, and of the Son, and of the Holy Ghost**, and **these three great**, **infinite powers are unitedly pledged** to work in our behalf if we will cooperate with them. We are buried with Christ in baptism as an emblem of His death. LHU 109

Those who have by baptism given to God a pledge of their faith in Christ, and their death to the old life of sin, have entered into covenant relation with God. The **three powers of the Godhead, the Father, Son**, **and Holy Spirit**, are pledged to be their strength and their efficiency in their new life in Christ Jesus. 22 141 1907

In whose name are we baptized? In the **name of the Father, and of the Son, and of the Holy Ghost—the three highest powers in the heavenly courts.** They pledge themselves in our behalf. We may claim the strength and the victory that they may give us, as we stand before the world, not to ape its fashions, not to study the fashion books, but to walk humbly with our God. "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." [Colossians 3:3, 4.] Then do not dishonor your Saviour by lightness, or trifling, or by seeking for the things of the world. 22 61 1907

"Divine nature." It was promised to us at our baptism. We were buried with Christ by baptism, and raised to live in newness of life—not the same old life, and to go right on patching up an experience that is defective every day. No, we want the holiness of the **three great Powers** that are pledged to keep us if we will comply with the conditions. But **they** cannot keep us unless we do. The **holy beings** want you to pray. **They** want you to be instant in prayer. **They** want you to work to the point, to perfect a Christian character day by day. Study the Word of God, and here it says, verse 5. "All diligence"—not a quarter nor a half nor two-thirds, but all diligence. If you are careless in this matter of what kind of a character you manifest, you may depend that God and Jesus Christ will not come to you while you have the precious Word and you feel independent and go on your own judgment and do just as you please. No, you cannot, you cannot overcome. 22 Lt Ms. 183 1907

No requirement is laid upon man that Christ has not obeyed. We can overcome as He overcame, if we will avail ourselves of the help of the **three great powers of heaven**, who are waiting to answer the demand made upon **them** by God's people for power to defeat satanic agencies. 20 LtMs Ms 181 1905

## Three Distinct Agencies

**Three distinct agencies**, the Father, the Son, and the Holy Ghost, work together for human beings. They are united in the work of making the church on earth like the church in heaven. 15LtMs, Ms 27a, 1900

Unitedly God's children, with voice, with pen, and with their entrusted earthly treasures, are to give Christ's invitation, "Come." The **heavenly agencies** are holding themselves in readiness to co-operate with human agencies in laboring for the salvation of sinners. SW December 18, 1902, par. 7

We call upon you, brethren and sisters, to unite with the **heavenly agencies** in advancing God's great work. Use your influence and your means in his service, doing what you can in the closing years of earth's history to diffuse the light of the gospel message. SW December 18, 1902, par. 8

## Three Great, Holy Dignitaries

When you gave yourself to Christ, you made a **pledge** in the presence of **the Father, the Son, and the Holy Spirit—the three great personal dignitaries of heaven**. "Hold fast" to this pledge. 16LtMs, Ms 92, 1901, par. 5

**The Father, the Son, and the Holy Spirit, the three holy dignitaries of heaven**, have declared that **they** will strengthen men to overcome the powers of darkness. All the facilities of heaven are pledged to those who by their baptismal vows have entered into a covenant with God. 16LtMs, Ms 92, 1901, par. 26

When we have accepted Christ, and in the name of the **Father, and of the Son, and of the Holy Spirit have pledged ourselves to serve God, the Father, Christ, and the Holy Spirit—the three dignitaries and powers of heaven—** pledge themselves that every facility shall be given to us if we carry out our baptismal vows to "come out from among them, and be ... separate, ... and touch not the unclean thing." When we are true to our vows, He says, "I will receive you." [2 Corinthians 6:17.] 16 85 1901

The **Father, the Son, and the Holy Spirit, the three holy dignitaries of heaven**, have declared that they will strengthen men to overcome the powers of darkness. **All the facilities of heaven** are pledged to those who by their baptismal vows have entered into a covenant with God. 16LtMs, Ms 92, 1901

Also there would be the **eternal heavenly dignitaries—God, and Christ, and the Holy Spirit**—arming them with more than mortal energy, and would advance with them to the work, and convince the world of sin. 16 MR 204

## Three Heavenly Characters, Three Personalities, Three Worthies

The **three great and glorious heavenly characters are present** on the occasion of baptism. All the human capabilities are to be henceforth consecrated powers to do service for God in representing the **Father, the Son, and the Holy Ghost** upon whom they depend. All heaven is represented by **these three** in covenant relation with the new life. "If ye then be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God." [Colossians 3:1.] 19 MSLt Ms 45 1904

This is the work that is to rest upon us. And then what? Why, it says, "Baptizing them in the name of the **Father, and of the Son, and of the Holy Ghost**." [Verse 19.] **Three personalities**; and **these three personalities** are the pledged power from God that His people shall have, if they have been baptized in the name of the **Father, and of the Son, and of the Holy Ghost**. Now there is no excuse for souls to be left in ignorance and weakness if they will be gospel believers, if they will carry out these principles, and know that the **three great Worthies**, the **Powers in heaven**, are pledged to the church of God that will work in harmony with Christ's teachings. 21 LtMs, Ms 139 1906

## The Heavenly Powers, The Heavenly Trio Are "They," Them," "Themselves," Not "He"

When you went down into the water, and were baptized in the name of the Father, the Son, and the Holy Spirit, these three great powers of heaven pledged **themselves** to give you power and grace to resist every temptation to dishonor God. 22LtMs, Lt 32, 1907

In whose name are we baptized? In the name of the Father, and of the Son, and of the Holy Ghost—the three highest powers in the heavenly courts. **They** pledge **themselves** in our behalf. We may claim the strength and the victory that **they** may give us. 22LtMs, Ms 61, 1907

These powers are pledged and **they** will never fail one of you. 20 LtMs 191, 1905

**They** pledge themselves in our behalf. We may claim the strength and the victory that **they** may give us... 22LtMs, Ms61, 1907

The Father, the Son, and the Holy Spirit, the three holy dignitaries of heaven, have declared that **they** will strengthen men to overcome the powers of darkness. 16LtMs, Ms 92, 1901

These three great powers of heaven pledged **themselves**. GCB April 14, 1901

And the three Powers, the Father, the Son, and the Holy Spirit have pledged **themselves** that if we walk in the light as Christ is in the light, we shall have fellowship with one another... 16LtMs, Lt 21, 1901

These three great powers have pledged **themselves** to bring to nought the inventions of idolatrous human minds. 17LtMs, Ms 118, 1902

The three great powers of heaven pledged **themselves** to help you to overcome. ST, Feb 12, 1902
As a Christian submits to the solemn rite of baptism, the three highest powers in the universe,—the Father, the Son, and the Holy Spirit,—place their approval on his act, pledging **themselves** to exert their power in his behalf as he strives to honor God. ...The three great powers of heaven pledge **themselves** to furnish the Christian with all the assistance he requires. ST August 16, 1905

## The Greatest, Richest, Best, Highest, Most Expensive Gift—All Heaven

By giving **Christ, His only-begotten Son, as a ransom for the world, God gave all heaven**. ST February 13, 1912, par. 11

The year 1900 is about to close. Who is prepared to show in a more decided manner than ever before that they are on the Lord's side? **The Lord God of Israel gave His only begotten Son** that whosoever believeth in Him should not perish, but have everlasting life. The **Most High** gave to our world the **greatest gift** in **His power** to bestow. Thus He has shown the estimate which He places upon His creatures. The treasures which He has placed within our reach are without a parallel. His tender mercies are over all His works. Creation proclaims with myriad voices the forbearance, love, and compassion of the **Almighty**. 15LtMs, Ms 67, 1900, par. 7

God has given us **his best gift**, **even his only begotten Son**, to uplift, ennoble and fit us, by putting on us **his own perfection of character**, for a home in his kingdom. RH April 8, 1890, par. 6

God gave, in his **Son**, the **best gift that he could bestow** upon man. Christ, the Majesty of Heaven, consented to leave the heavenly courts, and lay aside his robes of royalty, to come to a world all stained and marred by the curse, to take man's nature, and to reach to the very depths of human misery and woe, that by his own example of perfect character he might elevate and ennoble fallen man. PH069 22.1

The Lord made the **richest gift** He could make in giving **His only begotten** Son to the world. 13LtMs, Ms 41, 1898, par. 11

God has not withheld from you the **very best gift he had to give—his only begotten Son**. RH June 17, 1890, par. 16 1SM 319.2

It was a costly sacrifice that the Lord of heaven made. Divine benevolence was stirred to its unfathomable depths; **it was impossible for God to give more**. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16 9T 59.4

But the Father so loved the world that He **gave His only-begotten Son**, that through **His smitten heart** a **channel** might be found for the **outflowing of infinite love** for fallen man. Man had become so degraded by sin, his nature so perverted by evil, that it was **impossible** for him of himself to come into **harmony** with God, whose nature is purity and love. But Christ redeemed him from the condemnation of the law, and **imparted divine power**, and through man's cooperation, the sinner could be restored to his lost estate. The grace of Christ **alone** could change the heart of stone to a heart of flesh, make it **alive** to God, and **transform** the character, so that a degraded child of sin might become a child of God and **heir** of heaven. Man had no power to justify the soul, to sanctify the heart. Moral disease could be healed only through the power of the great Physician. The **highest gift of heaven, even the only-begotten of the Father**, full of grace and truth, was able to redeem the lost. ST December 15, 1914, par. 12

## Which Is the Greatest Gift: the Son or the Spirit, Or Is It a Combined Gift?

The **Holy Spirit** was the **highest of all gifts** that He could solicit from His Father for the exaltation of His people. DA 671

The **donation** of the **Holy Spirit** was the **greatest gift God could bestow** upon finite man. 8 LtMs, Lt 35, 1893

I beseech the members of every church to seek now for the **greatest blessing heaven can bestow**—the **Holy Spirit**. If in faith you **seek** for a **greater measure of God's Spirit**, you will be **constantly taking it in and breathing it out**. Daily you will receive a fresh supply. Your every-day experience will be enriched by the rich current of God's love. Before you lie vast fields of truth, vast sources of power. Let the daily prayer be, "Take from us what Thou dost choose to take, but withhold not Thy Holy Spirit from us." We must have the **gift of the Holy Spirit**. 17LtMs, Ms 56, 1902, par. 39

Christ declared that after his ascension, he would send to his church, **as his crowning gift**, the Comforter, who was to take his place. This Comforter is the Holy Spirit,—the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin. RH May 19, 1904

He [the Father] has in store for us the **richest gift** of heaven, even the **gift of the Holy Spirit**. He is waiting to pour upon His people the mighty power of this Spirit. 17 LtMs, Ms 121, 1902

In receiving the **Holy Spirit**, all other blessings would be included. It is the **richest** gift, of the **greatest** and **most extensive plentitude**. 12 LtMs, Lt 150, 1897

In the **gift of the Spirit**, Jesus gave to man the **highest good** that heaven could bestow.... It is the **Spirit** that makes **effectual** what has been wrought out by the world's **Redeemer**. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given **His Spirit** as a **divine power** to overcome all hereditary and cultivated tendencies to evil, and to **impress His own character** upon the church.... It is the privilege of every son and daughter of God to have the **indwelling of the Spirit**. RH May 19, 1904

**This is the great gift of heaven**. **Christ imparted** to them **through the Spirit His own sanctification**. {14LtMs, Ms 94, 1899, par. 36}

As you empty the heart of self, you must accept the righteousness of Christ. Lay hold of it by faith; for you must have the **mind and spirit of Christ**, that you may work the works of Christ. If you open the door of the heart, Jesus will supply the vacuum by **the gift of his Spirit**, and then you can be a living preacher in your home, in the church, and in the world. RH February 23, 1892, par. 5

Yes; in giving the Holy Spirit, **it was impossible for God to give more**. To **this gift nothing could be added**. By it all needs are supplied. The Holy Spirit is the **vital presence of God**, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. ST Aug. 7 1901

If ye, then, being human and evil, 'know how to give good gifts unto your children: how much more shall your Heavenly Father give the **Holy Spirit** to them that ask Him?' Luke 11:13. **The Holy Spirit, the representative of Himself, is the greatest of all gifts**. All 'good things' are comprised in this. **The Creator Himself** can give us **nothing greater, nothing better**. When we beseech the Lord to pity us in our distress, and to guide us by **His Holy Spirit**, He will never turn away our prayer. (MB 132)

The **Holy Spirit alone** can help your children to understand the words of truth and to **behold the precious Saviour as the only begotten Son of the Father**, full of grace and truth. 25 LtMs, Ms 60, 1911

God has instructed me to tell you and all His people to be very careful not to resist the working of the Holy Spirit—the Comforter that Christ sends. Fear to take the first presumptuous step in resistance. When Christ spoke to the disciples of the Holy Spirit, He sought to uplift their thoughts and enlarge their expectations to grasp the **highest conception of excellence**. Let us strive to understand His words. Let us strive to appreciate the value of the **wonderful gift** He has bestowed on us. **Let us seek for the fulness of the Holy Spirit**. 17 LtMs, Lt 155, 1902

He determined to give His representative, **the third person of the Godhead**. **This gift could not be excelled**. He **would give all gifts in one**, and therefore the **divine Spirit**, converting, enlightening, sanctifying, would be His donation. ST December 1, 1898, par. 2

How shall I bear impressively the commission **Christ** has given to His people—the privilege of being workers with the **Spirit of all truth** manifest in the flesh—**the divine Son of God**, clothed with humanity, a **channel** devised and prepared to be continually receiving and imparting the heavenly current? **Himself the overflowing Fountain**, He receives to communicate to all those who will accept the gift. 21 LtMs, Ms 125, 1906

The **gift of Christ** and the illumination of the **Holy Spirit** reveal to us the **Father** and the **Son**. DG 78

## A Personal God, a Personal Son: Refuting Spiritualistic Ideas Regarding God

"There is no such thing as these spiritualistic ideas that must come into our mind at all, **that we have no personal Christ and we have no personal God**. Brethren, hold fast to the sanctuary. **Hold fast to Christ Jesus**; **hold fast to the Father**. And every point of present truth that we have heard that we have experienced, we are to proclaim whenever we shall go." 20LtMs, Ms 188, 1905

The **sophistry that there is no personal God and no personal Christ** has been set forth, and still lives, to be brought forth and fastened upon human minds. I have seen satanic agen cies leading and controlling the minds of those who have taught these theories. 20LtMs, Lt 277, 1905

Before he left them, Christ gave his followers a positive promise that after his ascension he would send them the Holy Spirit. Go ye therefore, he said, and teach all nations, baptizing them in the name of **the Father [a personal God,]** and of **the Son [a personal Prince and Saviour]**, and of **the Holy Ghost [sent from heaven to represent Christ]**: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. HM July 1, 1897 (Brackets in original)

**There is a personal God, the Father; there is a personal Christ, the Son**.—Unpublished Testimonies, July 3, 1898.

The **existence of a personal God**, **the unity of Christ with His Father**, lies at the foundation of all **true science**. 19LtMs, Ms 30, 1904, par. 9

Believers are to [have] a confirmed, settled faith in a **personal God and a personal Christ**. The Father and the Son are perfect in their **individual identity**, and at the same time, they are perfect in their **oneness**. 20MsLt, Lt 343, 1905

The knowledge of salvation through faith and a full trust in a **personal God** and a **personal Saviour** will be manifest. Those who have held the beginning of their confidence firm unto the end will have the proof of the things which they have learned by personal experience. 20 LtMs, Lt 277, 1905

At times when our faith goes out to Him completely, we converse with Him and by faith endure the seeing of the Invisible. Faith reveals Him, and we contemplate all that we can endure. When in times of trouble and perplexity we trust Him fully, we have a living sense of His cheering, all-pervading presence and power. We realize that the Lord is indeed our strength and our portion forever. We can be one with Christ in God. **But let us never undertake to define God as an essence**. Never, never venture one step into the way of putting God in the place of the things of His creation. 20LtMs, Ms 126, 1905, par. 21

## Accepting Truth

To choose the right because it is right; to **stand for truth at the cost of suffering and sacrifice**—"this is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." Isaiah 54:17. Ed 154.4

Why is it that men do not believe upon **sufficient evidence**?—Because they **do not want to be convinced**. They have no disposition to **give up their own will** for God's will. They are **unwilling to acknowledge** that they have cherished **sinful unbelief** in **resisting the light** that God has given them. They have been **hunting for doubts**, for pegs upon which to hang their unbelief. They have been ready to accept testimony which is weak and insufficient, testimony which God has not given them in his word, but which **pleases them** because **it agrees with their ideas**, and is in harmony with their disposition and will. These souls are in great peril. If they will bow their proud will, and put it on God's side of the question; if they will with humble, contrite hearts seek for the light, believing that there is light for them, then they will see light, because the eye is single to discern the light which comes from God. They will acknowledge the **evidence of divine authority**. Spiritual truths will shine forth from the divine page. But the heart must be open for the reception of light, for **Satan is ever ready to obscure the precious truth** which would make them wise unto salvation. If any do not receive it, it will forever remain a mystery of mysteries to them. RH December 23, 1890, par. 3

The Saviour seemed to be close beside me. I dwelt upon the Christian experience to be gained from the **ministration of the Holy Spirit** promised in the twenty-eighth chapter of Matthew. All hearts were touched. I was much refreshed

and strengthened. It is the earnest of the **spirit of life through Christ** that every soul needs now, just now. There is not the least excuse now for any one's departing from the faith, giving heed to seducing spirits and doctrines of devils. Those who follow their own sophistries do this from their own choice, in the face of light and evidence. **The Lord Jesus recognizes the real value of sincere belief in His personality, which, tho unseen, is viewed by the eye of faith.** 21LtMs, Lt 248, 1906, par. 4

The mistake made by the Roman Catholic is that he **reads the Bible in the light of the priests and rulers of the church**, the early fathers, or other Catholic expositors. **Laying aside** all **creeds** or **articles** prescribed by **any church**, **we are to read the Bible as the Word of God to us**. The Light of the world will enable us to **distinguish between truth** and **antagonistic errors**. — Ellen White, Ms 175, 1901, p. 3

Because of the **deceiving power** of Satan. His efforts were constantly to make that which was **plain and clearly defined** in the Word of God, **indistinct and confused and mingled with error**. The artifice of Satan was accepted in ideas and dogmas attached to valuable truth, which made of none effect the truth of heavenly origin. He works to intercept himself between God and man, **obscure every direct ray of light that emanates from God**, and throw his awful shadow across the path that leads to life, truth, and heaven. 6LtMs, Ms 51, 1890, par. 6

God will give additional light, and **old truths will be recovered**, and replaced in the frame-work of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other,—Christ our righteousness. RH December 23, 1890, par. 19

## Discerning and Rejecting Error

Satan presents his theories cautiously at first, and if he sees that his efforts are successful, he brings in theories that are still more misleading, seeking to lead men and women away from the **foundation principles** that God designs shall be the safeguards of His people. 18LtMs, Ms 132, 1903

Precious truth and beautiful sentiments were woven in with false, misleading theories. Thus truth was used to substantiate the most dangerous errors. The precious representations of God are so misconstrued as to appear **to uphold falsehoods originated by the great apostate**. Sentiments that belong to the revealings of God are mingled with specious, deceptive theories of satanic agencies. 20LtMs, Lt 146, 1905

Satan. . . will also use every possible device to unsettle our faith in God and in the truths of his word. If we have not a deep experience in the things of God, if we have not a thorough knowledge of his word, we shall be beguiled to our ruin by the **errors and sophistries** of the enemy. False doctrines will sap the foundations of many, because they **have not learned to discern truth from error**. Our only safeguard against the wiles of Satan is to **diligently study the Scriptures**; to have an intelligent understanding of the reasons of our faith; and to faithfully perform every known duty. HS 154

Perilous times are before us. Everyone who has a knowledge of the truth should awake and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. **We must be wide awake, on our guard against him**. We must put on the whole armor of God. We must follow the directions given through the **spirit of prophecy**. We must **love and obey the truth** for this time. This will **save us from accepting strong delusions**. God has spoken to us through His word. He has spoken to us through the **testimonies** to the church and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. **If we disregard them, what excuse can we offer?** 8T 291

Let those who know the word of the living God beware of **cherishing the errors** of the world. These Satan presents in an attractive guise; for he seeks to deceive us, and destroy the simplicity of our faith. If these **errors** are introduced, **they will obscure the precious landmarks of truth**. RH March 10, 1910, par. 7

Satan has wrought with deceiving power, bringing in a multiplicity of **errors** that **obscure the truth**. **Error** cannot stand alone, and would soon become extinct if it did not fasten itself like a parasite upon the tree of truth. **Error** draws its life from the truth of God. The traditions of men, like floating germs, attach themselves to the truth of God, and **men regard them as a part of the truth**. Through **false doctrines**, Satan gains a foothold, and captivates the minds of men, **causing them to hold theories that have no foundation in truth**. RH October 22, 1895, par. 3

**Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ. The Father and the Son each have a personality**. Christ declared, "I and My Father are one." Yet it was the Son of God who came to the world in human form. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, that humanity through His infinite sacrifice might become partakers of the divine nature, and escape the corruption that is in the world through lust.—Testimonies For The Church 9:68 (1909). {Ev 613.3}

It is Satan's studied plan to pervert the Scriptures, and to lead men to put a false construction on the words of God. RH March 25, 1902, par. 5

**Human theories** and **speculations** will never lead to an understanding of God's word. Those who **suppose** that they understand philosophy think that their **explanations** are necessary to unlock the treasures of knowledge and to prevent heresies from coming into the church. But **it is these explanations that have brought in false theories** and **heresies**. Men have made **desperate efforts** to explain what they thought to be intricate scriptures; but too often their efforts have **only darkened** that which they tried to make clear. COL 110.2

In this age of the world there is no safety in departing from a plain "Thus saith the Lord," however wise and correct the **human assumption** may appear. BTS May 1, 1913, par. 3

It is not His plan that His people shall present something **which they have to suppose**, which is **not taught** in the **Word**. 16LtMs, Ms 26, 1901, par. 19

We take a "**Thus saith the Lord**." Here we stand. A doctrine that has not a "**Thus saith the Lord**" may be accepted by the whole world, but **that does not make it truth**. We want **truth**, and we **refuse** to run any risk **in accepting anything else**. 8LtMs, Ms 39, 1893, par. 13

## The Church Is God's Fortress – But Few Will Be Saved

The **church** of **Christ**, enfeebled, defective as she may appear, is the **one object on earth upon which he bestows**, in a special sense, his **love** and his **regard**. The church is the theater of his grace, in which he delights in making **experiments** of **mercy** on human hearts. The **Holy Spirit is his representative**, and it works to effect transformations so wonderful that angels look upon them with astonishment and joy. Heaven is full of rejoicing when the members of the human family are seen to be full of compassion for one another, loving one another as Christ has loved them. The **church is God's fortress**, his city of refuge, which he holds in a **revolted world**. Any **betrayal** of **her sacred trust is treachery** to him who has bought her with the **precious blood of his only begotten Son**. PH154 18.2

I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His **supreme regard**. While He extends to all the world His invitation to come to Him

and be saved, He commissions His angels to render **divine help** to every soul that cometh to Him in repentance and contrition, and **He comes personally by His Holy Spirit into the midst of His church**. 7LtMs, Lt 2d, 1892, par. 7

While **Jesus** ministers in the sanctuary above, **He is still by His Spirit** the minister of the **church** on earth. He is **withdrawn from the eye of sense**, but His parting promise is **fulfilled**, "Lo, **I Am with you** alway, even unto the end of the world." Matthew 28:20. While He delegates His power to inferior ministers, **His energizing presence** is still with His **church**. (E.G. White, DA 166.2)

The people of God will be **abiding in Christ**, the love of **Jesus** will be revealed, and **one Spirit** will animate all hearts, **regenerating** and **renewing** in the **image** of **Christ**, fashioning all hearts alike. As living branches of the True Vine, all will be **united to Christ** the **living Head**. Christ will **abide** in every **heart**, **guiding**, **comforting**, **sanctifying** and **presenting** to the world the **unity of the followers of Jesus**, thus bearing testimony that the heavenly **credentials** are supplied to the remnant church. In the **oneness of Christ's church** it will be **proved** that **God sent His only begotten Son** into the world. 9LtMs, Ms 84, 1894, par. 8

God has a **church**. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is **the people who love God** and **keep His commandments**. "Where **two** or **three** are **gathered** together in My name, there **am I in the midst** of them." [Matthew 18:20.] Where **Christ** is even among the **humble few**, this is **Christ's church**, for the **presence** of the **high and holy One who inhabiteth eternity** can alone constitute a **church**. Where two or three are present who love and obey the commandments of God, **Jesus there presides**; let it be in the desolate place of the earth, in the wilderness, in the city enclosed in prison walls. The **glory** of **God** has penetrated the prison walls, flooding with glorious beams of heavenly light the darkest dungeon. 4LtMs, Lt 108, 1886, par. 17

**Real conversion** is a decided change of feelings and motives; it is a virtual **taking leave of worldly connections**, a hastening from their spiritual atmosphere, a withdrawing from the controlling power of their thoughts, opinions, and influences. **The separation causes pain and bitterness to both parties** . It is the variance which Christ declares that he came to bring. But the converted will feel a continual longing desire that their friends shall forsake all for Christ, knowing that unless they do, there will be a final and eternal separation. The true Christian cannot while with unbelieving friends, be light, and trifling. The value of the souls for whom Christ died, is too great. {PH117 65.3}

The **church may appear as about to fall,** but **it does not fall.** It **remains**, while the sinners in Zion will be sifted out--the chaff separated from the precious wheat. **This is a terrible ordeal** , but nevertheless it must take place. {12MR 324.3}

I have stated before them that, **from what was shown me,** but **a small number of those now professing to believe the truth would eventually be saved**--not because they could not be saved, but because they **would not** be saved in God's own appointed way. *The way marked out by our divine Lord is* **too narrow** *and the* **gate too strait** *to admit them while grasping the world or while cherishing selfishness or sin of any kind*. There is no room for these things; and *yet there are but few* who will consent to part with them, that they may pass the narrow way and enter the strait gate. {2T 445.2}

I am filled with sadness when I think of our **condition** as a **people**. The Lord has not closed heaven to us, but our own course of **continual backsliding** has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. **And yet the general opinion is that the church is flourishing and that peace and spiritual prosperity are in all her borders** . {5T 217.1} (1889)

What greater **deception** can come upon human minds than a **confidence** that they are **right** when they are all **wrong**! The message of the True Witness finds the **people of God** in a sad **deception**, yet honest in that deception. They **know not that their condition is deplorable** in the sight of God. While those addressed are flattering

themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the **startling denunciation** of their **true condition** of **spiritual blindness**, **poverty**, and **wretchedness**. The testimony, so cutting and severe, cannot be a mistake, for it is the **True Witness who speaks**, and **His testimony must** be **correct**. 3T 252.4 (1885)

The **power of godliness** has well-nigh departed from the churches. **Heart union with Christ is a rare thing now**. 4SP 294.2

I present the **frightful** facts in this ease to arouse our people everywhere to a sense of their duty. There **is not one in twenty** of those who have a **good standing with Seventh-day Adventists** who is living out the self-sacrificing principles of the word of God. T14 3.2

It is a solemn statement that I make to the church, that **not one in twenty** whose names are registered upon the church books are **prepared to close their earthly history**, and would be as verily without God and without hope in the world as the common sinner. They are professedly serving God, but they are more earnestly serving mammon. GCB July 1, 1900, par. 7

Names are registered upon the church books upon earth, but not in the book of life. I saw that there **is not one in twenty** of the youth who knows what experimental religion is. They serve themselves and yet profess to be servants of Christ; but unless the spell which is upon them be broken, they will soon realize that the portion of the transgressor is theirs. 1T 504.2

The time is not far off when the people of God will be called upon to give their testimony before the rulers of the earth. **Not one in twenty** has a realization of what rapid strides we are making toward the great crisis in our history. RH April 26, 1892, par. 10

The present message—**justification by faith**—is a message from God; it bears the **divine credentials**, for its fruit is unto holiness. ...We are not safe if we neglect to search the Scriptures daily for light and knowledge....The word of God must not be kept apart from our life. It must be entertained in the mind, welcomed in the heart, and be cherished, loved, and obeyed. We need also much more knowledge; we need to be enlightened in regard to the plan of salvation. There is **not one in one hundred** who understands for himself the Bible truth on this subject that is so necessary to our present and eternal welfare. RH September 3, 1889, par. 11

**Not one in a hundred** among us is doing anything beyond engaging in common, worldly enterprises. We are not half awake to the worth of the souls for whom Christ died. 8T 147.4

There is **not one in one hundred** who has a just sense of his position, his work, his accountability to God, and how much God will do for him if he will make Him his trust. The very first lesson that he should learn is dependence upon God. Make God your counselor at every step. PH095 27.2

We have little enough of Christ's character. We need it all through our ranks. We must reveal that love that dwelt in Jesus. Then we shall keep the commandment that **not one in a hundred** of those who claim to believe the truth for this time are keeping. 13LtMs, Lt 121, 1898, par. 21

The Lord has a work for everyone to do. He has given **His people** varied talents, all of which they are to hold in trust for Him. But there is **not one in a thousand** who fully appreciates the privilege thus accorded him of blessing and benefiting his fellow men. Few use their talents to the best advantage. 15LtMs, Ms 76a, 1900, par. 6

Unless the church, which is now being leavened with her own **backsliding**, **repents** and is converted, she will eat the fruit of her own doings, until she shall **abhor** herself. When she refuses the evil and chooses the good; when she seeks God with all humility of mind and reaches her high calling in Christ, **standing on the platform of eternal truth**

and by faith laying hold upon the attainments prepared for her, she will be healed. Then she will appear in her God-given simplicity and purity, separate from earthly entanglements and showing that the **truth** has made her free indeed. Then the **men and women composing the church** will be the **chosen** of **God**, His pleasant portion, His **representatives**, precious in His sight. 18LtMs, Ms 32, 1903, par. 11

## Unity of Spirit

Here it is our privilege to bear the **credentials** to the world that **the Saviour in whom we believe is the only begotten Son of God**, because all who stand under His banner **present** to the world a **united front**. 8LtMs, Lt 41, 1893, par. 19

If the professed followers of Christ would accept God's standard, **it would bring them into unity**; but so long as **human wisdom** is exalted above His Holy Word, there will be **divisions** and **dissension**. PP 124.1

The Lord wants every one of us to have a deeper, richer experience in the knowledge of our Lord and Saviour Jesus Christ. He desires that we shall grow in knowledge, not earthward, but heavenward, upward to **Christ our living Head**. How high, how great is this knowledge to be?—To the full stature of men and women in Christ Jesus. We cannot grow too much, we cannot gather up too many of the precious rays of light that God sends us. The Lord wants every one of us to be **sanctified through the truth**. He wants us to stand in a position where Jesus can move, upon our hearts, where **his Spirit** shall be **poured out** upon us, where we shall be r**epresentatives of Christ** as he is a **representative of the Father**. The Lord would have us to be lights amid the moral darkness that prevails in the world. We should not be light and trifling, but have solidity of character. What faith must come in, what love one for another must exist! **If** we draw **nigh to God**, we shall **draw nigh to one another**. We cannot draw nigh to the same cross **without coming into unity of spirit**. Christ prayed that his disciples should be **one** as **he** and the **Father** are **one**. We should seek to be **one in spirit** and in **understanding**. We should seek to be one that God may be glorified in us as he was **glorified in the Son**, and God will **love us as he loves his Son**. But can God love us as he loves his Son when we quibble and find fault with the truth because it does not agree with our opinions, and for fear we shall understand something as our brother understands it, and so come into **harmony** with him? God designs that his children shall be **one**. If this **unity** did but exist, it would speak to the world of the **power** of **God** manifested in his children. Christ has said: "By this shall all men know that ye are my disciples, if ye have love one to another." If this **unity existed**, we should bear to the world our **divine credentials**; Christ would be represented by his children; Christ would be speaking through us to men, and we should carry an atmosphere about us that would breathe of heaven. We should not only be gathering light, but also diffusing light, constantly flashing new rays of glory among the churches. RH March 12, 1890

## Ellen White Didn't Change Her Beliefs

I am now looking over my diaries and copies of letters written for several years back.... I have the **most precious matter** to reproduce and place before the people in testimony form. While I am able to do this work, the people must have things to **revive past history**, that they **may see that there is one straight chain of truth**, **without one heretical sentence**, in that which **I have written**. This, I am instructed, is to be a **living letter** to all in regard to my faith. Letter 329a, 1905.

That which I have written is what **the Lord has bidden me write**. **I have not been instructed to change that which I have sent out**. **I stand firm in the Adventist faith**; for I have been warned in regard to the **seducing sophistries** that will **seek** for **entrance among us as a people**. The Scripture says, **'Some shall depart** from the faith, giving heed to seducing spirits, and doctrines of devils.' I present before our people the **danger** of being **led astray** as were the angels in the heavenly courts. The **straight line of truth presented** to me when I was but a **girl** is just as clearly presented to me **now**. RH Jan. 26, 1905.

Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but **all who believe that the Lord has spoken through Sister White**, and has **given her** a **message**, will be **safe** from the **many delusions** that will come in these **last days**. 3SM 83

I do not wish to ignore or drop one **link in the chain of evidence** that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. As we searched the Scriptures with much prayer, **many evidences were given us under the manifestation of the Holy Spirit's power**. What deep importance was attached to **every evidence** that **God gave us!** The **truth**, **point** by **point**, was fastened in our minds so firmly that we could not doubt. 21LtMs, Lt 38, 1906, par. 1

Men and women came to the different places where meetings were appointed to be held, to see if they could not bring in their false theories. But although they would advance erroneous and sometimes fanatical teachings, we had the **truth so firmly established in our minds** that we had nothing to fear. 21LtMs, Lt 38, 1906, par. 2

And now, **after half a century of clear light** from the Word as to what is **truth**, there are arising many **false theories** to unsettle minds. But the **evidence given in our early experience has the same force that it had then**. The **truth** is the **same** as it ever has been, and **not a pin or a pillar can be moved from the structure of truth**. That which was sought for out of the Word in 1844, 1845, and 1846 **remains** the **truth today** in **every particular**. 21LtMs, Lt 38, 1906, par. 3

What have we to give up of the leadings and teachings of God as seen in the first chapters of our experience, after the passing of the time and our bitter experience? **Nothing**. We have held this tr**uth firmly for the past half century, and as we review our history, we see that we have been led and taught of God**. 21LtMs, Lt 38, 1906, par. 8

We have had to pass through some trying scenes, but we had a mighty Helper to aid us at **every point** and to sustain us in difficulties and perplexities. And now, at the age of seventy-eight, I glorify God that we have **not seen any evidence from the Word that would unsettle our faith in the messages that we have borne to the world since 1844**. At that time we became established on solid evidence; and although various other messages have come, and different ones have presented something new, **we have found our house built upon solid rock, and its foundation stands secure**. 21LtMs, Lt 38, 1906, par. 9

Sunday afternoon I spoke again in the Tabernacle. The meeting had been advertised, and there were present many citizens of Battle Creek who were not of our faith. At this meeting **I assured my hearers that we held the same principles of truth** that we had so many times set before them in past years. I assured them that **no phase of our message had been changed** to meet scientific or spiritualistic philosophy, but that **we hold as firmly as ever to the strong-holds of our faith**, which have made the Seventh-day Adventist people what they are. We have built our house upon the eternal Rock, the Rock of Ages. RH January 26, 1905, par. 17

What influence is it would lead men at this stage of our history to work in an underhand, powerful way to **tear down the foundation of our faith** – the foundation that was laid at the beginning of our work **by prayerful study of the Word and by revelation**? Upon this foundation we have been building for the **past fifty years**. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, 'Meet it!'... 1SM 207

My labors would be naught should I preach another gospel. That which I have written is what the Lord has bidden me write. **I have not been instructed to change that which I have sent out**. I stand firm in the Adventist faith; for I have been warned in regard to the seducing sophistries that will seek for entrance among us as a people... The **straight line of truth presented** to me when I was but a girl is just as clearly presented to me now." RH January 26, 1905, par. 19

We are not to receive the words of those who come with a message that **contradicts** the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the **past fifty years**. And while the Scriptures are God's word, and are to be respected, the application of them, **if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake.** He who makes such an application knows not the **wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God**.—Preach the Word, p. 5 (1905) CW 32

Some will take up with theories that misinterpret the Word of God and **undermine the foundation of the truth that has been firmly established, point by point, and sealed by the power of the Holy Spirit**. The old truths are to be revived, in order that the false theories that have been brought in by the enemy may be intelligently met. There can be **no unity between truth and error**. We can unite with those who have been led into deception only when they are converted. 20 LtMs, Lt121-1905

**We must study carefully the old waymarks. These experiences in the past are to be revived**. 17LtMs, Ms 223, 1902, par. 11

In our experience in these last days we shall meet every conceivable thing that Satan can invent to make of none effect the **established points of our faith** that have been, in the providence of God, so greatly blessed. These **foundation principles** are to be **held fast** unto the end. Read the Word of God. 17LtMs, Ms 228, 1902

Just such theories as you have presented in *Living Temple* were presented then. These subtle, deceiving sophistries have again and again sought to find place amongst us. **But I have ever had the same testimony to bear which I now bear regarding the personality of God.** 18LtMs, Lt 253, 1903, par. 9

You are not definitely clear on the **personality of God**, which is everything to us as a people. You have virtually destroyed the Lord God Himself. 18LtMs, Lt 300, 1903, par. 7 (Letter to J.H. Kellogg)

## Spirit of Prophecy – the Testimony of Jesus, the Testimonies of the Spirit of God

The **Holy Ghost** is the **author** of the **Scriptures** and of the **Spirit** of **Prophecy**. These are **not** to be **twisted** and **turned** to mean what man may want them to mean, to carry out man's ideas and sentiments, to carry forward man's schemes at all hazards.--Letter 92, 1900. {3SM 30.3}

As the **Spirit of God has opened to my mind the great truths of His Word**, and the scenes of the past and the future, I have been **bidden to make known to others that which has thus been revealed**.--The Great Controversy, p. xi. {3SM 48.1}

**God** has been pleased to communicate **His truth** to the world by **human agencies**, and **He Himself**, by **His Holy Spirit**, qualified men and enabled them to do this work. He **guided** the **mind** in the selection of **what to speak** and **what to write**. The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, **yet it is the testimony of God**; and the obedient, believing child of God beholds in it the **glory of a divine power**, full of grace and truth. {ML 41.2}

Before I stand on my feet, I have no thought of speaking as plainly as I do. But the **Spirit of God rests upon me with power, and I cannot but speak the words given me**. I dare not withhold one word of the testimony. . . . I speak the words given me **by a power higher than human power**, and I cannot, if I would, recall one sentence. {1MR 28.3}

God has been **speaking** to us through His **Word**, **through His testimonies**, pointing out our errors and showing us the right way. -- {10MR 289.1}

The **Testimonies** should be introduced into every **Sabbathkeeping family**, and the brethren should know their **value** and be **urged** to **read them**. 122 {CCh 94.5}

**I have been shown** that **unbelief** in the **testimonies** of **warning**, **encouragement**, and **reproof** is **shutting away the light** from God's people. **Unbelief** is **closing their eyes** so that they are ignorant of their true condition. They think the **testimony** of the **Spirit of God** in **reproof** is uncalled for or that it does not mean them. Such are in the **greatest need** of the grace of God and **spiritual discernment**, that they may discover their **deficiency** in **spiritual knowledge**. {CCh 94.6}

Many who have **backslidden** from the **truth** assign as a reason for their course that they do not have **faith in the Testimonies.** The question now is: Will they yield their idol which God condemns, or will they continue in their wrong course of indulgence and **reject the light God has given them reproving** the very **things** in which they **delight**? The question to be settled with them is: Shall I deny myself and receive **as of God** the **Testimonies** which reprove my sins, or shall I **reject the Testimonies** because they reprove my sins? 123 {CCh 95.1}

God has given **sufficient evidence**, so that all who desire to do so may satisfy themselves as to the character of the **Testimonies**; and, **having acknowledged them to be from God**, it is their duty to **accept reproof**, even though they do not themselves see the sinfulness of their course. If they fully realized their condition, what would be the need of reproof? Because they know it not, God mercifully sets it before them, so that they may repent and reform before it shall be too late. Those who **despise the warning** will be left in blindness to become self-deceived; but those who heed it, and zealously go about the work of separating their sins from them in order to have the needed graces, will be opening the door of their hearts that the dear Saviour may come in and dwell with them. Those who **are most closely connected with God** are the ones who know His voice when He speaks to them. Those who are spiritual discern spiritual things. Such will feel grateful that the Lord has pointed out their errors. {CCh 96.3}

The Lord calls for a **renewal of the straight testimony** borne in years past. By prayer and confession of sin we must clear the King's highway. As we do this, the **power of the Spirit will** come to us. We need the **Pentecostal energy**. This will come, for *the Lord* **has promised to send His Spirit as the all-conquering power**. {CCh 326.5}

When the **shaking** comes, by the **introduction of false theories**, these surface readers, anchored nowhere, are like shifting sand. They **slide** into any **position** to **suit** the **tenor** of their **feelings** of **bitterness**. {LDE 177.1}

**I have been shown** that **unbelief in the testimonies** has been **steadily increasing** as the people **backslide** from God. It is all through our ranks, all over the field. {PH117 58.3}

**I was shown** that many had so little **spirituality** that they did not understand the value of the **Testimonies** or their real object. They talked flippantly of the **Testimonies** given by God for the benefit of His people, and passed judgment upon them, giving their opinion and criticizing this and that, when they would better have placed their hands upon their lips, and prostrated themselves in the dust; *for they* **could not appreciate** *the* **spirit of the Testimonies, because they knew so little of the Spirit of God .** [VOL. 4, P. 443.] {5T 672.3}

It is **Satan's plan** to **weaken** the **faith** of God's people in the **Testimonies**. {5T 672}

Would **God give visions** to correct his people of their errors, and then trust to the erring one's judgment to receive or reject what portion of them he pleased? What would be the use of visions in the church if held in this light, or if erring individuals in their darkness were left to make what **application** of **them they pleased**? This is not the way God works. **The visions are either of God or the Devil**. *There is* **no half way position to be taken in the matter .** God does not work in partnership with Satan. {PH016 22.1}

My brethren have trifled and caviled and **criticised** and **commented** and **demerited**, and **picked** *and* **chosen a little and refused much** until the **testimonies** mean **nothing** to **them**. They put whatever interpretation upon them that they choose in their **own finite judgment** and are satisfied. {1888 800.1}

**Abundant light** has been given to our people in these last days. Whether or not my life is spared, **my writings** will constantly speak, and **their work will go forward as long as time shall last** . {1SM 55.5}

When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our **courage** and **firmness** the most **unflinching**. To **stand in defense of truth** and **righteousness** when the **majority forsake us** , to fight the battles of the Lord when **champions are few** --this will be our test. At this time we must **gather warmth** from the **coldness** of others, **courage** from their **cowardice**, and **loyalty** from their **treason**.--5T 136 (1882). {LDE 180.4}

Satan is ... constantly pressing in the spurious—to lead away from the truth. **The very last deception** of Satan will be to **make of none effect the testimony of the Spirit of God**. "Where there is no vision, the people perish" (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to **unsettle** the **confidence** of **God's remnant people** in the **true testimony**. **There will be a hatred kindled against the testimonies which is satanic**. The workings of Satan will be to **unsettle** the **faith** of the churches in them, for this reason: Satan cannot have so clear a track to bring in his **deceptions** and bind up souls in his delusions **if the warnings and reproofs and counsels of the Spirit of God** are **heeded**. {1SM 48.4}

It is not alone those who openly **reject** the **Testimonies**, or who cherish doubt concerning them, that are on dangerous ground. **To disregard light is to reject it** . {5T 680.2}

The **church has turned back** from **following Christ** her **Leader** and is **steadily retreating** toward **Egypt**. Yet few are alarmed or astonished at their want of spiritual power. **Doubt, and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere.** Satan would have it thus. Ministers who preach self instead of Christ would have it thus. **The testimonies are unread and unappreciated**. God has spoken to you. Light has been shining from His **word** and from the **testimonies**, and both have been **slighted** and **disregarded**. The result is apparent in the lack of purity and devotion and earnest faith among us. {5T 217.2}

Our condemnation in the judgment will not result from the fact that we have been in error, but from the fact that we **have neglected heaven-sent opportunities for learning what is truth**. {DA 489.5}

Just as soon as the people of God are sealed in their foreheads--it is not any seal or mark that can be seen, but a **settling into the truth, both intellectually and spiritually** , so they cannot be moved--just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, . . . that we may know what is coming. {FLB 288}

Never have **testimonies** been more **clearly** brought before the people than those that have **recently** been traced by my pen. **God bids me urge upon the attention of our people the importance of their study** . Let this work begin **now**. {1SM 56.3}

In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the **testimonies** of **His Spirit**. **There was never a time when God instructed His people more earnestly than He instructs them now concerning His will** and the course that He would have them pursue.-- Testimonies, vol. 5, p. 661. {3SM 30.2}

The Bible must be your counselor. **Study it and the testimonies God has given**; for they **never contradict** His Word. {3SM 32.3}

We call upon you to take your stand on the Lord's side, and act your part as a loyal subject of the kingdom. **Acknowledge the gift** that has been placed in the church for the guidance of God's people in the closing days of earth's history. From the beginning the church of God has had the **gift of prophecy in her midst as a living voice to counsel, admonish, and instruc***t* . {3SM 83.1}

Men may get up scheme after scheme and the enemy will seek to seduce souls from the truth, **but all who believe that the Lord has spoken through Sister White and has given her a message will be safe from the many delusions that will come in these last days**. --3SM 83, 84 (1906). {LDE 44.2}

"Those things which are revealed belong unto us and to our children forever;" but "the secret things belong unto the Lord our God." Deuteronomy 29:29. **The revelation of Himself that God has given in His word is for our study**. This we may **seek to understand**. But **beyond this we are not to penetrate**. The highest intellect may tax itself until it is wearied out in conjectures regarding the **nature** of **God**; but the effort will be fruitless. This problem has not been given us to solve. **No human mind can comprehend God**. Let not finite man attempt to **interpret** Him. Let none **indulge** in **speculation** regarding His **nature**. Here **silence is eloquence**. The **Omniscient One is above discussion**. Testimonies vol. 8 p. 279, 1904

The visions are either of **God or the devil**. There is no half-way position to be taken in the matter. God does not work in partnership with Satan. 1LtMs, Lt 7a, 1860, par. 47

God is either **teaching His church**, reproving their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work ... bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. **The Testimonies are of the Spirit of God, or of the devil**.". 5T 671.2

Now, the visions can come from but two sources. **They are of God, wholly, purely, or of Satan entirely**. God does not work in **co-partnerships** with the **devil**. If they are of God, is there not the **greatest danger in slighting them** and **smothering** them? If they are **o**f **God**, are they not to **instruct** and **comfort** God's people?. 1LtMs, Lt 20, 1860, par. 2

Just as soon as you begin to crush or **smother the gifts** of the church or to **slight them**, just so soon the **blessing of God leaves that church**.. 1LtMs, Lt 20, 1860, par. 4

The **Holy Ghost** is the author of the **Scriptures** and of the **Spirit of Prophecy**. **These are not to be twisted and turned to mean what man may want them to mean**, to carry out man's ideas and sentiments, to carry forward man's schemes at all hazards.--Letter 92, 1900. {3SM 30.3}

Beware of those who would **tear down** the **foundation**, upon which we have been building for the last **fifty** years, to establish a **new doctrine**. I know that these **new theories** are from the enemy." 18LtMs, Ms137, 1903

There will be a **hatred kindled** against the **testimonies** which is **satanic**. The workings of Satan will be to **unsettle the faith** of the churches in them, for this reason: Satan cannot have so clear a track to bring in his **deceptions** and bind up souls in his **delusions** if the **warnings** and **reproofs** and **counsels of the Spirit of God are heeded**.—Letter 40, 1890. . 1SM 48.3-1SM 48.4

In my dream, which seemed a reality, I was listening to these men, and that which the Lord had shown me they would do was enacted in the meeting. William Gage would, with his **cunning speeches**, **take off the edge to the testimonies and then**, with a smile of satisfaction look around as though he had done a **smart thing** for which he should be **congratulated**. It was the **spirit of Satan** expressed in looks and words **to make of none effect the testimonies of the Spirit of God.** "This," said the guide with me, "is the way **any message of heaven will be treated**." 3LtMs, Lt 21, 1882, par. 29

What reserve power has the Lord God of Israel with which to reach those who have **cast aside** His **warnings** and reproofs, and have **accredited the testimonies of the Spirit of God** to no higher source than **Sister White**? What can you who have done this offer to God as an excuse in the judgment for turning from the **evidences** He has given you that **God was in the work**? 6LtMs, Ms 40a, 1890, par. 91

All these truths are immortalized in my writings. **The Lord never denies His Word**. Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but **all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in in these last days**. 21LtMs, Lt 50, 1906, par. 6

The church has turned back from following Christ her Leader, and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. **Doubt and even disbelief of the testimonies of the Spirit of God** is leavening our churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ, would have it thus. The **testimonies are unread and unappreciated**. God has spoken to you. Light has been shining from his word and from the testimonies, and both have been slighted and disregarded. {PH001 1.2}

My brother, you are acquainted with my **early experience**. You understand how the **Spirit of the Lord** has led and instructed me. You have seen the **manifestation of the Spirit** and have believed the **testimonies**. I am glad to address you as one who has held fast his confidence. 19LtMs, Lt 103, 1904, par. 13

Perilous times are before us. Everyone who has a knowledge of the truth should awake and place himself, body, soul, and spirit, under the **discipline** of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. **We must follow the directions given through the spirit of prophecy**. **We must love and obey the truth for this time**. **This** will **save** us from **accepting strong delusions**. **God** has **spoken** to us through His **word**. He has **spoken** to us through the **testimonies** to the **church** and **through** the **books** that have helped to make plain our present duty and the position that we should now occupy. **The warnings that have been given**, line upon line, precept upon precept, **should** be **heeded**. If we **disregard** them, **what excuse can we offer?** {CCh 326.6}

**Soon every possible effort will be made to discount and pervert the truth of the testimonies of God's Spirit**. We must have in readiness the **clear, straight messages** that since 1846 have been coming to God's people. There will be those once united with us in the faith who will search for new, strange doctrines, for something odd and sensational to present to the people. They will bring in all conceivable fallacies and will present them as coming from Mrs. White, that they may beguile souls. The light that the Lord has given should be in the hands of our people, so that they may see that the reports made are false, that there is in the testimonies nothing of what these men declare to be in them. 18LtMs, Lt 73, 1903, par. 6

It is Satan's plan to **weaken the faith of God's people in the Testimonies**. Next follows skepticism in regard to the **vital points of our faith**, the **pillars** of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the **Testimonies**, which were once believed, are **doubted** and **given up,** Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes **incurable** and ends in **destruction**.. 4T 211

The **testimonies themselves will be the key that will explain the messages given**, as Scripture is explained by Scripture. 18LtMs, Lt 73, 1903, par. 7

In *Patriarchs and Prophets* God has presented to His people the way in which they are to view the plan of salvation. The instruction contained in this book is not an idle tale. **It is the presentation of truth in accordance with the Word of God.** 18LtMs, Ms37, 1903

# The Platform of Eternal Truth

God has promised to co-operate with those who choose to labor in harmony with his purpose. We are to do our utmost to act our part faithfully, in order that he may demonstrate to the world what he can do through us. By baptism, we declared that, being dead to the world, we would henceforth remember that our life is hid with Christ in God, and that we have taken our **position** on the **exalted platform of truth**, there to work in **unison with the hand that never fails**. {Ellen White, RH August 27, 1903, par. 10}

The light given me has been very forcible that **many would go out from us**, giving need to seducing spirits, and doctrines of devils. The Lord desires that every soul who claims to believe the **truth** shall have an intelligent knowledge of what is truth. False prophets will arise, and will deceive many. Everything is to be shaken that can be shaken. Then does it not become every one to understand the reasons of our faith? In place of having so many sermons, there should be a more close searching of the Word of God, opening the Scriptures text by text, and searching for the **strong evidences that sustain the fundamental doctrines** that have brought us where we now are, upon the **platform of eternal truth**. {Ellen White, 12LtMs, Lt 1, 1897, par. 2}

I entreat every one to be clear and firm regarding the certain truths that we have heard and received and advocated. The statements of God's Word are plain. Plant your feet firmly on the **platform of eternal truth**. Reject every phase of error, even though it be covered with a semblance of reality, **which denies the personality of God and of Christ**. RH, August 31, 1905

We are on the **very same foundation**; we have the **same evidence**, and we worked on it day and night, to know in regard to the sanctuary question, and in regard to **the personality of God, and of Christ**, and of all these subjects. 21 LtMs, Ms 138, 1906

... be afraid to trust the suppositions and devising of any human being who entertains the thought that the path **over which the people of God have been led for the last fifty years is a wrong path**. 18LtMs, Ms 137, 1903

In the future, deception of every kind is to arise, and we want **solid ground for our feet**. We want solid pillars for the building. **Not one pin is to be removed from that which the Lord has established**. RH May 25, 1905

The truths given us after the passing of the time in 1844 are just as **certain and unchangeable** as when the **Lord gave them to us** in an answer to our urgent prayers. The **visions** that the Lord has given me are so remarkable that **we know that what we have accepted is the truth**. This was **demonstrated by the Holy Spirit**. Light, precious light from God, established the **main points of our faith as we hold them today**. And these truths are to be kept before the mind....I know and understand that we are to be established in the faith, in the light of the truth given us in our **early experience**....As the points of our faith were thus established, our feet were placed upon a **solid foundation**. We accepted the truth point by point, under the demonstration of the Holy Spirit. I would be taken off in **vision**, and explanations would be given me. 2LtMs, L50, 1906

We have no doubt, neither have we had a doubt for years, that the doctrines we hold today are **present truth**, and that we are nearing the judgment. (E. G. White, Testimonies Vol. 2, p. 355. 1870)

I have been instructed to warn our people; for many are in danger of receiving theories and sophistries that **undermine the foundation pillars of the faith**. 19LtMs, Lt 263, 1904, par. 13

As a people, we are to stand firm on the **platform of eternal truth** that has withstood test and trial. We are to hold to the sure **pillars** of our faith. The **principles of truth** that God has revealed to us are our **only true foundation**. They have made us what we are. The lapse of time has not lessened their value. . . 1SM 201

Many of our people do not realize how **firmly the foundations of our faith** has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'we can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a **clear explanation of the passages we had been studying would be given me**, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to **Christ**, His mission, and His priesthood. A **line of truth** extending **from that time to the time when we shall enter the city of God**, was made plain to me, and I gave to others the instruction that the Lord had given me. RH May 25, 1905

The expiring faith of the people of God must have a resurrection. The exaltation of human reason has begun its work among us and has gone altogether too far. Human reason is placed where divine, sanctifying truth should be. Christ is waiting to kindle faith and love in the hearts of His people. Let not erroneous theories receive countenance from the people who ought to be standing **firm on the platform of eternal truth**. God calls upon us to **hold firmly to the fundamental principles that are based upon unquestionable authority**. He calls upon us to study the words and works of Christ, the greatest missionary that this world has ever known. 18LtMs, Lt 232, 1903, par. 58

We must set our feet upon the **platform of eternal truth**. The truth as it is in Jesus, will be our salvation; and if the **spirit of truth** is in our hearts, it will shine through our words and actions. RH June 12, 1888

Place your feet on the **platform of eternal truth**. Seek the Lord while He is to be found, call upon Him while He is near. 16LtMs, Lt 99, 1901, par. 10

The warning has come. Nothing is to be allowed to come in that will **disturb the foundation of the faith upon which we have been building** ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given me. **We do not propose to take our feet off the platform** on which they were placed as, day by day, we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to me as the Rock of Ages. It has been guiding me ever since it was given. Brethren and sisters, God lives, and works, and reigns, today. His hand is on the wheel, and in His providence He is turning the wheel in accordance with His own will. Let not men fasten themselves to men by documents saying what they will do and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul temple, and we shall see the salvation of God. - RH April 4, 1903, par. 35

But we must firmly refuse to be drawn away from the **platform of eternal truth**, which since 1844 has **stood the test**. SpTB02 50.1

## Fundamental Principles

I am instructed to say to those who endeavor to **tear down the foundation** that has made us Seventh-day Adventists: We are God's commandment-keeping people. For the past **fifty years** every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, **point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord**. But the waymarks which have made us what we are, **are to be preserved, and they will be preserved**, as God has signified through His Word and the testimonies of His Spirit. He calls upon

us to **hold firmly, with the grip of faith**, to the **FUNDAMENTAL PRINCIPLES** that are based upon unquestionable authority. 10MR 4, 1SM 208-1903

So we are to **hold the beginning** of our confidence steadfast unto the end. Words of power have been **sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth**. With lips touched with holy fire, God's servants have proclaimed the message. The **divine utterance** has set its seal to the **genuineness of the truth proclaimed**....The Lord calls for a **renewal of the straight testimony borne in years past**. He calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death....I beseech those who are laboring for God not to accept the spurious for the genuine. Let not human reason be placed where divine, sanctifying truth should be. Christ is waiting to kindle faith and love in the hearts of His people. Let not erroneous theories receive countenance from the people who ought to be standing firm on the **platform of eternal truth**. God calls upon us to hold firmly to the **FUNDAMENTAL PRINCIPLES** that are based upon **unquestionable authority**. 8T 297-298, 1904

We are one in faith in the **fundamental truths** of God's Word. And one object must be kept in view constantly, that is **harmony** and co-**operation** must be **maintained without compromising one principle of truth**. 5LtMs, Lt 37, 1887, par. 16

And while constantly digging for the truth as for hidden treasure, be careful how you open new and conflicting opinions. We have a world-wide message. The commandments of God and the testimonies of Jesus Christ are the burden of our work. To have unity and love for one another is the great work now to be carried on. There is danger of our ministers' dwelling too much on doctrines, preaching altogether too many discourses on argumentative subjects, when their own soul needs practical godliness. 5LtMs, Lt 37, 1887, par. 16

Messages of every order and kind have been urged upon Seventh-day Adventists to **take the place of the truth** which, **point by point**, has been **sought** out by **prayerful study** and **testified** to by the **miracle-working power** of the Lord. But the **waymarks** which have made us what we are are to be **preserved**, and they **will be preserved**, as God has signified through His Word and the **testimonies** of His **Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.** 20LtMs, Lt 95, 1905, par. 3

Let us seek to become familiar with the books that clearly outline the truths for this time. Let us make a careful study of the **fundamental principles** of the message that is being proclaimed by God's children throughout the world CUM September 3, 1907, par. 17

The **principles of truth** that God has revealed to us are our only foundation. They have made us what we are. 18ltms, Lt 253, 1903, par. 24

## Landmarks, Pillars, Foundations

For more than half a century [i.e., since 1844] the different points of present truth have been questioned and **opposed**. New theories have been advanced as truth, which were not truth, and the **Spirit of God revealed their error**. As the **great pillars of our faith** have been presented, the **Holy Spirit has borne witness** to them, and especially is this so regarding the truths of the sanctuary question. Over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine. But today, as in the past, some will be led to form new theories and **to deny the truths upon which the Spirit of God has placed His approval**. Any man who seeks to present theories which would lead us from the light that has come to us on the ministration in the heavenly sanctuary should not be accepted as a teacher. A true understanding of the sanctuary question means much to us as a people. When we were earnestly seeking the Lord for light on that question, light came. **In vision I was given such a view of the heavenly sanctuary, and the ministration connected with the holy place**, that for many days I could not speak of it. . UL 199.3-UL 199.5

I know from the light that God has given me that there should be a **revival of the messages** that have been given in the **past**, because men will seek to bring in **new theories**, and will try to prove that **these theories are scriptural**, whereas they are **error**, which, if allowed a place, will **undermine faith in the truth**. We are not to accept these suppositions and pass them along as truth. No, no; we must not move from the **platform of tru**th on which we have been **established**. . OFC 304.6

Those who seek to **remove the old landmarks** are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the **pillars of our faith** concerning the sanctuary or **concerning the personality of God or of Christ** are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor. Those who claim to be identified with the message that God has given us should have keen, clear spiritual perceptions, that they may distinguish truth from error. The word spoken by the messenger of God is "Wake up the watchmen." If men will discern the spirit of the messages given and strive to **find out from what source they come**, the Lord God of Israel will **guard them** from being led astray.—Manuscript Release 760:9, 10. . YRP 235.4-YRP 235.5

Those who seek to **remove** the **old landmarks are not holding fast**; they are not remembering how they have received and heard. Those who try to bring in theories that would **remove the pillars of our faith** concerning the sanctuary, **or concerning the personality of God or of Christ**, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift, without an anchor. . 20LtMs, Ms 62, 1905, par. 14

I have been instructed to **warn** our people; for many are in danger of receiving **theories** and **sophistries** that **undermine the foundation pillars of the faith**. We cannot accept as present truth the theories and explanations made by Dr. Kellogg; for it is not a true presentation. . 19LtMs, Lt 263, 1904, par. 13

## We Must Not Forget How God Led Us and His Teaching in Our Past History

In reviewing our past history, having travelled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment and with confidence in Christ our leader. **We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history**. 7LtMs, Lt 32, 1892, par. 38

As we look back and see how small was the work thirty years ago, and how bound about with poverty, the evidence is very clear that **God has singularly led us as a people**. RH September 21, 1886, par. 1

There is a work of **sacred importance** for ministers and people to do. They are to **study the history of the cause and people of God**. They are **not** to **forget** the **past dealing of God with His people**. They are to **revive** and **recount** the **truths** that have come to seem of little value to those who do not know by personal experience of the **power** and **brightness** that accompanied them w**hen they were first seen and understood**. In all their **original freshness** and **power**, these **truths are to be given to the world**. — (6LtMs, Ms 22, 1890, par. 20)

There is a large pile of published matter relating to our **early experience** in the message that should be **republished**. The instruction given me is that **the words of the Lord should not be lost**, but should be **ever kept in mind**, because we are constantly in **danger** of losing the **truth** out of the **soul**, and gathering up things that are **out of the line of truth**, things that will lead to **confusion**. 21LtMs, Lt 50, 1906

The **power of God** would come upon me, and I was **enabled clearly** to **define what is truth and what is error**. As the **points of our faith were thus established**, our feet were placed upon a **solid foundation**. We accepted the truth **point by point**, under the demonstration of the **Holy Spirit**. I would be taken off in **vision**, and **explanations would be given me**. 21LtMs, Lt 50, 1906

The pioneer workers among us are to be respected and loved. I have been repeatedly instructed that God has a special message and a **special work for the aged men who pioneered the cause** when there were so many hardships to be borne. A decided change needs to take place in the sentiments of some of our younger ministers who are **inclined to disparage the efforts** of these **pioneer workers**. These aged, tried, faithful servants of the cross are to be honored, and their testimony is to be appreciated. 19LtMs, Lt 59, 1904,

The Lord speaks to His people through chosen men who have had a lifelong experience in His work. **These aged workers have been tried and tested, and their experience is to be highly prized**. Young, inexperienced ministers should not be placed before the **pioneers** of the message. 25LtMs, Ms 55, 1911, par. 20

When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the **aged men who were pioneers in our work speak plainly**, and let those who are dead speak also by **reprinting of their articles** in our periodicals. Gather up the rays of divine light that God has given as He has led His people on **step by step** in the way of truth. This truth will **stand the test of time and trial**. 20LtMs, Ms 62, 1905, par. 20

The Lord would have us at this time **bring in the testimony written by those who are now dead**, to speak in behalf of heavenly things. The **Holy Spirit has given instruction for us in these last days**. We are to repeat the **testimonies** that **God has given** His people, the testimonies that **present** clear conceptions of the **truths** of the sanctuary **and that show the relation of Christ** to the truths of the sanctuary so clearly brought to view. 20LtMs, Ms 75, 1905, par. 4

If we are the Lord's appointed messengers, we shall not spring up with new ideas and theories to **contradict the message that God has given through His servants since 1844**. At that time many sought the Lord with heart and soul and voice. The men whom God raised up were diligent searchers of the Scriptures. And those who today claim to have light, and who **contradict** the teaching of God's ordained messengers, who were working under the Holy Spirit's guidance, those who get up new theories, which remove the pillars of our faith, are not doing the will of God, but are bringing in fallacies of their own invention, which, if received, will cut the church away from the anchorage of truth and set them drifting, drifting, to where they will receive any sophistries that may arise. 20LtMs, Ms 75, 1905, par. 5

Our work is to bring forth the strong reasons of our faith, because there are men who, never established in the truth, will bring in fallacies which would tear away the anchorage of our faith. **God sends no man with a message that leads souls to depart from the faith that has been our stronghold. We are to substantiate this faith rather than tear down the foundation upon which it rests. 20LtMs, Ms 75, 1905, par. 6**

In the **early days** of the message, when our numbers were few, we **studied diligently** to understand the meaning of many scriptures. At times it seemed as if no explanation could be given. My mind seemed to be locked to an understanding of the Word; but when our brethren who had assembled for study, came to a point where they could go no farther, and had recourse to earnest prayer, the S**pirit of God would rest upon me, and I would be taken off in vision, and be instructed in regard to the relation of scripture to scripture**. These experiences were repeated over and over and over again. Thus many **truths of the third angel's message were established, point by point**. Think you that my faith in this message will ever waver? Think you that I can remain silent, when I see an effort being made to sweep away the **foundation pillars of our faith**? I am as thoroughly established in these truths as it is possible for a person to be. I can never forget the experience I have passed through. **God has confirmed my belief by many evidences of his power**. RH June 14, 1906, par. 18

After the passing of the time, **God entrusted to His faithful followers the precious principles of present truth**. These principles were not given to those who had had no part in the giving of the first and second angels' messages. They were given to the workers who had had a **part in the cause from the beginning**. 20LtMs, Ms 129, 1905, par. 5

Those who **passed through these experiences** are to be as **firm** as a **rock** to the **principles** that have made us **Seventh-day Adventists**. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the **establishment of our work** upon the foundation of Bible truth; those who know the **waymarks** that have pointed out the **right path** are to be regarded as **workers** of the **highest value**. They can speak from **personal experience**, regarding the **truths entrusted** to them. These men are not to permit their faith to be changed to infidelity; they are not to permit the banner of the third angel to be taken from their hands. They are to hold the beginning of their confidence firm unto the end. **The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work**. Every **truth** that He has given for these last days is to be proclaimed to the world. Every **pillar** that He has established is to be strengthened. We cannot now step off the **foundation that God has established**. We cannot now enter into any new organization; for this would mean apostasy from the truth. 20LtMs, Ms 129, 1905, par. 6

After the great disappointment there were few who set themselves to seek the Word with all their heart. But some souls would not settle down in discouragement and deny that the Lord had led them. **To these the truth was opened point by point,** and entwined with their most hallowed recollections and sympathies. The searchers after truth felt that the **identification of Christ with their nature and interest was complete**. Truth was made to shine forth, beautiful in its simplicity, dignified with a power and invested with an assurance unknown before the disappointment. **We could then proclaim the message in unity.** But among those who had **not held fast** their faith and experience, there was great confusion. Every conceivable opinion was presented as the message of truth; but the Lord's voice was, "Believe them not; for I have not sent them." [See Jeremiah 12:6; 27:15.] 11LtMs, Ms 32, 1896, par. 18

We walked carefully with God. The message was to be given to the world, and we knew that this **present light** was the special gift of God. **The impartation of this gift** was the prerogative of God. His disappointed ones, who were still seeking after truth, were **led step by step to communicate to the world that which had been communicated to them.** The prophetic declarations were to be repeated, and the **truth essential** for salvation was to be made known. The work moved hard at first. Often the hearers rejected the message as unintelligible, and the conflict began in decided earnest, especially upon the Sabbath question. **But the Lord manifested His presence**. At times the veil which concealed His glory from our eyes was drawn aside. We beheld Him in the **high and holy place**. 11LtMs, Ms 32, 1896, par. 19

**The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim**. 11LtMs, Ms 32, 1896, par. 20

Many will honestly search the Word for light **as those in the past have searched** it; and they see light in the Word. But they did not pass over the ground, in their experience, when these messages of warning were first proclaimed. Not having had this experience, **some do not appreciate the value of the truths that have been to us as waymarks,** and that have made us as a <peculiar> people what we are. They do not make a right application of the Scriptures, and thus they **frame theories that are not correct**. It is true that they quote an abundance of Scripture, and teach much that is true; but **truth is so mixed with error as to lead to wrong conclusions**. Yet because they can weave Scripture into their theories, they think they have a straight chain of truth. Many who did not have an experience in the rise of the messages, accept these erroneous theories, and are led into false paths, backward instead of forward. <This is the enemy's design.> 11LtMs, Ms 32, 1896, par. 21

I have acted a part in this solemn work. Nearly all my Christian experience is interwoven with it. There are those now living who have an experience similar to my own. They have recognized the **truth unfolding for this time**, they have kept in step with the great Leader, the Captain of the Lord's host. <In the proclamation of the messages,> every specification of prophecy has been fulfilled. Those who were privileged to act a part in proclaiming these messages have **gained an experience which is of the highest value to them**; and now when we are amid the perils of these last days, when voices will be heard on every side saying, Here is Christ, here is truth, **while the burden of many is**

**to unsettle the foundation of our faith** which has led us from the churches and from the world to stand as a peculiar people in the world, like John our testimony will be borne: 6LtMs, Ms 28, 1890, par. 3

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; ... that which we have seen and heard declare we unto you, that ye also may have fellowship with us." [1 John 1:1-3.] 6LtMs, Ms 28, 1890, par. 4

I testify the things which I have heard, the things which I have seen, the things which my hands have handled of the Word of Life. And this testimony I know to be of the **Father and the Son**. We have seen and do testify that the power of the **Holy Ghost has accompanied the presentation of the truth**, warning with pen and voice, and giving the messages in their order. To deny this work would be to deny the Holy Ghost, and would place us in that company who have departed from the faith, giving heed to seducing spirits. 6LtMs, Ms 28, 1890, par. 5

**Our people need to understand the reasons of our faith and our past experiences**. How sad it is that so many of our people apparently place unlimited confidence in men who present theories **tending to uproot our past experiences and to remove the old landmarks!** Those who can be so easily led by a false spirit show that they have been following the wrong captain for some time—so long that they do not discern that they are departing from the faith, or that **they are not building upon the true foundation**. We need to urge all to put on their spiritual eyeglasses, to have their eyes anointed that they may see clearly and discern the **true pillars of the faith**, and say, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." [2 Timothy 2:19.] We need to revive the old evidences of the faith once delivered to the saints. 18LtMs, Lt 283, 1903

The enemy will set everything in operation to **uproot the confidence of the <believers in the> pillars of our faith** in the messages of the past, which have placed us upon **the elevated platform of eternal truth**, and which have established and given character to the work. The Lord God of Israel has led out His people, **unfolding to them truth of heavenly origin**. His voice has been heard, and is still heard, saying, Go forward from strength to strength, from grace to grace, from glory to glory. The work is strengthening and broadening, for the Lord God of Israel is the defense of His people. 6LtMs, Ms 28, 1890, par. 6

My mind is very much occupied just now in the endeavor to present in the best way the **facts** in regard to our **early experience** in the proclamation of the **truth** that we held. 9MR 40.1

I do not wish to ignore or drop **one link in the chain of evidence** that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to **study** the **Bible** and to **ask God** for **light** and **guidance**. 9MR 40.1

As we searched the Scriptures with much prayer, **many evidences** were given us under the **manifestation** of the **Holy Spirit's power**. 9MR 40.1

What deep importance was attached to **every evidence** that God gave us! The **truth**, **point** by **point**, was fastened in our minds so **firmly** that we **could not** doubt. 9MR 40.1

The hand of **God** has been with **His work** to prosper and build it up. LS 196.2

We would come together burdened in soul, **praying that we might be one in faith and doctrine**; for we knew that Christ is not divided. One point at a time was made the subject of investigation. CET 192.4

**Solemnity** characterized these councils of investigation. The Scriptures were opened with a **sense of awe**. Often we **fasted**, that we might be better fitted to **understand the truth**. CET 192.4

In those **early days**, how many seasons of **fervent prayer** were held! **A holy, submissive, Christlike spirit** was breathed upon us; for we knew that the **Saviour** was with us.... **God's wonderful, miracle-working power** was exercised according to our faith. 20LtMs, Lt 191, 1905, par. 5

If one brother rebuked another for his dullness of comprehension in not understanding a passage as he understood it, the one rebuked would afterward **take his brother by the hand**, and say, '**Let us not grieve the Holy Spirit of God**. Jesus is with us; let us keep a **humble** and **teachable** spirit;' and the brother addressed would say, '**Forgive me**, brother, I have done you an injustice.' Then we would **bow down** in another **season of prayer**. RH July 26, 1892, par. 4

Our seasons of prayer together were **blessed of God**, and **light** was **given** us at those times that is **now shining forth** in **clear**, **bright rays**. 23LtMs, Lt 56, 1908, par. 4

Nothing but the **miracle-working power of God** has accomplished the work that has been done. We **saw His power** as we advanced from **point to point**; and we **praise** Him with heart and soul and voice. O how we appreciated the lovingkindness of our God as He **led us on step by step**! AUGleaner June 17, 1903, par. 5

What more could a God do for us than He has already done? **He has led us along so tenderly**, shielded us so lovingly, and He is our **precious Redeemer**. We want hearts full of love and full of **gratitude**, and His **praise** on our lips continually. 8LtMs, Lt 103, 1893, par. 7

In the **early** days of our experience in the message, the **Spirit of God often** came upon a few of us as we were assembled, and I was taken away in **vision.** The Lord gave such light and evidence, such comfort and hope and joy, that His **praises** were upon our lips. PH116 4.1

During this whole time I **could not understand** the **reasoning** of the brethren. My **mind** was **locked**, as it were, and I **could not comprehend** the **meaning** of the **scriptures** we were studying. This was one of the **greatest sorrows** of my life. SpTB02 57.1

I was in this **condition** of **mind** until all the **principal points of our faith** were **made clear to our minds**, in harmony with the word of God. SpTB02 57.1

The brethren knew that **when not in vision**, **I could not understand** these matters, and they **accepted as light direct from heaven the revelations given**. SpTB02 57.1

For two or three years my mind continued to be **locked** to an **understanding** of the **Scriptures**.
SpTB02 57.2

In the course of our labors, my husband and I visited Father Andrews, who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, Father Andrews, the Lord Jesus maketh thee whole. He was **healed instantly**. SpTB02 57.2

He got up, and walked about the room, **praising God,** and saying, "I never saw it on this wise before. **Angels of God are in this room**." The **glory of the Lord was revealed.** SpTB02 57.2

**Light** seemed to **shine** all through the house, and **an angel's hand was laid upon my head**. From that time to this I have been able to **understand the word of God**. SpTB02 57.2

I write this that all may know that there is **no controversy** among Seventh-day Adventists over the question of **leadership**. **The Lord God** of heaven is our **King.** He is a **leader** whom we can safely follow, for He never makes a mistake. **Let us honor God and His Son,** through whom He communicates with the world. 8T 238.1

From the year 1844 till the present time I have received **messages from the Lord** and have given them to **His people**. This is **my work**—to give to the people the **light** that the **Lord gives me**. I am **commissioned** to **receive** and **communicate** His **messages**. I am not to appear before the people as holding any other position than that of a **messenger with a message**. 8T 237.4

Elder James White, Elder J. N. Andrews, Elder Haskell, Elder Loughborough, and I had to meet the **various phases of error** that sought to come in as present truth. When these **false doctrines** strove for entrance, we consulted **God** in prayer, and **He revealed Himself** to us. 20LtMs, Lt 191, 1905, par. 8

Men and women came to the different places where meetings were appointed to be held, to see if they could not bring in their **false theories**. But although they would advance **erroneous** and sometimes fanatical teachings, we had the **truth so firmly established** in our minds that we had **nothing to fear**. 21LtMs, Lt 38, 1906, par. 2

The **great principles** of **truth** brought from the **Bible** under the **Spirit's guidance** are of no less **importance** now than in the **beginning** of our work. At that time there were **wonderful manifestations** of the **Holy Spirit** in the **detection** of **false doctrines.** 20LtMs, Lt 191, 1905, par. 7

In the place of being confused in regard to the **foundation of our faith**, which has **been confirmed by the power of the Holy Spirit**, in the place of building flimsy foundations upon the sands of **error**, let us hold fast to the **great principles of truth given us**, refusing to be moved. 20LtMs, Lt 183, 1905, par. 18

We can confidently say, The **truth** that has **come to us** through the **Holy Spirit's working** is **not** a **lie**. The **evidences** given for the last half century bear the **evidence** of the **Spirit's power**. 20LtMs, Lt 183, 1905, par. 20

In the Word of God we have found the **truth** that **substantiates our faith**. God has given us **sacred, holy truths**. Let us **hold them fast**. 20LtMs, Lt 183, 1905, par. 20

We need to **present** to the people the **way** in which **God has led us** in the **past**, and to **recount** his **wondrous works** in behalf of his people. RH March 19, 1895, par. 2

I am instructed to say that we are now to **present these truths**, in **plainness** and **simplicity**, to the people of God. 20LtMs, Lt 183, 1905, par. 20

The **great truths** that we then received **are in print** and will speak; for they are the teaching of the **Spirit of God** and are **immortalized**. **God** has justified these truths, which have been traced out under the **dictation of the Holy Spirit.** 20LtMs, Lt 191, 1905, par. 9

[I] have borne a **straight testimony** under the power of the Holy Spirit. I have also sent many messages of counsel and warning. The Lord has given me opportunity by voice and pen to reveal to those in Battle Creek that **I am standing on the platform of eternal truth**—the **same truth** that **God gave to the pioneers** of the third angel's message, point by point, through a study of the Word, under the guidance of the Holy Spirit. **I have given them the truth** as God has given it to me—truth that has been the light and assurance of His people for the **past half century.** 21LtMs, Lt 136, 1906, par. 7

I asked the meaning of the shaking I had seen and was shown that it would be **caused by the straight testimony** called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. **Some will not bear this straight testimony.** They will rise up against it, and this is what will **cause a shaking among God's people**. EW 270.2

A few of the **old standard-bearers** are still living. I am intensely desirous that our brethren and sisters shall **respect** and **honor** these **pioneers**. We present them before you as men who know what trials are. 17LtMs, Lt 47, 1902, par. 12

I am instructed to say, Let every believer **respect the men who acted a prominent part during the early days of the message**, and who have borne trials and hardships and many privations. These men have grown gray in service. Not long hence, they will receive their **reward.** 17LtMs, Lt 47, 1902, par. 12

**We prize very highly** the old soldiers of the cross. The **messengers** of **God** who have been in the work from the passing of the time in 1844 have **seen the truth established and settled**. Their experience we **highly appreciate**. 20LtMs, Lt 191, 1905, par. 11

The rich experience given us during the **last fifty years** has never been denied, but year after year evidence has been multiplied to **confirm**, and not to entangle and confuse. **The Lord God never contradicts Himself**. 21LtMs, Lt 156, 1906

The instruction that was given in the **early days** of the message is to be held as **safe instruction** to follow in these its **closing days.** RH, July 18, 1907

We must know that our feet are firmly planted on the **platform of truth.** 21LtMs, Lt 72, 1906, par. 28

Therefore it requires stern faith and firm principle to place the feet upon the **platform of truth**. RH September 27, 1887, par. 17

Those who have the truth as it is revealed in that holy word, must stand fast on the **platform of truth**, relying on, "It is written." ST February 26, 1885, par. 12

I have been hoping that there would be a thorough reformation, and that the **principles for which we fought** in the **early days**, and which were brought out in **the power of the Holy Spirit**, would be maintained. SpTB02 56.3

We are on the **very same foundation**; we have the **same evidence**, and we worked on it day and night, to know in regard to the sanctuary question, and in regard to **the personality of God, and of Christ**, and of all these subjects. 21 LtMs, Ms 138, 1906

Our people need to understand the **reasons of our faith** and our **past experiences**. How sad it is that so many of our people apparently place unlimited confidence in men who present theories **tending to uproot our past experiences** and to **remove the old landmarks!** 18LtMs, Lt 283, 1903

**Stand firmly** in the faith in which **God has led** us for the last fifty years. 22LtMs, Lt 152, 1907, par. 5

**God has led us** in the **past**, giving us truth, **eternal truth**. By this truth we are to **stand**. SpTB07 38.2

Those who acted a part in the message in its **early days** should **rejoice** over the thought of **repeating the truths** whose presentation was then **so signally blessed of God**. 24LtMs, Ms 101, 1909, par. 9

**Praise the Lord** that we have **clear light,** and a **plain, distinct message** to bear. 15LtMs, Lt 118, 1900, par. 20

What have we to give up of the **leadings** and **teachings** of God as seen in the **first chapters of our experience**, after the passing of the time and our bitter experience? **Nothing**. 21LtMs, Lt 38, 1906, par. 8

We have held **this truth firmly for the past half century**, and as we **review our history**, we see that we have been **led** and **taught** of God. We have had most precious and positive testimony to bear from the Word**.** 21LtMs, Lt 38, 1906, par. 8

We are living in perilous times. Amidst the changing scenes, with **heresy and false doctrines coming in** that will test the faith of all. MM 87

Every semblance of **error will come** upon us. Some of these **errors** will be very specious and attractive, but if received, they **would remove** the **pillars** of the **foundation** that **Christ** has **established**. MM 87.2

It is against the Lord God of heaven that you have sinned, He who in a **marvelous manner has led His people on step by step, preparing the way, giving them the great, grand truths that are to be proclaimed** in the closing days of this earth's history. 18LtMs, Lt 247, 1903, par. 5

Not one line of **revealed truth** is to be replaced by new and fanciful theories. **In clear lines truth has been given us**. Under the **guidance of God**, **books** have been prepared which **state clearly the truth for this time**. MM 94-96 (1903)

**I have not changed my faith one jot or one tittle.** 21LtMs, Lt 150, 1906

...Stand in the full faith and recognition of every step wherein **the Lord has led us** as a people... Stand firm! 18LtMs, Lt 268, 1903, par. 2

Thus far **the Lord has led us** as we have moved under the guidance of **His Spirit**. 25LtMs, Lt 34, 1911, par. 4

The **evidences** of our position have been increasing with every year. We have been receiving fresh assurance that **we have the truth** as revealed in the word of God. 4T 592.2 (1885)

Jesus stands at the helm, He will ever be sure to guide the ship safely into the harbor. **I know we have the truth.** I know that every soul who endures faithful to the end will be saved. 5LtMs, Lt 46, 1887, par. 15

I have a commission from God to bear this testimony to you. **We have the truth** as it is in the Word of God, as it is in Jesus. I have passed over the ground carefully, step by step, and the Lord has opened His Word to me in such a beautiful way, and has in such a solemn way **revealed the truth in my experience**, that I know whereof I **affirm**. 12LtMs, Lt 65, 1897, par. 9

**We have the truth. We know it. Praise the Lord!** 1LtMs, Lt 18, 1850, par. 1

## The Way the Lord Led Us in Our Past History, Confirmed by Miracles

There is to be no undermining of the **fundamental truths** that the Lord has submitted by **many miraculous evidences**. 21LtMs, Lt 230, 1906

Our love for one another was steadfast; it was not easily shaken. Then the **power of God** was manifested among us, the **sick were healed**, and there was much calm, sweet, holy joy. PH 157 p 24

Sabbath afternoon one of our number was sick, and requested prayers that he might be healed. We all united in applying to the Physician who never lost a case, and while **healing power came down, and the sick was healed, the Spirit fell upon me and I was taken off in vision**. 1SM 40

The enemy will set everything in operation to uproot the confidence of the believers in the pillars of our faith in the **messages of the past**, which have placed us upon the **elevated platform of eternal truth**, and which have established and given character to the work. The Lord God of Israel has led out His people, unfolding to them truth of heavenly origin. His voice has been heard, and is still heard, saying, Go forward from strength to strength, from grace to grace, from glory to glory. The work is strengthening and broadening, for the Lord God of Israel is the defense of His people. LS 430

How desirable it is that we be of one accord, of one mind, established in the word of the living God, and having our feet planted on the **platform of eternal truth**! Let us take the Bible as our guide and director, and seek to fulfil the word of the Lord. The grace of God will be upon all who will stand upon the **platform** of the sacred truths of his Word. RH April 1, 1909

The **leading points of our faith** as we hold them today were firmly established. Point after point was clearly defined, and all the brethren came into **harmony**. **The whole company of believers were united in the truth**. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit. 18 LtMs, Ms 135, 1903

We are to be established in the faith, in the light of the **truth** given us in our **early experience**. GW 302

But the evidence given in our early experience has the same force that it had then. **The truth is the same as it ever has been**, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth today in every particular. 21 LtMs, Lt 38, 1906

We [Ellen White and Elder Haskell] have had a precious time calling up the **experiences we have had together in the earlier part of our work**. We [could] both [relate] much of the wonderful working of the grace of God which has **confirmed us in every point of our faith under the Holy Spirit's guidance**, and we knew and could testify of the great working of the Lord in **such wonderful power in the early period of this work, which has established, strengthened, settled us where not a pin or pillar can be moved in our experience in the great living, testing truths for this time**. All the **power** and glory of God was revealed in the **descent** of the **Holy Spirit** as on the day of **Pentecost**, and we can never, no never lose our position in believing **the facts of Bible truth**. Notwithstanding specious, seducing sentiments are coming in, we **hold the beginning of our confidence firm unto this time, and shall unto the end**. 21LtMs, Lt 407, 1906, par. 3

Some of those who are newly come to the faith claim to have special light from God in regard to these messages; but their new light leads them to set aside the **established truths that are the pillars of our faith**. They misinterpret and misapply the Scriptures. They misplace the messages of Revelation 14, and set aside the work which these messages have accomplished. Thus they **reject the great waymarks** which God Himself has established. Since their new light leads them to **tear down the structure which the Lord has built up**, we may know that He is not guiding them. 1888 804.1

The experience of those newly come to the faith, if the Lord is working upon their minds, will be in harmony with the word of God, and **with His past dealings with His people**, and **the instruction He has given them**. **He will not contradict Himself**. 1888 804.2

## We Must Be Settled into the Foundational, Fundamental Truths

Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a **settling into the truth**, both intellectually and spiritually, so they cannot be moved—just as soon as God's people are sealed and prepared for the shaking, it will come. 17LtMs, Ms 173, 1902

None but those who have fortified the mind with the **truths of the Bible** will stand through the last great conflict. GC 593

None but those who have planted their feet firmly upon the **foundation of truth**, and whose hearts are renewed by the Spirit of God, are proof against her [the Roman Catholic Church] influence. GC 567

We are not to follow cunningly devised fables. We are to take our stand upon the **foundation truths** that will bear the test of trial. 19LtMs, Lt 296, 1904

I think that the Lord has permitted this matter to develop in order to arouse our people to understand and value aright the **fundamental truths** that, as a people, we have received from the Word of God. We must know that we have not followed cunningly devised fables. Our Father bids us call to mind the **former days**, after which, when we were illumined, we endured a great fight of affliction. **I have received most precious assurances** that our **early experiences were of God.** I wish that every one of our people might know, as I know, of the **sure and certain way in which the Lord led us in times past.** 18LtMs, Lt 262, 1903

The warning has come: **Nothing is to be allowed to come in that will disturb the foundation of the faith** upon which we have been **building ever since the message came in 1842, 1843, and 1844**. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the **platform** on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given. GCB April 6, 1903, Art. A, par. 35

## These Are the Truths God Revealed in the Mid 1800's

The **truth** that we proclaim today is the **same truth** that we have proclaimed for the **last fifty years**. 20LtMs, Lt 39, 1905

I appreciate the truth, every jot of it, just as it has been given to me by the Holy Spirit for the **last fifty years**. I desire every one to know that I stand on the same **platform of truth** that we have maintained for more than **half a century**. 20LtMs, Ms 142, 1905

Walking in the light is the whole-hearted endeavor to please God and obey the **truth made plain by God's miracle-working power in our past experience of half a century.** 21LtMs, Ms 130, 1906

In this time, when false doctrines are being taught, we are to teach the **same truth that we have taught for the past half century**. **I have not changed my faith one jot or one tittle**, and I am pleading with God that both of you shall be able to discern clearly the difference between loyalty and disloyalty. 21LtMs, Lt 150, 1906

I have the most precious matter to reproduce and place before the people in testimony form. While I am able to do this work, the people must have these things to revive **past history**, that they may see that there is **one straight chain of truth, without one heretical sentence**, in that which I have written. This, I am instructed, is to be a living letter to all in regard to my faith. 20LtMs, Lt 329a 1905

How dangerous it is so to exalt any man that he becomes confused, and confuses the minds of others in regard to the **truths** that for the **last fifty years** the **Lord has been giving his people**. SpTB07 36.4

How dare any one seek to make of no effect the experience of Seventh-day Adventists for the **last fifty years**. 18LtMs, Ms 117a, 1903

Let none seek to tear away the **foundations of our faith**—the foundations that were laid at the beginning of our work by prayerful study of the word and by **revelation**. Upon these **foundations** we have been building for the **last fifty years**. 8T 297

## These Fundamental Truths Were Firmly Established

Shall we neglect these great **fundamental truths** in order that we may enter into speculation over what is not clearly revealed? 22LtMs, Ms 179, 1907

We are one in faith in the **fundamental truths** of God's Word. And one object must be kept in view constantly, that is harmony and co-operation must be maintained without compromising one principle of truth. 5LtMs, Lt 37, 1887

The whole company of believers were **united in the truth.** 18LtMs, Ms 135, 1903

A line of truth extending from that time to the time when we shall enter the city of God was plainly marked out before me, and I gave my brethren and sisters the instruction that the Lord had given me. They knew that when not in vision I could not understand these matters, and they accepted as light direct from heaven the revelations given me. 18LtMs, Ms 135, 1903

At times, when they said, We can do nothing more, the power of God would come upon me, I would be taken off in **vision**, and instruction would be given me. Then I could explain what they could not understand. I would read the Scriptures to them, never looking at the printed page. Thus light was given in regard to Christ, His mission, and His priesthood, and the **great points of our faith were firmly established.** But during this period of our experience, my mind was locked to an understanding of the Scriptures. It was one of the greatest sorrows of my life. Thus it was **every point** of our faith was established in harmony with the Word of God. 19LtMs, Ms 46, 1904

**No line of truth** that has made the Seventh-day Adventist people what they are is to be weakened. We have the old **landmarks** of **truth**, experience, and duty, and we are to **stand firmly in defense of our principles, in full view of the world.** 6T 17.2

## The Fundamental Principles Are Certain and Unchangeable

The truths given us after the passing of the time in 1844 are just as **certain** and **unchangeable** as when the Lord gave them to us in an **answer** to our **urgent prayers**. The **visions** that the Lord **has given me** are so **remarkable** that we **know** that what we have **accepted is the truth**. This was **demonstrated** by the **Holy Spirit**. **Light, precious light from God, established the main points of our faith as we hold them today**. And these truths are to be kept before the mind. 21LtMs, Lt 50, 1906

I beseech those who are laboring for God not to accept the spurious for the genuine. Let not human reasoning be placed where sanctifying truth should be. Christ is waiting to kindle faith and love in the hearts of His people. Let not erroneous theories receive countenance from the people who ought to be standing firm on the **platform of eternal truth**. God calls upon us to hold firmly to the **fundamental principles** that are based upon **unquestionable authority**. GW 308

We want to know that our feet are planted on the **platform of eternal truth**. 25 M135, 1909

God has, in that Word, promised to give visions in the *last days*; not for a new rule of faith, but for the comfort of His people, and **to correct those who err from Bible truth**. EW 78

I was directed to go to the places where these theories were being advocated, and as I went, the power of the Spirit was wonderfully displayed in **rebuking the errors** that were creeping in. 18LtMs, Ms 135, 1903

Beware of those who would tear down the foundation, upon which we have been building for the last fifty years, to establish a new doctrine. 18LtMs, Ms 137, 1903

Bear in mind [that the] **doctrines held by Seventh-day Adventists** are the gospel that Christ said must go to all people, tongues, and nations. Righteousness through a crucified and risen Saviour, the third angel's message, and the faith of Jesus are broad outlines of eternal truth....These important **testing truths** are not detached **doctrines**, no loose, unconnected units and sentiments. 14LtMs, Ms 199, 1899

When the **truth we now cherish** was first seen to be Bible truth, how very **strange** it appeared, and how **strong was the opposition** we had to meet in presenting it to the people for the first time; but how earnest and sincere were the obedient, truth-loving laborers! We were indeed a peculiar people. PH 157 p 24

The great, holy, precious, **testing truths** for this time are not the fabrication of any human mind. 18LtMs, Ms 83, 1903

Our canvassers are to circulate the books that give definite instruction regarding the **testing messages** that are to **prepare a people to stand on the platform of eternal truth**, holding aloft the banner on which is inscribed, The commandments of God and the faith of Jesus.' [Revelation 14:12.] 17LtMs, Lt 137, 1902

Let us seek to become familiar with the **books that clearly outline the truths for this time**. Let us make a careful study of the **fundamental principles** of the message that is being proclaimed by God's children throughout the world. 22LtMs, Ms 143, 1907

We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the **foundation** of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, **Let that which these men have written in the past be reproduced**. RH May 15, 1905

The increased light of the present day **does not contradict or make of none effect** the dimmer light of the past. {ST June 3, 1886, par. 13}

**God is not giving us a new message**. We are to proclaim the **old message that brought us out of the churches** in 1843 and 1844. We need the Holy Spirit to kindle in our hearts anew the zeal and earnestness that were then manifested among God's people. I thank God that there are yet a few living who can **remember those days**, and who know whereof we speak. 19LtMs, Ms 161, 1904, par. 8

## Stand Fast for Truth

The **truths** that have been **substantiated** by the **manifest working of God** are to **stand fast**. Let no one presume to move a pin or a foundation stone from the structure. **Those who attempt to undermine the pillars of our faith are among those of who the Bible says that 'in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils**.' Letter 87, 1905, pp. 2, 3. (To Elder and Mrs. S. N. Haskell, February 25, 1905.) {1MR 55.2}

When the **power of God** testifies as to what is **truth**, that **truth** is to **stand forever** as the **truth**. No after **suppositions**, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are **not truth**. The truth for this time, God has given us as a **foundation for our faith**. **He Himself has taught us what is truth**. One will arise, and still another, with new light which

contradicts the light that God has **GIVEN UNDER THE DEMONSTRATION OF HIS HOLY SPIRIT**. (Counsels to Writers and Editors, 1905, p. 31)

At all times and in all places we are to hold the **banner** firmly aloft. God's **denominated people** are to take a **firm stand under the banner of truth**. The **truths** that we have been **proclaiming for more than half a century** have been contested again and again. Again and again the facts of faith have been disputed, but every time the Lord has **established the truth by the working of His Holy Spirit**. Those who have arisen to question and overthrow the principles of present truth have been sternly rebuked. 20LtMs, Lt 95, 1905, par. 4

The time has come when things must be called by their right names. The truth is to triumph gloriously, and those who have long been halting between two opinions must take their stand decidedly for or against the law of God. Some will take up with theories that misinterpret the Word of God and undermine the **foundation of the truth that has been firmly established, point by point**, **and sealed by the power of the Holy Spirit**. The old truths are to be revived, in order that the false theories that have been brought in by the enemy may be intelligently met. There can be no unity between truth and error. We can unite with those who have been led into deception only when they are converted. {Lt121-1905.10}

But although the long line of events extends through so many centuries, and new and important truths are from time to time developed, that which was **truth** in the **beginning** is the **truth still**. **THE INCREASED LIGHT OF THE PRESENT DAY DOES NOT CONTRADICT OR MAKE OF NONE EFFECT THE DIMMER LIGHT OF THE PAST**. {ST June 3, 1886, par. 13}

The Lord has declared that **the history of the past shall be rehearsed** as we enter upon the closing work. **Every truth** that He has given for these last days is to be **proclaimed to the world**. Every **pillar** that He has **established** is to be **strengthened**. We cannot now step off the **foundation** that **God** has **established**. We cannot now enter into any NEW ORGANIZATION; for this would mean **apostasy** from the **truth**.—Manuscript 129, 1905. {2SM 390.1}

Light came to me months ago that there was work that must be done. A company of us were praying and the power of God was in our midst. If any come up with **modern thoughts** of the **Holy Spirit which** takes off from the sanctuary, we need to be on guard, for God wants us to stand in the **right position**. This truth has been given us **point by point** and if we take a piece out of our faith it will leave us, as Christ said, on the sand. If we stand on the Word nothing can move us, for it is **riveted to the rock**. Ministers may present theories that God has never given. If you have God for the **pillars of truth**, you will not be turned away, for He is the **foundation of gold, silver, and precious stones**. 20LtMs, Ms 186, 1905, par. 13

The word that comes to me is that we must **revive the testimony** of the **dead** among the living. There will be species of error brought in, but where are they when they are established? There is no more truth to that then. **We must not be moved by any sophistry that man can bring in**. We need the **truth once delivered to the saints**—the **testimony** of the **dead** to be **revived**. We know the **Holy Ghost spoke these things**. I know wherein I believe and what is the foundation of my hope. I stand where I have for the **past 50 years**. **I have not changed**. We want to be where we can speak the truth to those in need. We want all to have the truth in the inward parts. 20LtMs, Ms 186, 1905, par. 14

The light is given to me in regard to the poor understanding of those that have been in the truth, that these sophistries, and this mysticism, and doing away with the **personality of GOD**, AND WITH THE **personality of CHRIST**, will get the hall-room of the heart all ready for these miracles that Satan will come to work right in our midst. Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. (Ms138-1906.40}

Here is the very work that is resting upon us to perform. Do not, I beg of you, listen to the unbelief that will be crowded into your mind, and **sophistries**. Some are to depart from the faith. Where are they? Who are they? Who is departing from the **faith laid down**, the **very foundation** that we were on a whole century ago? We are on the very same foundation; we have the same evidence, and we worked on it day and night, **TO KNOW IN REGARD TO THE**

**SANCTUARY QUESTION, AND REGARD TO THE PERSONALITY OF GOD AND OF CHRIST**, and of all these subjects. {Ms138-1906.40}

I am instructed to speak plainly. "Meet it," is the word spoken to me. "Meet it firmly, and without delay." But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. In the book Living Temple there is presented **the alpha of deadly heresies**. The **omega will follow, and will be received by those who are not willing to heed the warning God has given**. {1SM 200.1}

Living Temple contains the **ALPHA** of these theories. I knew that the **OMEGA** would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into **controversy over the presence and personality of God**. The statements made in Living Temple in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied. {1SM 203.2}

During the past night, I have been shown more distinctly than ever before that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform braced by **solid timbers—the truths of the Word of God**. Some one high in responsibility in the medical work [Kellogg] was directing this man and that man **to loosen the timbers supporting this platform**. Then I heard a voice saying, "Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? How can they be silent? This foundation was built by the Master Worker and will stand the storm and tempest. Will they permit this man to present doctrines that deny the **past experience of the people of God**? The time has come to take decided action. {Lt242-1903.8} (bracket supplied)

...there they become indoctrinated with the very sentiments regarding the **personality of God and Christ** that would **undermine the foundation of our faith**. The sanctuary question, which means so much to the heavenly family and to the believers on earth, has been made as nothingness. — Letter 72,1906

In the future, **deception** of **every kind** is to **arise**, and we want **solid ground** for our feet. We want **solid pillars** for the building. **Not one pin is to be removed** from that which the **Lord has established**. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety **unless it be in the truths that the Lord has been giving for the last fifty years?** —The Review and Herald, May 25, 1905. {CW 53.2}

In view of these Scriptures, who will dare to interpret God and place in the minds of others the sentiments regarding Him that are contained in Living Temple? These theories are the theories of the great deceiver, and in the lives of those who receive them there will be sad chapters. This is Satan's device to **unsettle the foundation of our faith**, to **shake our confidence** in the **Lord's guidance** and in the **experience** that He has given us. Many things of like character will in the future arise. I entreat our medical missionary workers to **be afraid to trust the suppositions and devising** of any **human being** who entertains the thought that the **path over which** the people of **God** have been **led** for the **last fifty years** is a **wrong path**. **Beware** of those who, not having had any decided experience in the leading of the Lord's Spirit, would suppose that this leading is all a fallacy; that we have not the truth; that we are not the people of the Lord, gathered by Him from all countries and nations**. Beware of those who would tear down the foundation, upon which we have been building for the last fifty years, to establish a new doctrine.** I know that these new theories are from the enemy. {Ms137-1903.10}

We have now before us the **alpha of this danger**. The **omega** will be of a **most startling nature**. We need to study the words that Christ uttered in the prayer that He offered just before His trial and crucifixion. 'These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the **only true God**, and **Jesus Christ**, whom thou hast sent.' (Selected Messages, Book 1, p. 197)

**I was sent by the Lord from place to place to rebuke those who were holding these false doctrines**. There were those who were in danger of going into fanaticism, and I was bidden in the name of the Lord to give them **a warning from heaven**. — (E.G. White, RH, May 25, 1905)

After the passing of the time in 1844, we had fanaticism of every kind to meet. **Testimonies** of **reproof** were given **me** to bear to some holding spiritualistic theories. There were those who were active in disseminating false ideas in **regard to God**. Light was given me that these men were making the truth of no effect by their **false teachings**. **I was instructed** that they were misleading souls by presenting **speculative theories regarding God**. I went to the place where they were and opened before them the nature of their work. ... This is only one of the instances in which I was **called upon to rebuke those who were presenting the doctrine of an impersonal God pervading all nature, and similar errors**. — (E.G. White, 3TT 270.4, 271.2)

If your faith in the Word of God is strengthened; if you will fully accept the truths that have called us out of the world and made us a people denominated by the Lord as His peculiar treasure; if you will unite with your brethren in **standing by the old landmarks**, then there will be unity. But you remain in unbelief, unsettled **as to the true foundation of faith**; there can be no hope of any more unity in the future than there has been in the past. {11MR 319.1}

I am instructed to say that you need to be **re-taught the first principles of present truth**. You have not believed the messages that God has given for this time because **they do not favor your sentiments**. Think you that while you remain in **doubt** and **unbelief** you can be **fully united** with those who have **stood for the truth as it is in Jesus** and who have **accepted the light that God has given to us as a people**? {11MR 319.2}

Ask yourself candidly whether you are sound in the faith. Do all in your power to come into unity with God and with your brethren. As a people we cannot receive the full measure of the blessing of God while some who occupy leading positions are continuously working against the truth that **for years we have held sacred**, and obedient to the faith that has **brought us what success we have had**.—Letter 23, 1904, pp. 1, 2. (To J. H. Kellogg, December 1904, copied January 16, 1905.) {11MR 319.3}

“Where are the **watchmen** that ought to be **standing** on the **walls** of **Zion**? Are they asleep? **This foundation** was **built** by the **Master Worker**, and will **stand storm and tempest**. Will they permit this man to present doctrines that deny the **past experience** of the people of God? The time has come to take decided action.” {1SM 204.1}

“It is a grave **mistake** on the part of those who are children of God to **seek to bridge the gulf that separates** the children of **light** from the children of **darkness** by **yielding principle**, by **compromising** the **truth**.” — Ellen White, Review & Herald, July 24, 1894

## God’s Commendation of Elder James White, Ellen White’s Husband

In the early days of our denominational work **the Lord did designate Elder James White** as one who, in connection with his wife, and under the Lord's special guidance, was to **take a leading part** in the advancement of this work. 8T 237.1

Many of the pioneers, who shared with us these trials and victories, **remained true till the close of life**, and have **fallen asleep in Jesus**. Among these is the **faithful warrior** who for thirty-six years **stood by my side in the battle for truth**. **God used him as a teacher and leader to stand in the front ranks during the severe struggles of those early days of the message**; but he has fallen at his post, and, with others who have died in the faith, **he awaits the coming of the Lifegiver**, who will call him from his gloomy prison-house to a glorious immortality. RH November 20, 1883, par. 6

**He (James White)** received a **commendation** that few others have attained. **God has permitted the precious light of truth to shine upon His word and illuminate the mind of my husband**. He may reflect the rays of light from the presence of Jesus upon others by his preaching and writing." (E.G. White, Testimonies for the Church, Vol. 3, p. 502)

I was shown that **God had qualified my husband** for a specific work, and in His providence had **united us** to carry forward this work. Through the **Testimonies of His Spirit**, **He** had **imparted to him great light**. LS 242.3

I saw that **God had chosen James** [White] to fill an important place, and has made him **his agent** to forward his work. PH016 35.2

The printers are at work upon the first number of ***Signs of the Times*. We feel that this is in the order of God**. Ellen White, 2LtMs, Lt26, 1874 *(Note: The Fundamental Principles of 1872, written by James White were placed in the first issue of the Signs of the Times, June 4, 1874, with God's approval.)*

*(Note: The first 2 Fundamental Principles of 1872 are listed below)*

*The Fundamental Principles, written by the Pioneers were published publicly in 1872 as our summary of beliefs as Seventh-day Adventists. Here is how this statement of faith begins:*

*The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as is known, entire unanimity throughout the body.*
*reads as follows, for the first two principles:*

*They believe:*
*1. That there is one God, a personal, spiritual being, the Creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth and mercy; unchangeable and every-where present by his representative, the Holy Spirit. Ps. 139:7.*

*2. That there is one Lord Jesus Christ, the Son of the eternal Father, the one by whom he created all things, and by whom they do consist; . . .*

*(Note: Every phrase of these first two fundamental principles is found in the Spirit of Prophecy.)*

- That ***<u>there is one God</u>***, — (1 Cor. 8:6)
    - "Let the missionaries of the cross proclaim that **<u>there is one God</u>**, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God." EGW, 1888, p. 886
    - **<u>"There is one God</u>**, one faith, one baptism. There is one Lord Jesus, who must abide in the soul of every one of these brethren." RH November 12, 1889, par. 8

- ***<u>a personal, spiritual being</u>***, —
    - "God is a **<u>spirit</u>**; yet He is **<u>a personal being</u>**, for man was made in His image. As a personal being, God has revealed Himself in His Son. Jesus," EGW, Ed 131
    - "God is a **<u>Spirit</u>**; yet He is **<u>a personal Being</u>**; for so He has revealed Himself:" MH 413.1
    - "The reasoning that God is not **<u>a personal being</u>** is greatly dishonoring to Him." 20LtMs, Ms 127, 1905, par. 13

- ***<u>the creator of all things</u>***, —

- "Lead your children to regard **God** as the **Creator of all things**, and to reverence and fear him who is exalted above the heavens, and to love him because he first loved them." EGW, HR 172
- "By this commandment **God** is pointed out as a **God** above all other gods, for He is **the Creator of all things**." 15LtMs, Ms 28, 1900, par. 23
- **"God** is the superintendent as well as the **Creator of all things**. The divine Being is engaged in upholding the things which He has created." 13LtMs, Ms 92, 1898, par. 11

- ***omnipotent, omniscient*** *and* ***eternal***, — (Rev. 19:6, Deut 33:27)

  - "God is **omnipotent**, **omniscient**, immutable. He always pursues a straightforward course. His law is **truth**—**unchanging**, **eternal** truth. His precepts are consistent with His attributes." EGW, 17LtMs, Ms 1 , 1902
  - "The power of the **eternal Father**, and the sacrifice of the Son, should be studied more than it is." LUH November 3, 1909, par. 3

- ***infinite in wisdom***, ***holiness***, ***justice***, ***goodness***, ***truth***, *and* ***mercy***; ***unchangeable*** —

  - "The mystery of the cross explains all other mysteries. In the light that streams from Calvary, the attributes of God which had filled us with fear and awe appear beautiful and attractive. **Mercy**, tenderness, and parental love are seen to blend with **holiness**, **justice**, and power. While we behold the majesty of his throne, high and lifted up, we see his character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, our Father. It will be seen that He who is **infinite in wisdom** could devise no plan for our salvation except the sacrifice of his Son." EGW, GC 88 652
  - "The Lord possesses **infinite wisdom** and **omnipotent** power. His **goodness** and **mercy** are unlimited, without partiality and without hypocrisy. **God** will not plan, nor His power execute, any purpose which is not in perfect harmony with **infinite goodness**. Neither does His **justice** make any requirements or demands that are in opposition to the desires or claims of His **mercy**." 6LtMs, Ms 40, 1890, par. 88
  - "The **Eternal Father**, the **unchangeable** one, gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind." RH July 9, 1895, par. 13

- *and* ***everywhere present by his representative, the Holy Spirit***. *Ps. 139:7.* — (Ps. 51:11)

  - "The greatness of God is to us incomprehensible. "The Lord's throne is in heaven" (Psalm 11:4); yet **by His Spirit He is everywhere present**. He has an intimate knowledge of, and a personal interest in, all the works of His hand." EGW, ED 132
  - "The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers He is in active communication with every part of His dominion. **By His Spirit He is everywhere present.** Through the agency of His Spirit and His angels He ministers to the children of men." EGW, MH 417

- *II – That there is* ***one Lord Jesus Christ***, — (1 Cor. 8:6)

  - "Christ is the One through whom God has at all times revealed Himself to man. "But to us there is but one God, the Father, of whom are all things, and we in Him; and **one Lord Jesus Christ**, *by whom are all things*, and we by Him." 1 Corinthians 8:6." PP 761
  - "Yet for us there is one God, the Father, of whom are all things, and we for Him; and **one Lord Jesus Christ**, through whom are all things.—1 Corinthians 8:6." JNN 158.1

- ***the Son of the Eternal Father,*** — (1 John 1:3)

    - "Here God has worked out for us the proof of the class mentioned. They have refused to acknowledge Christ as the **Son of God**, and they have no more reverence for the **eternal Father** than for his **Son**, Jesus Christ. They have neither the Son nor the Father. And like their great leader, the rebel chief, they are in rebellion against the law of God, and they despise the blood of Christ." EGW, 2RED 95
    - "The power of the **eternal Father**, and the sacrifice of the **Son**, should be studied more than it is." EGW, LUH November 3, 1909
    - "The glory of the **Eternal Father** is enshrouding his **Son**." EGW, GC88, 664
    - "The **Eternal Father**, the unchangeable one, gave his **only begotten Son**, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind." EGW, RH July 9, 1895
    - "The great **eternal Father** has prepared a marriage feast for His **Son**." EGW, 2LtMs, Ms 8, 1874

- ***the one by whom God created all things, and by whom they do consist;*** — (Heb 1:2,Col 1:17)

    - "The apostle exalted Christ before his brethren as the **One by whom God had created all things** and by whom He had wrought out their redemption. He declared that the hand that sustains the worlds in space, and holds in their orderly arrangements and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for them. 'By Him were all things created,' Paul wrote, 'that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and **by Him all things consist**.' " EGW, AA 471

- A complete offering has been made; for "God so loved the world, that he gave his only-begotten Son,"—not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, **but a Son begotten in the express image of the Father's person**, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily. ST May 30, 1895, par. 3

## Apostasy Was Prophesied

One thing it is certain is soon to be realized—the great **apostasy, which is developing and increasing and waxing stronger and will continue to do so until the Lord shall descend from heaven with a shout**. We are to **hold fast the first principles of our denominated faith** and go forward from strength to increased faith. Ever we are to keep the faith that has been **substantiated by the Holy Spirit** of God from the **earlier events** of our experience until the present time. We need now larger breadth and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit's power to confirm truth in the beginning, after the passing of the time, we need today **all the evidence in the confirmation of the truth**, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now. If ever there was a period of time when we needed the Holy Spirit's power in our discourses, in our prayers, in every action proposed, it is now. We are not to stop at the first experience, but **while we bear the same message to the people, this message is to be strengthened and enlarged**. We are to see and realize the importance of the message made certain by its **divine origin**. We are to follow on to know the Lord, that we may know that His going forth is prepared as the morning. Our souls need the quickening from the Source of all power. We may be strengthened and confirmed in the **past experience** that **holds us to the essential points of truth** which have made us what we are—Seventh-day Adventists. **The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us** in 1844, after the passing of the

time... **Not a word is changed or denied**. That which the **Holy Spirit testified to as truth** after the passing of the time, in our great disappointment, is the **solid foundation of truth**. Pillars of truth were revealed, and we accepted the **foundation principles** that have made us what we are—Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus. 20LtMs, Lt 326, 1905

I tell you now, that when I am laid to rest, **great changes** will take place. I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I warned them fully before my death. {25LtMs, Ms 1, 1915, par. 2}

The enemy of souls has sought to bring in the supposition that a **great reformation** was to take place among Seventh-day Adventists, and that this reformation would consist in **giving up the doctrines which stand as the pillars of our faith**, and engaging in a process of reorganization. Were this reformation to take place, what would result? The **principles of truth** that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. **The fundamental principles that have sustained the work for the last fifty years would be accounted as error**. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure. {1SM 204.2} Letter 242, October 19, 1903

Who has **authority** to begin such a **movement**? We have our **Bibles**. We have our **experience**, **attested** to by the **miraculous working of the Holy Spirit**. We have a **truth** that **admits** of no **compromise**. Shall we not **repudiate everything that is not in harmony with this truth**? {1SM 205.1}

Accept not the theories advanced by those who are not standing on the **true foundation.** MM 94

The church is now **engaged** in a **warfare** that will **increase in intensity** on the very point on which you have been misled. **Not one pillar of our faith is to be moved**. Not one line of revealed truth is to be replaced by new and fanciful theories. 18LtMs, Lt 247, 1903, par. 6

**In clear lines truth has been given us**. Under the **guidance** of **God**, **books** have been **prepared** which **state clearly** the **truth for this time**. If you will not believe these evidences, neither would you believe if one rose from the dead. 18LtMs, Lt 247, 1903, par. 7

Souls have **departed** from the **faith**, giving **heed** to **seducing spirits** and **doctrines** of the **archdeceiver**. **But not one jot or tittle of the light God has given me, that has been published, has been proven by the Word to be error**. 21LtMs, Ms 34, 1906, par. 6

Read ***Great Controversy***, and advise all to read ***Patriarchs and Prophets*** and ***Desire of Ages***. I **entreat** *of all to* **read the books I have written** which have stood the ***test*** of more than **half a century**. ***Those books are truth expressed***. I speak to all, Take your position decidedly. Give yourselves no rest. Ministers and teachers, as you read do not divide your mind with men who are being taught by one who led to the fall of the heavenly angels, but keep away from the men who will draw you ***by false statements***. 21LtMs, Ms 34, 1906, par. 13

Now, just now, God calls upon all who have had testimonies borne to them to consider that **it is not the instrument that the Lord has chosen to communicate His words to the erring that you are resisting and refusing, but the Lord Jesus Chris**t, who has for the last **fifty years** been **speaking** the **fundamental truths** to His **people**. Passages of Scripture will be as pure as crystal, polished by no human hand, but reflecting the light of God. And any man who has **changed his convictions** for **sophistries** has **departed from the faith** and given **heed** to **seducing spirits**. He

has taken a position to **falsify** and is **destroying his power** as a **leader** in the great work before us. It is not the office to which God has appointed A. T. Jones, or any other man, to give the trumpet an uncertain sound. 21LtMs, Ms 34, 1906, par. 20

The message the Lord has given me to bear has been in a **straight line from light to light**, upward and onward from truth to advanced truth. EA 216

We have reason to walk carefully before God to honor and to fear Him and to glorify His holy name. I have a message to bear to our people: The Lord is **not pleased** with the course they have pursued the **last ten years**. We were called from Australia to come to America, and it has been a hard and trying time for us. We have had to meet the many perversities of **human beings claiming to be the people of God**. **The Lord has had a people, but Lucifer has wrought, and strange things have had to be met.** For the last twenty years in Australia and in America we have seen the working out of **Satan's plans**. 24LtMs, Lt 189, 1909, par. 30

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron. **Before the last developments of the work of apostasy there will be a confusion of faith. There will not be clear and definite ideas concerning the mystery of God. One truth after another will be corrupted**. 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. There are many who deny the preexistence of Christ, and therefore deny his divinity; they do not accept him as a personal Saviour. **This is a total denial of Christ. He was the only-begotten Son of God, who was one with the Father from the beginning**. By him the worlds were made ST May 28, 1894, par. 1

And thus it has been in the case of the one who has long stood at the head of our medical work. **He often declares that he has always believed the messages God has given through Sister White; and yet he has done very much to undermine confidence in the validity of the testimonies**. **Many have accepted so fully his version of plain messages, that the testimonies have come to have no effect on them...** {SpTB07 53.3}

If permitted, the evil angels will work the minds of men until they have no mind or will of their own. They are led as the angels cast out of heaven were led. Under Satan's influence these angels uttered sentiments directly opposite to loyalty to God. Thus the family of God in heaven became corrupted. And thus will it be with physicians or ministers who continue to bind up with the one who has had light, who has had warnings, but who has not heeded them. At the Oakland Conference I was forbidden to have any conversation with him. **I was not to place any writings in his hands; for he would read from these writings what I had not written, bringing in his own sentiments**. {SpTB06 42.4}

A certain class who deny the only Lord God and our Lord Jesus Christ. This class can be no other than those who **spiritualize away** the existence of the **Father and the Son**, as **two distinct, literal, tangible persons**, also a literal Holy city and throne of David.... **The way spiritualizers have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural trinitarian creed**, viz, **that Jesus Christ is the eternal God**, though they have not one passage to support it, while we have plain scripture testimony in abundance that **He is the Son of the eternal God** (James White, Day Star, Jan 24, 1846)

I have frequently been falsely charged with teaching **views peculiar to spiritualism**. But, before the editor of the Day Star run into that delusion, the Lord gave me a view of the sad and desolating effects that would be produced upon the flock, by him and others, in teaching **the spiritual views**. **I have often seen the lovely Jesus, that he is a person. I asked him if his Father was a person, and had a form like himself. Said Jesus. I am in the express image of my Father's Person** {ExV 64.1}

**I have often seen that the spiritual view took away all the glory of heaven, and that in many minds the throne of David, and the lovely person of Jesus had been burned up in the fire of spiritualism**. I have seen that some, who have been deceived, and led into this error, would be brought out into the light of truth, but it would be almost impossible for them to get entirely rid of **the deceptive power of spiritualism.** Such should make thorough work in confessing their errors, and leaving them forever. {ExV 64.2}

After the passing of the time, we were opposed and cruelly falsified. Erroneous theories were pressed in upon us by men and women who had gone into fanaticism. I was directed to go to the places where these people were advocating these erroneous theories, and as I went, the power of the Spirit was wonderfully displayed in rebuking the errors that were creeping in. **Satan himself, in the person of a man, was working to make of no effect my testimony regarding the position that we now know to be substantiated by Scripture. Just such theories as you have presented in Living Temple were presented then**. These subtle, deceiving sophistries have again and again sought to find place among us. **But I have ever had the same testimony to bear which I now bear regarding the personality of God**.... {4MR 57.1}

**In the book Living Temple there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given.** {SpTB02 50.2}

**The enemy has made his masterly efforts to unsettle the faith of our own people in the testimonies, and when these errors come in they claim to prove all the positions by the Bible, but they misinterpret the Scriptures**. They make bold assertions, as did Elder Canright, and misapply the prophecies and the Scriptures to prove falsehood. And after men have done their work in weakening the confidence of our churches in the testimonies they have torn away the barrier, that unbelief in the truth shall become widespread, and there is no voice to be lifted up to stay the force of error. {6LtMs, Lt 109, 1890, par. 12}

This is just as Satan designed it should be, and those who have been preparing the way for the people to pay no heed to the warnings and reproofs of the testimonies of the Spirit of God will see that a tide of errors of all kinds will spring into life. **They will claim Scripture as their evidence, and deceptions of Satan in every form will prevail** {6LtMs, Lt 109, 1890, par. 13}

Be not deceived; many will depart from the faith, **giving heed to seducing spirits and doctrines of devils**. **We have now before us the alpha of this danger. The omega will be of a most startling nature** {SpTB02 16.2}

**The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed**. These men are false teachers...{GC 598.3}

A listless, unfeeling manner of presenting the truth will never arouse men and women from their deathlike slumber. They must show by their manners, by their acts and words, and by their preaching and praying, that they believe that Christ is at the door. **Men and women are in the last hours of probation, and yet are careless and stupid, and ministers have no power to arouse them; they are asleep themselves**. Sleeping preachers preaching to a sleeping people! 2T 337.2

# Additional Suggested Reading

(The following chapters and articles have similar content.)
The Spirit of Prophecy Volume One, 1870, Chapter 1, The Fall of Lucifer, pp 2-24
The Story of Redemption, 1870, Chapter 1, The Fall of Lucifer, pp 13-19
Patriarchs and Prophets, Chapter 1, Why Was Sin Permitted, pp 33-43
The Great Controversy, 1911, Chapter 29, The Origin of Evil, pp 492-504

ST January 9, 1879 The Great Controversy Between Christ and His Angels, and Satan and His Angels, Chapter 1—The Fall of Satan, Continued on January 16, 1879
RH April 5, 1906,The Word Made Flesh

Sermon by Mrs. E. G. White, Calistoga Grove Meetings, June 13, 1903, 18LtMs, Ms 187, 1903, par. 13
Christ's Most Essential Gift to His Church, RH November 19, 1908

**Sermon by E.G. White, July 24, 1909, where she used "only begotten" 5 times.**

Now you see the assurance that they had that there was a leader, and that **Leader** was in the cloud right before them, to understand all their necessities, and to provide for them, but they were tempted whenever there was any inconvenience. 24LtMs, Ms 125, 1909, par. 3

He wants every one of these lessons to come home to us, that we may understand that we are not kept by our own power, but that we have a mighty **Leader**. And here was a Leader commissioned to carry them all through that desert. Who was the leader? **None else than Jesus Christ**. 24LtMs, Ms 125, 1909, par. 8

It is verity and truth that He wants them to keep. Why? That they may become partakers of the divine nature, having escaped from the corruption that is in the world through lust. How? **He gave His *only begotten Son* to come to our world.** Why? That humanity might have the example of sinless humanity. That it might grasp the **divinity** in Christ Jesus, and every sinner that could come to God through Christ, and believe His arm would encircle them to care for them, to protect them. 24LtMs, Ms 125, 1909, par. 34

**And therefore it is of some consequence to you when God gives *His only begotten Son* to our world that this world might be brought back to God by their obedience**. 24LtMs, Ms 125, 1909, par. 45

***PRAYER***: I have spoken in imperfection to Thy people, and now I ask Thee, heavenly Father, that Thou wouldest impress the human minds, and that Thou wouldest let Thy light shine into the chambers of the mind and into the soul temple, **and that they may see that *God has given His only begotten Son*, and He died a death of shame and agony, and *He was the only begotten of the Father*.** 24LtMs, Ms 125, 1909, par. 49

**Thou hast given them every evidence in *giving Thine only begotten Son* to a shameful death to make a way that these souls shall be sanctified unto God.** 24LtMs, Ms 125, 1909, par. 51