

Heb 10:26-29 For **if we sin wilfully after that we have received the knowledge of the truth**, there remaineth **no more sacrifice for sins**,<sup>27</sup> But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.<sup>28</sup> He that despised Moses' law died without mercy under two or three witnesses:<sup>29</sup> Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

At Gilgal, but a short time previous, Saul had presumed to officiate as priest, in direct violation of the command of God. When reproved by Samuel, he had stubbornly justified his own course. Now, upon the bare suspicion of sin in another--before the lots were cast--he had sworn that the offender should surely die; **not considering whether the offense might not be a sin of ignorance, to be expiated by a sin-offering, instead of a willful transgression punishable with death.** {ST, August 17, 1882 par. 8}

The words of Christ are both explicit and comprehensive. "Whosoever"-- minister or laymen, wise or ignorant--"**shall break one of these least commandments**--**wilfully or presumptuously, as did Adam and Eve--is included in the condemnation. Breaking one of the commandments makes man a commandment-breaker. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."** No excuse can avail for him who strictly obeys nine of the precepts of God's law, but ventures to break one because it is for his profit or convenience to do so. **God demands implicit obedience to all His requirements.**

"And shall teach men so." This is a point worthy of careful consideration. Christ foresaw that men would not only break the commandments of God themselves, but would teach others to break them. Some are not content with doing this by example; **they defend sin**, and **pervert the word of God to justify the transgressor. Such persons will have no part with the people of God.** But the greatest guilt rests upon the professed watchmen, who do not hesitate to speak evil of the law, and even to make those who are ignorant of the Bible believe that they are fallen from grace if they keep it,. **"All we have to do," say they "is to believe in Christ, come to Christ."** {BEcho, April 16, 1894 par. 10}

Those who are in connection with God are channels for the power of the Holy Spirit. If one who daily communes with God **errs from the path, if he turns a moment from looking steadfastly unto Jesus**, it is **not because he sins wilfully**; for **when he sees his mistake**, he turns again, and fastens his eyes upon Jesus, and the fact that **he has erred, does not** make him less dear to the heart of God. He knows that he has communion with the Saviour; and when reproved for **his mistake** in some matter of judgment, he does not walk sullenly, and complain of God, but turns **the mistake into a victory. He learns a lesson**

from the words of the Master, and **takes heed that he be not again deceived.** {RH, May 12, 1896 par. 7}

Every Christian must take a part in the warfare against sin. The enemies of God would crush his law. They hate it because it reproves their sins. A profligate man once said that he wished all evidences of the truth to be destroyed; for they were so convincing that they could not be controverted. So today many cry, "Away with the law of God!" for the same reason that the Jews, in condemning Jesus, cried, "Away with this man!" The word of God rebukes iniquity, and his law condemns the lawbreaker. "Sin is the transgression of the law," John declares. The law is the sin-detector, and therefore the very mention of the commandments of God **stirs up the evil attributes of him who is wilfully sinning against God.** {RH, January 26, 1897 par. 2}

In this matter, Ezra and his companies discerned an opportunity to magnify the name of God before the heathen; and so they determined to put their trust wholly in him. They knew that if they kept the law of the Lord continually before them, and practised this law, they would be protected by the breastplate of righteousness. They realized that if they **wilfully chose to violate even one precept of the decalogue**, they would be like a soldier without a breastplate,--unprotected from the assaults of Satan. "So we fasted," said Ezra, "and besought our God for this: and he was entreated of us." {RH, February 13, 1908 par. 12}

"Whosoever is born of God **doth not commit sin**; for his seed remaineth in him; and **he can not sin, because he is born of God.**" The standard which is to test every doctrine, every theory, every profession, is the law of God. "Whosoever is born of God doth not commit sin,"--break the law of Jehovah. If a man is born of God, he will respect the principles of the divine government, and **will not wilfully transgress** the law of God in thought, or word, or action. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." Jesus prayed that his disciples might be sanctified through the truth, and added, "Thy word is truth.".....

"Whoso abideth in him sinneth not," that is, **does not wilfully** transgress the law of God; for "sin is the transgression of the law." But what conclusion are we to draw from the profession of those who claim to be sanctified, to be living without sin, and yet who openly cast contempt upon the law of God? They claim to possess advanced piety, and at the same time, by thought, and word, and deed, they transgress the law, and teach others by precept and example that they may sin with impunity. John tests their pretentious claims, and says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "Whosoever abideth in him **sinneth not; whosoever sinneth** hath not seen him, neither known him." Those who claim to be sanctified, and who at the same time openly defame the law of God, are in terrible deception, and are blasphemers of the God of heaven. John says, "Let no man deceive you; he that doeth righteousness **keeps the commandments of God** is righteous, even as He is

righteous. He that **committeth sin** [transgresses the law] is of the devil." God has placed the transgressor of the law in the ranks of the powers of darkness, in the company of the first great apostate. ....

"My little children, these things write I unto you, that **ye sin not. And if any man sin**, we have an Advocate with the Father, Jesus Christ the righteous." Even those who are striving in sincerity to keep the law of God, are **not always free from sin**. Through some **deceptive temptation, they are deceived, and fall into error**. But when their sin **comes home to their conscience**, they see themselves condemned in the light of the holy precepts of God's law; but they **do not war against the law** which condemns them; they **repent of their sin**, and seek pardon through the merit of Christ, who died for their sins in order that they might be justified by faith in his blood. **They do not avoid confession and repentance when the neglected law of God is brought to their attention**, by exclaiming, **as do the self-righteous pretenders** to holiness, "I am sanctified, I am holy, and I can not sin." **This is the class** whom the apostle rebukes; **for he says**, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." **It is evident that where a claim to sinlessness is made, there the law of God has not been written in the heart; for the commandments of God are exceeding broad, and are discerners of the thoughts and intents of the heart**. The apostle speaks words of encouragement to **those who realize that they are sinners**, and says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If we say we have no sin," **when our thoughts, words, and actions**, reflected from the law of God, the great moral mirror, reveal us as transgressors, we make God a liar, and prove that his word is not in us. {ST, April 30, 1896 par. 5}

I, your Redeemer, know your works. I am familiar with the motives that prompt you to declare boastingly, in regard to your spiritual condition, "I am rich, and increased with goods, and have need of nothing." Thou "knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

**Those who are in this condition are wilfully ignorant. They do not discern the real character of sin.** By **their wrong doing, they** constantly misrepresent the character of Christ and **put Him to open shame**. Professing to have a knowledge of the truth, **they** act as novices. **They** do not seem to understand the truth that must be expressed in word and deed in order to show a decided difference between him that serveth God and him that serveth Him not. **They** are false claimants of every Christian blessing and privilege. **They** claim to be Christ's representatives, but **they** are **not rich in spiritual grace or in good works**. Standing in **their** own light, **they are wretched, poor, blind, maimed**. What a position to be in! {ST, June 24, 1903 par. 11}

Since "the law of the Lord is perfect," **every variation from it** must be evil. **Those who disobey the commandments of God, and teach others to do so, are condemned by Christ**. The Saviour's life of obedience maintained the claims of the law; it **proved that the law could be kept in humanity**, and showed the

excellence of character that obedience would develop. **All who obey as he did**, are likewise declaring that the law is "holy, and just, and good." On the other hand, **all who break God's commandments are sustaining Satan's claim that the law is unjust, and cannot be obeyed.** Thus they second the deceptions of the great adversary, and cast dishonor upon God. They are the children of the wicked one, who was the first rebel against God's law. To admit them into heaven would again bring in the elements of discord and rebellion, and imperil the well-being of the universe. **No man who wilfully disregards one principle of the law shall enter the kingdom of heaven.**

The **Lord means what he says**, and man cannot set aside his commands with impunity. **The example of Adam and Eve in the garden should sufficiently warn us against any disobedience of the divine law.** Their sin brought guilt and sorrow upon the world, and caused the death of the Son of God. He was subjected to insult, rejection, and crucifixion by the very ones he came to save. What infinite expense attended **that disobedience** in the garden of Eden.

God will **not pass over any** transgression of his law more lightly now **than when he pronounced judgment against Adam.** The Saviour of the world raises his voice in protest against those who regard the divine commandments with carelessness and indifference. He said, "Whosoever therefore shall break **one of these least commandments**, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." {SW, August 11, 1908 par. 8}

The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, and noble, but in which **one sin** is fostered, **one vice** indulged. **To the soul that is struggling in secret against some giant temptation**, trembling upon the very verge of the precipice, **such an example is one of the most powerful enticements to sin.** He who, endowed with high conceptions of life and truth and honor, **does yet wilfully transgress one precept** of God's holy law, **has perverted his noble gifts into a lure to sin.** Genius, talent, sympathy, even generous and kindly deeds, may become decoys of Satan to entice other souls over the precipice of ruin for this life and the life to come.--Mount of Blessing, p. 135. {PH048 8.2}

God created man for His glory. **He will not, cannot endure the presence of sin in His dominion.** If there are in the church **those who are wilfully sinning against God**, every possible means should be used to **bring them to repentance.** **If this is not done, God's name is dishonored.** He is too pure to look upon iniquity with favor. **He can not endure** the dishonesty and selfishness cherished in the hearts of those who practice robbery toward God by taking means from his treasury to pay themselves for their services, while many who are laboring far harder to advance the cause of God, do not receive half as much. God calls this selfishness and idolatry, and he will remove his Spirit from those who have thus allowed themselves to become spiritually blind. Their consciences are not

sensitive. Like Judas, they allow themselves to be tempted by the enemy. {6MR 39.3}

**God will not tolerate the slightest deviation from right principles.** He has given to the world the purest, most elevated code of morals. These principles his people must bring into practical life.--Ms 2, 1900, p. 2. ("The Need of a Reformation," typed January 2, 1900.) {6MR 40.1}

**It is wilful sin in them to be ignorant of the laws of health or indifferent to them;** for they are looked up to as wise above other men.--T., No. 32, p. 197. {HL 265.5}

The **wilful** commission of **a known sin** silences the witnessing voice of the Spirit, and separates the soul from God. **Jesus cannot abide in the heart that disregards the divine law.** God will honor those only who honor him.--S. of T. [1884], No. 24. {HL 306.3}

Thus I worked and suffered in my girlhood. And all through my life I have had the same errors to meet, though not always in the same form. In Living Temple the assertion is made that God is in the flower, in the leaf, **in the sinner. 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.** {1SAT 343.1}

**Often the newly-converted soul has fierce conflicts with established habits or with some special form of temptation, and, being overcome by some master passion or tendency, he is guilty of indiscretion or actual wrong.** It is then that energy, tact, and wisdom are required of his brethren, that **he may be restored to spiritual health.** In such cases the instructions of God's Word apply: "Brethren, if a man be overtaken in a fault, ye which are spiritual, **restore such an one in the spirit of meekness;** considering thyself, lest thou also be tempted." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." {PUR, April 10, 1902 par. 5}

But how little of the pitying tenderness of Christ is manifested by His professed followers! There has been among us as a people a lack of deep, earnest, soul-touching sympathy and love for the tempted and erring. **Many have shown great coldness and sinful neglect,** passing by on the other side, keeping as far as possible from those who most need help. {PUR, April 10, 1902 par. 6}

When one errs, others too often feel at liberty to make the case appear as bad as possible. Those who perhaps are guilty of as great sins in some other direction will treat their brother with cruel severity. **Errors committed through ignorance, thoughtlessness, or weakness are exaggerated into wilful, premeditated sin.** Some, seeing souls going astray, fold their hands, and say: "I told you so. I knew there was no dependence to be placed on them." {PUR, April 10, 1902 par. 7}

Unless we cultivate the precious plant of love, we are in danger of becoming narrow, unsympathetic, bigoted, and critical, esteeming ourselves to be righteous when we are far from being approved by Christ. Some are uncourteous, abrupt, harsh. These do incalculable harm by their misrepresentation of the loving Saviour. {PUR, April 10, 1902 par. 8}

**We must expect to meet and bear with great imperfections in those who are young and inexperienced.** Christ has bidden us seek to restore such in the spirit of meekness, and He will call us to account for pursuing a course that will drive them to discouragement, despair, and ruin. He declares, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." {PUR, April 10, 1902 par. 9}

Can you stand before God and plead a faultless character, a blameless life? Often you have needed the forgiveness of Jesus. You are continually dependent on His compassion and love. Yet have you not failed of manifesting toward others the love Christ has manifested toward you? Have you felt a burden for the one you saw venturing into forbidden paths? Have you kindly admonished him? Have you wept for him and prayed with him and for him? Have you, by tender words and kindly acts, shown him that you love him? As you have associated with those who were faltering and staggering under the load of infirmities of disposition and faulty habits, have you left them to fight the battle alone? Have you passed these sorely tempted ones by on the other side, while the world has stood ready to give them sympathy and to allure them into Satan's snare? Have you said, like Cain, "Am I my brother's keeper?" How must the great Head of the church regard the great work of your life? To Him every soul is precious. How, then, must He look upon your indifference with regard to those who stray from right paths? Be sure that He who is the true Watchman of the Lord's house marks every neglect. {PUR, April 10, 1902 par. 10}

It is plainly stated in the Scriptures that if the whole congregation **sin through ignorance**, the priests shall make an atonement for the sins when they are made apparent, and the **sin of ignorance** shall be forgiven. The work of Jesus is to **forgive the sins of the past**, but **if light comes from heaven to the church, and men refuse the light because its acceptance involves a cross, then they stand guilty before God**; for they have made it manifest that **they love the world** more than they love Christ and the truth. **Those who have an opportunity to hear the truth, and yet take no pains to hear or understand it, thinking that if they do not hear, they will not be accountable, will be judged guilty before God the same as if they had heard and rejected. There will be no excuse for those who choose to go in error when they might understand what is truth.** In his sufferings and death Jesus has made atonement for all **sins of ignorance**, but **there is no provision made for wilful blindness. Those who have hid their eyes from the truth lest they should be convinced, must exercise repentance toward God for the transgression of his law, and faith toward our Lord Jesus**

**Christ, that their sins of ignorance in the transgression of the Sabbath may be forgiven.** {RH, April 25, 1893 par. 10}

Bitter and deeply humiliating was the judgment immediately pronounced. "The Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." With rebellious Israel, they must die before crossing the Jordan. Had Moses and Aaron been cherishing self-esteem, or indulging a passionate spirit, their guilt would have been far greater. But they were **not chargeable with wilful or deliberate sin**; they had been overcome by a **sudden temptation**, and their **contrition was immediate and heartfelt**. The **Lord accepted their repentance**, though **because of the harm their sin did among the people, he could not remit the punishment**. God forgave Moses, but he could not grant him that which he so greatly longed for,--a home in the promised land. {RH, December 31, 1903 par. 19}

We have been redeemed by the blood of Christ; our time, our talents, belong to him, and we should improve every opportunity to advance his cause. We should seek to preserve the full vigor of all our powers for the accomplishment of this work. Whatever detracts from physical vigor weakens mental effort. Hence every practise unfavorable to the health of the body, should be resolutely shunned. **We can not maintain consecration to God, and yet injure our health by the wilful indulgence of a wrong habit.** "I keep under my body," the great apostle says, "and bring it into subjection, lest that by any means, when I have preached to others I myself should be a castaway." {RH, April 21, 1910 par. 2}

**Self-denial is one of the conditions** not only of admission into the service of Christ, **but of continuance therein.** Christ himself declared, in unmistakable language, the conditions of discipleship: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Yet how often, even in the case of those who call themselves Christians, **the love for some pernicious indulgence is stronger than the desire for a sound mind in a sound body.** Precious hours of probation are spent, God-given means squandered, to please the eye or to gratify the appetite. Custom holds thousands in bondage to the earthly and the sensual. Many are willing captives; they desire no better portion. {RH, April 21, 1910 par. 3}

Parents can be ministers for Christ in the training of their children. From its babyhood the child is to be taught to obey. Those parents who allow their children to grow up **wilful and disobedient** are preparing them for **a life of sorrow and disappointment**. Parents, teach your children to obey. And from the grief you feel when they disregard your wishes, learn how you grieve and disappoint Christ when you disobey Him. The effort to train your children aright will teach you many lessons in regard to your duty to obey the Lord. {ST, November 11, 1903 par. 5}

But are we faithful stewards? Are we doing all that we can to diffuse the light of precious truth? Brethren, you see the truth, you understand the claims of God's law; **you know that no wilful transgressor will enter into life**, and yet you see the law made void in the world. What is your duty? You are not to ask, What is convenient for me? what is agreeable? but, What can I do to save souls? {SW, February 9, 1904 par. 4}

"As the foundation principle of all education in these lines, the youth should be taught that the laws of nature are the laws of God,--as truly divine as are the precepts of the decalogue. The laws that govern our physical organism, God has written upon every nerve, muscle, and fiber of the body. Every careless **or wilful violation of these laws is a sin against our Creator.**"--Ed., pp. 196, 197. {PH124 12.5}

In our work for the fallen the claims of the law of God and the need of loyalty to Him are to be impressed on mind and heart. Never fail to show that there is a marked difference between the one who serves God and the one who serves Him not. God is love, but **He cannot excuse wilful disregard for His commands.** The enactments of His government are such that men do not escape the consequences of disloyalty. Only those who honor Him can He honor. Man's conduct in this world decides his eternal destiny. As he has sown, so he must reap. Cause will be followed by effect. {MH 180.3}

There have ever been two classes among those who profess to be followers of Christ. While one class study the Saviour's life and earnestly seek to correct their defects and conform to the Pattern, the other class shun the plain, practical truths which expose their errors. Even in her best estate the church was not composed wholly of the true, pure, and sincere. **Our Saviour taught that those who willfully indulge in sin are not to be received into the church;** yet He connected with Himself men who were faulty in character, and granted them the benefits of His teachings and example, that they might have an opportunity to see their errors and correct them. {GC 43.2}

In the last great conflict in the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers they will be forbidden to buy or sell.--DA 121, 122 (1898).

Satan says . . . "For fear of wanting food and clothing they will join with the world in transgressing God's law. The earth will be wholly under my dominion."--PK 183, 184 (c. 1914).

If we are called to suffer for Christ's sake, we shall be able to go to prison trusting in Him as a little child trusts in its parents. Now is the time to cultivate faith in God.--OHC 357 (1892).

The best thing for us is to come into close connection with God and, if He would have us be martyrs for the truth's sake, it may be the means of bringing many more into the truth.--3SM 420 (1886).

We are not to have the courage and fortitude of martyrs of old until brought into the position they were in. . . . Should there be a return of persecution there would be grace given to arouse every energy of the soul to show a true heroism.--OHC 125 (1889).

The disciples were not endowed with the courage and fortitude of the martyrs until such grace was needed.--DA 354 (1898).

#VICTORYOVERSIN: In the spring of 1843, Fitch preached a sermon entitled, "Come Out of Her My People." He "contended that Babylon was no longer limited to the Roman Catholic Church, as held back in Protestant Reformation days, but now included also the great body of Protestant Christendom. He maintained that, by their rejection of the light of the advent, both branches of Christendom had fallen from the high estate of pure Christianity. Protestantism was either cold to the doctrine of the second advent or had spiritualized it away." Charles Fitch "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: Permit me then to commence by saying that I find myself, in my natural state, a transgressor of God's most holy and righteous law; so guilty as to deserve to be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thessalonians 1:9. I also find myself totally unable to make the least atonement for one of all my ten thousand sins, or to find for one of them the least excuse or palliation [relief or soothing]. In myself, I stand, and must ever stand before the universe, a hopeless reprobate, irrecoverably bound over the damnation of hell. However, I learn in the Life and gospel that the Lord Jesus Christ, by His atoning sacrifice, has rendered full satisfaction to the justice of God for my sins, and thus opened a way whereby the punishment of my sins may be escaped, provided I have that "holiness, without which no man shall see the Lord." Hebrews 12: 14. Charles Fitch "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: I am indeed told that I may be saved from sin at death; but that is the hope of the Universalist. I may be told that the Universalist has never been born again, and that he who has been born again will surely be saved from sin when he leaves the world; but I know of nothing on which I can safely rest the belief that death is to be regarded as the means, or the time, of sanctification. I believe that, "where the tree falleth, there it shall be" (Ecclesiastes 11:3), that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecclesiastes 9:10); and that if a man leaves the world in his sins, he remains a sinner forever. I believe that this is my only probation, that I must here be saved from sin, or never see God's face in peace. I believe, therefore, that my everlasting interests are pending on the questions of whether God has made provision to save me from sin before I leave this world. To prevent all

misconception, I will here say that I am very far from believing that the regenerate man, with the remains of sin, is in the same condition with the Universalist who has never been renewed, but that neither has any reason to believe that death will make any change in his character. If there is no salvation from sin before death, I expect to be lost. Charles Fitch “Life and Christian Experience of Charles Fitch”

#VICTORYOVERSIN: I do find then, most clearly and satisfactorily to my own mind, that God, in the economy of His grace, has made provision to "save his people from their sins." I hail this salvation, therefore, as a salvation exactly adapted to my necessities as a fallen being, and while I utterly despair of ever saving myself from sin, I hail the Lord Jesus Christ as a Savior, manifested to take away my sins, to write His law in my heart, to redeem me from all iniquity, to make me holy and without blame before Him in love, to sanctify and cleanse me with the washing of water by the Word, that He may present me to Himself, not having spot or wrinkle or any such thing, but holy and without blemish. “Life and Christian Experience of Charles Fitch”

#VICTORYOVERSIN: It may perhaps be said that a person may reckon himself dead to sin who has once repented, though he now continues to sin every day. However, if I should find a man every day intoxicated, I should not regard him as dead to that sin, whatever he might say respecting past repentance--and the same is true of every other sin in thought, word, or deed. No man is dead to sin who commits sin--and as Christ who died once, dies no more, so he, who is dead to sin, sins no more. If he falls into sin, he is no longer dead to sin. Such were the sentiments of Paul, and as I cannot accuse him of the gross inconsistency of preaching what he did not practical must believe that he was dead to sin and alive unto God, and that being free from condemnation in Christ Jesus, he did so abide in Him that he sinned not. “Life and Christian Experience of Charles Fitch”

#VICTORYOVERSIN: In modern times, many godly men have seemed not fully to apprehend all the riches of the grace of God, and have maintained that no Christian ever did on earth "cleanse ourselves from all filthiness of the flesh and spirit, and perfecting holiness in the fear of God." However, if a man can be cleansed from sin by faith in Christ for the fulfillment of God's promises a moment before death, why not a day, a year, or twenty or fifty years? “Life and Christian Experience of Charles Fitch”

#VICTORYOVERSIN: He who trusts in Christ to be kept from sin is the man and the only man that does fear always. He not only fears, but knows that he never shall in any instance keep himself, and therefore always flies to Christ, while he who does not fear always, does not trust in Christ, and therefore falls into sin. I do therefore most fully believe that he who fears always is most safe provided his fears are sufficiently great to drive him to the Lord in whom alone he has righteousness and strength. This fear hath no torment—it is a sweet reliance in Christ. “Life and Christian Experience of Charles Fitch”

#VICTORYOVERSIN: The Word of God assures me that my Redeemer was called "JESUS: for he shall save his people from their sins" "that he was manifested to take away our sins.... Whosoever abideth in him sinneth not" and to that Savior I must cleave as with the grasp of death; for I see a moment's safety nowhere but under the shadow of His wing. "I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under his wings shalt thou trust: his truth in the fulfillment of His own exceeding great and precious promises shall be thy shield and buckler." Psalms 91:2-4. "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: From this very error of following impulses instead of the Word of God have grown up much of the inconsistencies, and in some cases, as I do not doubt, licentious practices of some called perfectionists. Instead of cleaving closely to the Word of God, making it their only rule of life, writing it on their hearts, and setting it always "as frontlets between thine eyes" (Deuteronomy 6:8), they have imbibed the idea that the Holy Spirit so dwells in them as to be an infallible guide without any reference to God's plainly revealed will. Moreover, when a man steps on that ground, he may well expect, like he who went down from Jerusalem to Jericho and fell among thieves, to find himself wounded, stripped of his raiment, and left, at least, half dead. He throws himself defenseless among mortal foes; for the Word of God should be to him a sword and a shield. He might as well cast away rudder, compass, chart, quadrant, and chronometer in mid-ocean, and expect God to guide him to his desired haven. Or as well, wandering among pitfalls in black midnight, cast away his oil lamp, and think to walk safely by faith. The Holy Spirit has indeed been given to guide us into all truth, but all the truth we need to know is in the Bible; and all the guidance we need is to a right understanding and practice of what the Bible contains. "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: I see a class of persons walking who cry out, "Away with the Sabbath days, ordinances and the written Word of God— away with all the laws and rules of conduct, both human and divine. We need no law, no rule of faith or practice, no means of grace, no private devotion and communion with our Father in secret, no domestic altars, no earnest, wrestling prayer, and faithful, preserving effort to convert a lost world to God. We dwell in Christ and He in us, and therefore we cannot sin; and whatever impulse we feel, we know to be the influence of the Holy Ghost who cannot err, and we may therefore safely follow wherever such an influence leads." In the ears of such I would cry out at the top of my voice, Danger, danger, danger! Beware, beware! Go not in such a path! Avoid it—pass not by it—turn from it and pass away! Here are the class of men called perfectionists. Can I walk with them upon such ground? Not a hair's breadth. So far from forsaking the commandments and ordinances of the Lord, the Bible tells you to "submit yourselves to every ordinance of man for the Lord's sake" (1 Peter 2:13), that "the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." Romans 13:1-2. With such men on such subjects, I have, I can have, no sympathy. I believe there are some truly

converted souls who fall into these errors, and are dreadfully led astray. I believe that others take up these notions, in whose hearts no fear of God ever for a moment had a place, and follow them out into all manner of licentious and criminal excess. Such become the most perfect and accomplished servants of Satan that he ever raised up to do his work. I cannot conceive that the arch deceiver can ever originate a worse set of principles than these. I could as soon sympathize with any form of infidelity that ever cursed the earth. "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: I see a multitude of professed believers walking who, through fear of going astray, dare not believe God when He tells us that He will cleanse you "from all your filthiness, and from all your idols" and when He swears to them that He "would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:74-75. Can I sympathize with the unbelief of such? I believe that it is their privilege, and my privilege that we who "abideth in him sinneth not"—that "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." "All who thus believe in Christ shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places." Isaiah 32:17-18. I long to have God's people know and enjoy their high privilege of thus abiding in Christ, for I fully believe that it will redound [contribute] in the highest degree to God's honor and their good. This view of sanctification, I claim, has nothing to do with the essential element of what is termed perfectionism. Their name and their principles I utterly disavow, and declare to the world that no man has a right to charge them upon me. However, when I look around upon the professed followers of my Savior, and see how little they know, apparently, and how little they seem to enjoy of this great salvation of our God, I feel like lifting the prayer. "Every weary, wandering spirit, Guide into Thy perfect peace." And when I see how many bearing the name of Christ seem wandering among doubts and fears, and groping in thick darkness at noon-day, falling before spiritual enemies whom they know not how to vanquish, and weeping over repeated commission of sins which they know not how to overcome, I long to say to such—"Watchmen! let thy wandering cease, Hie [go quickly] thee to thy quiet home, Traveler! Lo! The Prince of Peace—Lo! The Son of God is come!" Look no longer like scattered unbelieving Israel for a Savior yet to come. Say, with believing Zacharias, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us .... To perform the mercy promised to our fathers, and to remember His holy covenant; the oath ... that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:68-75. "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: I love to look at my Savior, and to hold Him forth in all His fullness to my needy, perishing fellow men. However, in myself, aside from what the grace of God has done, and shall do for me, I find nothing but the dark and perfect lineaments [characteristic features] of Beelzebub, the prince of devils. I speak sincerely, my brother. I know that, if God should withdraw His grace from

me and leave me to myself, there is not a sin within reach of my powers which I would not instantly commit and practice forever. Permit me to tell you what I think of the grace of God to His praise. God has promised to "dwell in them, and walk in them; and I will be their God" and this I consider a pledge of every possible good which He can give me. "Having therefore these promises," I expect, by trusting in Christ, that they will be fulfilled to me for His sake, to be cleansed "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." My God has sworn that He will grant me that I, being delivered out of the hand of my enemies, may serve Him without fear in holiness and righteousness before Him all the days of my life, and He has raised up Jesus Christ to be my horn of salvation, to perform to me this mercy promised to our fathers, to remember this holy covenant, this oath which He swear. I do therefore expect through the strength and faithfulness of my Lord Jesus Christ in performing to me this holy covenant and oath of God, to be delivered out the hand of my enemies, and to serve God without fear, in holiness and righteousness before Him all the days of my life. I expect that He, according to His own promise, will be faithful to sanctify me wholly, and to preserve my whole spirit, soul, and body blameless, unto the coming of our Lord Jesus Christ. In myself I am nothing but a miserable, lost sinner, but in my Savior "dwelleth all the fullness of the Godhead bodily;" and He has made me "complete in him." I therefore expect to abide in Him, and "whosoever abideth in him sinneth not." "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: To what I expect to preach? I have only to say that I expect to uncover to my fellow men just so far and just so long as my God shall enable me, "a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zechariah 13:1. I expect to do all in my power to make my fellow men acquainted with "his holy covenant; the oath which he sware ... that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life;" and that Christ is our "horn of salvation" to perform this covenant. This oath of a covenant-keeping God, that His, and every other promise of God "are yea, and in him Amen, unto the glory of God by us." That He who hath called them is faithful to sanctify them wholly, and to preserve their whole spirit, soul, and body blameless unto the coming of our Lord Jesus Christ. Christ gave Himself for us, that He might sanctify and cleanse us with the washing of water by the Word, that He might present us to Himself, a glorious church, not having spot or wrinkle, or any such thing, but that we should be holy and without blemish and that they have only like Paul to "believe God, that it shall be even as it was told them." Acts 27:25. Like Abraham "staggered not at the promise of God through unbelief, but was strong in faith giving glory to God, and being fully persuaded that what he hath promised he was able also to perform" (Romans 4:20-21), and like Sarah to judge Him faithful that hath promised (Hebrews 11:11), and by placing this confidence in their Savior, they shall so receive the fulfillment of God's exceeding great and precious promises as to "be partakers of the divine nature, having escaped the corruption that is in the world through lust, that having these promises and this faith in Christ for their fulfillment "let us

cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God." This, my brother, I regard as the glory, the crowning excellency of the gospel, the brightest star in the whole firmament of revealed truth and with my Savior's permission, I expect to point my fellow men to this Day Star of hope until the hand that points them is given to the worms. It is to my soul a fountain of living waters, a wellspring of life, and I expect to say to my fellow men, "Ho, every one that thirsteth, come ye to the waters, buy, and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1); and cease not until the lips that are allowed the high privilege of uttering such an invitation can speak no more. "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: Christ frequently goes a much plainer way to work, and by this means disconcerts all our preconceived notions and schemes of deliverance. Learn of me to be meek and lowly in heart, and thou shalt find rest to thy soul (see Matthew 11:29), the sweet rest of Christian perfection, of perfect humility, resignation and meekness. If thou wilt absolutely come to mount Zion in a triumphal chariot, or make thine entrance into the New Jerusalem upon a prancing horse, thou art likely never to come there. Leave then all thy worldly misconceptions behind, and humbly follow thy King, who makes His entry into the typical Jerusalem, meek and lowly, riding upon an ass, yea, upon a colt, the foal of an ass." "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: When the Holy Spirit thus enlightened me respecting my privilege of reckoning myself dead indeed unto sin, but alive to God through Jesus Christ my Lord, He that moment enabled me to avail myself of the privilege, and I instantly found myself more than restored to that blessed state of conscious purity of heart before God from which I had fallen by refusing to confess before men what my Savior had done for me. The love of the world was gone; no sinful indulgence had any charm for me. My whole heart was won by Christ, and filled with overflowing love to Him, and I feel that a thousand hearts, had they been mine, would have been most joyfully consecrated to His service. I had no will but His, and no desire of life or death or eternity, but to be disposed of in that way which would secure the highest possible praise to my Redeemer. I was now delivered from the fear of man, and as I had covenanted with the Lord to confess His faithfulness to the world, when He should give me evidence on which I could rely that I was redeemed from all iniquity, and as I had now found myself, and in a way so glorious and delightful beyond everything I had ever before conceived, made "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." I had been so abundantly enlightened respecting the privilege of every Christian to be kept in that state by the faithfulness of the dear Redeemer, I could not for a moment hesitate. It was my duty to declare to the world that by the power of the Holy Spirit given me by my own blessed Savior, I was made "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: I cannot desist from preaching the doctrine of sanctification, and from testifying to my own experience of it, for the very same reasons that you

cannot desist from preaching the doctrine of regeneration, and testifying to your own experience of that. Suppose that you were to insist that "Except a man be born again, he cannot see the kingdom of God" (John 3:3), but when asked whether you or any one else had enjoyed that blessing, should say, "By no means. It is an important and dangerous error for any man to think so; it never takes place until death." How much influence would such preaching exert? How many would be born again through such instrumentality? "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: There seems to me to be a wonderful and strange inconsistency, in urging Christians to holiness of heart and life, and at the same time telling them that they never can be without sin while they live, and that if they think that Christ, who was manifested to take away their sins, will ever do it till He takes away their breath, they have embraced important and dangerous error. I feel constrained to say, in faithfulness to Christ and His dear people, though some may think it unkind, that those who attempt to maintain such ground, seem to me to be, and in a very important sense "shutting up of the kingdom of heaven against men: neither entering themselves, nor suffering those who would enter to go in" (Matthew 23:13). "Life and Christian Experience of Charles Fitch"

#VICTORYOVERSIN: When the watchmen of Israel cry out in the ears of the people, that no man ever did or will abide in Christ and sin not, on earth, that God who has sworn to do it, and raised up Christ our horn of salvation to perform the oath, never will "grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life" (Luke 1:74-75), what can we expect, but that many who desire deliverance from sin, will despair of attaining it, and submit in despondency to the will of their spiritual foes, and groan away their lives in grievous bondage, when they might be enjoying the liberty wherewith Christ would make them free; and that others, glad to have such an excuse for their sins, will comfort themselves in their worldliness, and their unhallowed indulgences by the feeling that they are not expected, while they live, to be free from sin. I will not attempt to conceal it, that this looks to me like a subtle and dangerous snare of the great enemy of Christ and His church. Herein it seems to me lies the "important and dangerous error," and not in telling Christians that their Redeemer "is faithful to sanctify them wholly, and to preserve their whole spirit and soul and body blameless to His coming" (1 Thessalonians 5:23), when they will believe in Him for that blessing. "Life and Christian Experience of Charles Fitch"

## **Blessings**