

A congregation may be the poorest in the land. It may be without the attraction of any outward show; but if the members possess the principles of the character of Christ, they will have His joy in their souls. Angels will unite with them in their worship. The praise and thanksgiving from grateful hearts will ascend to God as a sweet oblation.
{COL 298.3}

The work which the disciples did, we also are to do. Every Christian is to be a missionary. In sympathy and compassion we are to minister to those in need of help, seeking with unselfish earnestness to lighten the woes of suffering humanity. {MH 104.2}

Jesus did not consider heaven a place to be desired while we were lost. He left the heavenly courts for a life of reproach and insult, and a death of shame. He who was rich in heaven's priceless treasure became poor, that through His poverty we might be rich. We are to follow in the path He trod. {MH 105.3}

Many feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation. {MH 105.5}

The love of Christ, manifested in unselfish ministry, will be more effective in reforming the evildoer than will the sword or the court of justice. These are necessary to strike terror to the lawbreaker, but the loving missionary can do more than this. Often the heart that hardens under reproof will melt under the love of Christ. {MH 106.2}

The Saviour has given His precious life in order to establish a church capable of ministering to the suffering, the sorrowful, and the tempted. A company of believers may be poor, uneducated, and unknown; yet in Christ they may do a work in the home, in the community, and even in "the regions beyond," whose results shall be as far-reaching as eternity. {MH 106.4}

VICTORY OVER SIN
1JOHN 3:9

Romans 1:17

For therein is the
righteousness of God
revealed from faith to
faith: as it is written,
The just shall live by
faith.

JUSTIFIED

The Message of Justification by Faith

Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity."--1SM 372 (1890). {LDE 199.4} The Lord in His great mercy sent a most precious message to His people through Elders [E.J.] Waggoner and [A. T.] Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. {LDE 200.1} Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.--TM 91, 92 (1895). {LDE 200.2} The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel.--6T 19 (1900). {LDE 200.3} The last message of mercy to be given to the world is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.--COL 415, 416 (1900). {LDE 200.4}

Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom he has sent. Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to his disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of him. {RH, November 22, 1892 par. 7}

There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the papacy; but we should call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted. Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust. . . . {TM 112.2}

Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.--TM 91, 92 (1895). {LDE 200.2}

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The Message Will Go With Great Power

As the third message swells to a loud cry and as great power and glory attend 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.--7BC 984 (1862). {LDE 201.1}

As the end approaches, the testimonies of God's servants will become more decided and more powerful.--3SM 407 (1892). {LDE 201.2}

This message [Revelation 14:9-12] embraces the two preceding messages. It is represented as being given with a loud voice; that is, with the power of the Holy Spirit.--7BC 980 (1900). {LDE 201.3}

As the third angel's message swells into a loud cry, great power and glory will attend its proclamation. The faces of God's people will shine with the light of heaven.--7T 17 (1902). {LDE 201.4}

Amidst the deepening shadows of earth's last great crisis, God's light will shine brightest, and the song of hope and trust will be heard in clearest and loftiest strains.--Ed 166 (1903). {LDE 201.5}

As foretold in the eighteenth of Revelation, the third angel's message is to be proclaimed with great power by those who give the final warning against the beast and his image.--8T 118 (1904). {LDE 201.6}

VICTORY OVER SIN

1 John 3:9: Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

Rev 14:5

Rom 5:10, 2Corinth 5:18-19, Eph 2:16, Col 1:20,

Heb 11:40, 12:23

Now in the beginning the Lord God made man that He may dwell in them but after the fall, he told the Israelites to make a sanctuary so that He may dwell among them. In the end time when things have to be restored He has to dwell in them hence the death of Christ to reconcile divinity with humanity Heb 8:10.

The whole theme of the sanctuary is to vindicate Christ from the devils charge that man cannot live a sinless life through the illumination of the character of God exhibited in His Holy Law.

Heb 4:15, 2Corinth 5:21

THE FAITH OF/IN JESUS REV 14:12

Re: 14:12: Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Faith in Jesus

There are those who lean on the faith of Jesus but discard the Commandments vice versa. There are two dangers that Christians emphasize. That's the Law and the Grace.

LETS LOOK AT THE DIFFERENT REASONS OF WHAT WE DO / THE MOTIVATION BEHIND THIS LIFE

Legalism/Law

Mathew 19:17-22

What do I have to do to have eternal life? Keep the commandments. All these have I kept since my youth.

Was he keeping them? Yes but externally. Legalism. He did not do it upon the motivation of love

Luke 18:9-14

Trusting in themselves and despising others. External doing of the Law will get you nowhere if there is no love

Luke 15:29-30

I have kept your law. Motivated by what?

When this son of yours come, not even his brother.

Mathew 20:10-16

There are those who wish that the people who have not been with them since the beginning don't have a right to heaven. If this was the attitude of the Apostles, and even the pioneers, where would you have been! Working in God's vineyard doesn't count by the time you have been there but salvation to all.

Pharisees motivation

Mathew 6:1, 2, 6

To be seen but Christ says that you can do good works but the different is that that the glory should be unto Him.

Mathew 23:25

You cleanse the outside of the cup and dish but inside. First do what!

Grace/Faith

Galatians 2:16, 5:4

Man is not justified by works of the law. This is not talking about being obedience to the law but obeying to be saved.

Galatians 5:22

The fruit of the Spirit – fruit of salvation, they don't save us but they show we have been saved

Galatians 5:16-26

Works of the flesh. If we have works of the flesh, then we have works of salvation. There are things we used to do before we accepted Christ so there are things we need to do after accepting Christ against these, there is no law. Meaning when you are in obedience, there is no law to govern you.

Romans 3:28

We conclude that man is justified by faith and not the law, but do we make void the law?

Romans 5:20, 6:1-2

Lets sin a lot folks to find a lot of grace. Shall we continue in sin?

Romans 6:14

Sin shall not have dominion because you are under grace, certainly not read along. Being under grace does it allow us to trample the Law of God? We establish the law.

WHAT IS RIGHTEOUSNESS BY FAITH THEN?

Titus 1:16.

They profess to know God but in works,

1 John 2:3, 4

By this we know him, obedience.

Mathew 7:21

Not everyone who says but that who does the will

So where do we strike the balance

John 15:8, Bear fruit

Ephesians 2:8, 9

Grace but 10, says created that we shall walk in them.

James 2:14-26

**What kind of faith in Jesus do we have? Its not faith, not law
not faith plus law but a faith working through love**

Galatians 5:6 Titus 2:11, 12, Titus 3:5-8

**Faith and works are like a two sides of a coin, which one is
important. Works are the visible manifestation of faith and
faith is the inward motivation for works.**

It is essential to have faith in Jesus, and to believe you are saved through Him; but there is danger in taking the position that many do take in saying, "I am saved." Many have said: "You must do good works, and you will live"; but apart from Christ no one can do good works. Many at the present day say, "Believe, only believe, and live." Faith and works go together, believing and doing are blended. The Lord requires no less of the soul now, than He required of Adam in Paradise before he fell-- perfect obedience, unblemished righteousness. The requirement of God under the covenant of grace is just as broad as the requirement He made in Paradise--harmony with His law, which is holy, and just, and good. The gospel does not weaken the claims of the law; it exalts the law and makes it honorable. Under the New Testament, no less is required than was required under the Old Testament .

Let no one take up with the delusion so pleasant to the natural heart, that God will accept of sincerity, no matter what may be the faith, no matter how imperfect may be the life. God requires of His child perfect obedience. {1SM 373.1} In order to meet the requirements of the law, our faith must grasp the righteousness of Christ, accepting it as our righteousness. Through union with Christ, through acceptance of His righteousness by faith, we may be qualified to work the works of God, to be colaborers with Christ.

3 Selected Messages p.172 "The third.... faith Jesus

The third angel's message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, **THE LAW AND THE GOSPEL GOING HAND IN HAND**. I cannot find language to express this subject in its fullness. {3SM 172.2}

"The faith of Jesus." It is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel's message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. **AND FAITH in the ability of Christ to save us AMPLY AND FULLY and entirely is the faith of Jesus.** {3SM 172.3}

The enemy is willing that these spasmodic efforts should be made; for those who make them engage in no decided warfare against evil. A soothing plaster, as it were, is placed over their minds, and in self-sufficiency they make a fresh start to do the will of God. {Signs of the Time} ST, March 11, 1897 par. 6}

But a general conviction of sin is not reformative. We may have a vague, disagreeable sense of imperfection, but this will avail us nothing unless we make a decided effort to obtain the victory over sin. If we wish to cooperate with Christ, to overcome as he overcame, we must, in his strength, make the most determined resistance against self and selfishness. {ST, March 11, 1897 par. 7}

Genuine reforms of character are not common. This is an obstacle in the way of spiritual advancement. What work shall be instituted to purify and cleanse self of its moral defilement? What shall be done to awaken those who confess their wrong, and yet never forsake their own way? A man who has professed Christ sees his old selfish nature rising, and gaining strength with each wrong action. His besetting sins bind him with fetters of iron, and he sees himself under the condemnation of the law. What shall he do? Whatever his calling or profession, whatever his rank or station in life, that man must realize in himself the truth of the words spoken to Nicodemus: "Verily, verily, I say unto you, Ye must be born again." "Except a man be born again, he can not see the kingdom of God." {ST, March 11, 1897 par. 8}

We need not expect to gain the victory over sin without enduring suffering, or to win the overcomer's reward by feeble efforts. Think of how much it cost the Saviour, as in the wilderness He battled with temptation. For forty days He fasted and prayed. Weak and emaciated from hunger, worn and haggard with mental agony, "His visage was so marred more than any man, and His form more than the sons of men." {ST, October 29, 1902 par. 3}

RIGHTEOUSNESS BY FAITH IS NOT RIGHTEOUSNESS BY DISOBEDIENCE.

What we are lacking is the power to obey. That power to obey comes from Christ. First, you have to die and let Him live, and if He lives, then it's by demonstration. Demonstration is not done by profession but action. And this action is compelled and motivated by love. John 3:16. Its love that propels genuine hearts to do what they do. But a people who are obedient cause of fear, will do exactly opposite when an opportunity arises to refrain from the good thing they may be doing hence obedient does not lead to the Gift, but the Gift drives us to obedient.

We have to develop enmity with sin. We have to join with heavenly will and see how this thing is bad. We have to set the perimeters. The solution to sin is none other than obedience. Obedience is not found but in letting Christ take full control of your mind. Its not time friends to watch and listen to everything. The umbilical cord to heaven must never be cut lest we want to lose our lives. This is what Satan has basically done, cut our umbilical cords by the appetites of this world. This is decision time and God has a Plan to Rescue the Church and you want to be part of it. The road is getting narrow and narrower every night and I want to be part of that narrower path.

We talk about the cross, however, an inordinate preoccupation with the cross is a distortion of the gospel. The true Christian cross is not a crucifix on which Jesus still hangs. The true Christian cross is empty. He is not there; He is risen. The empty cross is a symbol of the risen Lord. Faith takes us not only to the cross but through the cross to the living Lord, to whom all power in heaven and on earth has been given, and against whom the gates of hell shall not prevail. This is the only way we can overcome sin. The nagging question remains--will Jeremiah 50: 20 ever be fulfilled? "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found."

What was Wrong with the Ancient Israel

ROMANS 9:31-33

We are suffering from the same disease and drinking the same cup they drunk.

JUDE 25

ROMANS 5:6
THE GIFT OF JUSTIFICATION
EXPERIENCED

THE GIFT OF JUSTIFICATION

Repentance, as well as forgiveness, is the gift of God through Christ. It is through the influence of the Holy Spirit that we are convicted of sin, and feel our need of pardon. None but the contrite are forgiven; but it is the grace of God that makes the heart penitent. He is acquainted with all our weaknesses and infirmities, and He will help us. {1SM 353.2}

THE GIFT OF JUSTIFICATION

Many think that they must wait for a special impulse in order that they may come to Christ; but it is necessary only to come in sincerity of purpose, deciding to accept the offers of mercy and grace that have been extended to us. We are to say: "Christ died to save me. The Lord's desire is that I should be saved, and I will come to Jesus just as I am without delay. I will venture upon the promise. As Christ draws me, I will respond." The apostle says, "With the heart man believeth unto righteousness" (Romans 10:10). No one can believe with the heart unto righteousness, and obtain justification by faith, while continuing the practice of those things which the Word of God forbids, or while neglecting any known duty. {1SM 396.2}

THE GIFT OF JUSTIFICATION

Many are confused as to what constitutes the first steps in the work of salvation. Repentance is thought to be a work the sinner must do for himself in order that he may come to Christ. They think that the sinner must procure for himself a fitness in order to obtain the blessing of God's grace. But while it is true that repentance must precede forgiveness, for it is only the broken and contrite heart that is acceptable to God, yet the sinner cannot bring himself to repentance, or prepare himself to come to Christ. Except the sinner repent, he cannot be forgiven; but the question to be decided is as to whether repentance is the work of the sinner or the gift of Christ. Must the sinner wait until he is filled with remorse for his sin before he can come to Christ? The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent. {1SM 390.1}

THE GIFT OF JUSTIFICATION

The sinner is represented as a lost sheep, and a lost sheep never returns to the fold unless he is sought after and brought back to the fold by the shepherd. No man of himself can repent, and make himself worthy of the blessing of justification. The Lord Jesus is constantly seeking to impress the sinner's mind and attract him to behold Himself, the Lamb of God, which taketh away the sins of the world. We cannot take a step toward spiritual life save as Jesus draws and strengthens the soul, and leads us to experience that repentance which needeth not to be repented of. {1SM 390.2}

When before the high priests and Sadducees, Peter clearly presented the fact that repentance is the gift of God. Speaking of Christ, he said, "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" (Acts 5:31). Repentance is no less the gift of God than are pardon and justification, and it cannot be experienced except as it is given to the soul by Christ. If we are drawn to Christ, it is through His power and virtue. The grace of contrition comes through Him, and from Him comes justification. {1SM 391.1}

THE GIFT OF JUSTIFICATION

But even this parable, tender and touching as it is, comes short of expressing the infinite compassion of the heavenly Father. The Lord declares by the prophet: "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." While the sinner is yet far from his Father's house, wasting his substance in a strange country, the Father's heart is yearning over him; and every longing awakened in the soul to return to God is but the tender pleading of His Spirit, wooing, entreating, drawing the wanderer to his Father's heart of love. {5T 632.2}

FAITH IN HIS MERIT

As Christ risen is in the heart of the sinner, therefore, Christ crucified is there. If it were not so, there would be no hope for any. A man may believe that Jesus was crucified eighteen hundred years ago, and may die in his sins; but he who believes that Christ is crucified and risen in him, has salvation. {1900 EJW, GTI 87.1}

FAITH IN HIS MERIT

So long as we are in the world, we shall meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. If Christ dwells in us, we shall be patient, kind, and forbearing, cheerful amid frets and irritations. Day by day and year by year we shall conquer self, and grow into a noble heroism. This is our allotted task; but it cannot be accomplished without help from Jesus, resolute decision, unwavering purpose, continual watchfulness, and unceasing prayer. Each one has a personal battle to fight. Not even God can make our characters noble or our lives useful, unless we become co-workers with Him. Those who decline the struggle lose the strength and joy of victory. {MH 487.2}

We need not keep our own record of trials and difficulties, griefs, and sorrows. All these things are written in the books, and heaven will take care of them. While we are counting up the disagreeable things, many things that are pleasant to reflect upon are passing from memory, such as the merciful kindness of God surrounding us every moment and the love over which angels marvel, that God gave His Son to die for us. If as workers for Christ you feel that you have had greater cares and trials than have fallen to the lot of others, remember that for you there is a peace unknown to those who shun these burdens. There is comfort and joy in the service of Christ. Let the world see that life with Him is no failure. {MH 487.3}

FAITH IN HIS MERIT

It is because the human heart is inclined to evil that it is so dangerous to sow the seeds of skepticism in young minds. Whatever weakens faith in God robs the soul of power to resist temptation. It removes the only real safeguard against sin. We are in need of schools where the youth shall be taught that greatness consists in honoring God by revealing His character in daily life. Through His word and His works we need to learn of God, that our lives may fulfill His purpose. {MH 440.1}

FAITH IN HIS MERIT

Conversion Does Not Create New Faculties.--The Spirit of God does not create new faculties in the converted man but works a decided change in the employment of those faculties. When mind and heart and soul are changed, man is not given a new conscience, but his will is submitted to a conscience renewed, a conscience whose dormant sensibilities are aroused by the working of the Holy Spirit.--Lt 44, 1899. (HC 104.) {2MCP 692.3}

FAITH IN HIS MERIT

Whose sin was it that thus oppressed Him, and from which He was delivered?--Not His own, for He had none. It was your sin and mine. Our sins have already been overcome--vanquished. We have to fight only with an already defeated foe. When you come to God "in the name of Jesus," having surrendered yourself to His death and life, so that you do not bear His name in vain, because Christ liveth in you, you have only to remember that every sin was on Him, and is still on Him, and that He is the conqueror, and straightway you will say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place." 2Cor.2:14. {1900 EJW, GTI 119.1}

FAITH IN HIS MERIT

"The Lord does not design that human power should be paralyzed; but by co-operating with God, the power of man may be efficient for good. God does not design that our will should be destroyed; for it is through this very attribute that we are to accomplish the work He would have us to do both at home and abroad."-Review and Herald, Nov. 1,1892.
{1941 AGD, COR 110.6}

FAITH IN HIS MERIT

There is, therefore, no opportunity for any one to plead that his faith is weak. He may not have accepted and made use of the gift, but there is no such thing as "weak faith." A man may be "weak in faith," that is, may be afraid to depend on faith, but faith itself is as strong as the Word of God. There is no faith but the faith of Christ; everything else professing to be faith is a spurious article. Christ alone is righteous; He has overcome the world, and He alone has power to do it; in Him dwelleth all the fullness of God, because the law--God Himself--was in His heart; He alone has kept and can keep the law to perfection; therefore, only by His faith,--living faith, that is, His life in us,--can we be made righteous. {1900 EJW, GTI 80.1}

FAITH IN HIS MERIT

Good works are commended, but we can not do them. They can be performed only by the One who is good, and that is God. If there be ever any good in us, it is God who worketh in us. There is no disparagement of anything that He does. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen." Heb.13:20,21. {1900 EJW, GTI 111.1}

FAITH IN HIS MERIT

It is not for our goodness that He loves us but because of our need. He receives us, not for the sake of anything that He sees in us but for His own sake and for what He knows that His Divine power can make of us. It is only when we realize the wonderful exaltation and holiness of God and the fact that He comes to us in our sinful and degraded condition to adopt us into His family that we can appreciate the force of the apostle's exclamation, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. Everyone upon whom this honor has been bestowed will purify himself, even as He is pure. {1890 EJW, CHR 68.2}

FAITH IN HIS MERIT

"When the sinner believes that Christ is his personal Saviour, then, according to His unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, as his atonement and righteousness."-Review and Herald, Nov. 4, 1890. {1941 AGD, COR 67.1}

FAITH IN HIS MERIT

Although the righteousness of Christ is freely offered, and provides restoration full and complete for the sinner; yet we are told that some "do not appropriate the righteousness of Christ; it is a robe unworn by them, a fullness unknown, a fountain untouched." How can there be such failure to accept and appropriate this greatest of all gifts, when-
{1941 AGD, COR 102.3}

FAITH IN HIS MERIT

In putting on Christ, we "put on the new man, which after God is created in righteousness and true holiness." Eph.4:24. He has abolished in His flesh the enmity,--the carnal mind,--"for to make in Himself of twain one new man." Eph.2:15. He alone is the real man,--"the Man Christ Jesus." Outside of Him there is no real manhood. We come unto "a perfect man" only when we arrive at "the measure of the stature of the fullness of Christ." Eph.4:13. In the fullness of time God will gather together in one all things in Christ. There will be but one Man, and only one Man's righteousness, even as the seed is but one. But "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." {1900 EJW, GTI 156.1}

FAITH IN HIS MERIT

Let it be repeated, righteousness can not possibly come by the law, but only by the faith of Christ; but the fact that the righteousness of the law could be attained in no other way by us than by the crucifixion and resurrection and life of Christ in us, shows the infinite greatness and holiness of the law. {1900 EJW, GTI 96.1}

FAITH IN HIS MERIT

God does not adopt us as His children because we are good but in order that He may make us good. Says Paul, "God, who is rich in mercy, for his great love wherewith he loves us, even when we were dead in sins, hath quickened us [made us alive] together with Christ (by grace ye are 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 Christ Jesus." Eph. 2:4-7. And then he adds, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Verses 8-10. This passage shows that God loved us while we were yet dead in sins. He gives us His Spirit to make us alive in Christ, and the same Spirit marks our adoption into the Divine family, and He thus adopts us that, as new creatures in Christ, we may do the good works which God has ordained. {1890 EJW, CHR 69.1}

FAITH IN HIS MERIT

But how shall I come to possess such a character? Every feeling of my heart, in my natural state, is entire opposition to God-there is in me carnal mind, which is enmity against Him. How shall this hatred be made to give place to adoring, enraptured love? There are in me by nature all the elements of hell. Kindled by the touch of God's deserved wrath, they will burn eternally-an unquenchable fire . How shall I have a nature fit for heaven? I acknowledge my full obligation to cease hating God instantaneously, and to love Him at once and forever with a full and undivided heart. But "I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" {1839 CF, VOS 6.3}

FAITH IN HIS MERIT

Let no professed Christian take counsel of his own imperfections, and say that it is impossible for a Christian to live a sinless life. It is impossible for a true Christian, one who has full faith, to live any other kind of life. "How shall we, that are dead to sin, live any longer therein?" Rom.6:2. "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." 1Joh.3:9. Therefore "abide in Him." {1900 EJW, GTI 81.2}

THE SILENT LISTENER

The Lord does not require us to do some grievous thing in order to gain forgiveness. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression. He that "confesseth and forsaketh" his sin "shall have mercy." Proverbs 28:13. {AA 552.1}

THE SILENT LISTENER

For those who are convicted of sin and weighed down with a sense of their unworthiness, there are lessons of faith and encouragement in this record. The Bible faithfully presents the result of Israel's apostasy; but it portrays also the deep humiliation and repentance, the earnest devotion and generous sacrifice, that marked their seasons of return to the Lord. {PK 668.2}

Every true turning to the Lord brings abiding joy into the life. When a sinner yields to the influence of the Holy Spirit, he sees his own guilt and defilement in contrast with the holiness of the great Searcher of hearts. He sees himself condemned as a transgressor. But he is not, because of this, to give way to despair; for his pardon has already been secured. He may rejoice in the sense of sins forgiven, in the love of a pardoning heavenly Father. It is God's glory to encircle sinful, repentant human beings in the arms of His love, to bind up their wounds, to cleanse them from sin, and to clothe them with the garments of salvation. {PK 668.3}

A REFORMED LIFE

The first work of those who would reform is to purify the imagination. If the mind is led out in a vicious direction, it must be restrained to dwell only upon pure and elevated subjects. When tempted to yield to a corrupt imagination, then flee to the throne of grace and pray for strength from Heaven. In the strength of God the imagination can be disciplined to dwell upon things which are pure and heavenly.--

Und MS 93. {2MCP 595.3}

A REFORMED LIFE

The Spirit of God does not create new faculties in the converted man, but works a decided change in the employment of those faculties. When mind and heart and soul are changed, man is not given a new conscience, but his will is submitted to a conscience renewed, a conscience whose dormant sensibilities are aroused by the working of the Holy Spirit. {OHC 104.2}

A REFORMED LIFE

Now there is a little time left you. Will you work? Will you repent? Or will you die all unready, worshiping money, glorying in your riches, and forgetting God and heaven? No faint struggle or feeble efforts will wean your affections from the world. Jesus will help you. In every earnest effort you make, He will be near you and bless your endeavors. You must make earnest efforts or you will be lost. I warn you not to delay one moment, but commence just now. You have long disgraced the Christian name by your covetousness and small dealing. Now you may honor it by working in an opposite direction and by letting all see that there is a power in the truth of God to transform human nature. You may, in the strength of God, save your soul if you will. {3T 550.1}

A REFORMED LIFE

The corruptions of this degenerate age have stained many souls who have been professedly serving God. But even now it is not too late for wrongs to be righted and for the blood of a crucified and risen Saviour to atone in your behalf if you repent and feel your need of pardon. We need now to watch and pray as never before, lest we fall under the power of temptation and leave the example of a life that is a miserable wreck. We must not, as a people, become careless and look upon sin with indifference. The camp needs purging. All who name the name of Christ need to watch and pray and guard the avenues of the soul; for Satan is at work to corrupt and destroy if the least advantage is given him. {3T 476.1}

A REFORMED LIFE

He who would reform others must first reform himself. He must obtain the spirit of his Master and be willing, like Him, to suffer reproach and to practice self-denial. In comparison with the worth of one soul, the whole world sinks into insignificance. A desire to exercise authority, to lord it over God's heritage, will, if indulged, result in the loss of souls. Those who really love Jesus will seek to conform their own lives to the Pattern and will labor in His spirit for the salvation of others. {5T 614.1}

A REFORMED LIFE

Christ imputes to us his sinless character, and presents us to the Father in his own purity. There are many who think that it is impossible to escape from the power of sin, but the promise is that we may be filled with all the fullness of God. We aim too low. The mark is much higher. Our minds need expansion, that we may comprehend the significance of the provision of God. We are to reflect the highest attributes of the character of God. We should be thankful of that we are not to be left to ourselves. The law of God is the exalted standard to which we are to attain through the imputed righteousness of Christ. We are not to walk according to our own ideas, and present before others in our example a human standard which they will follow; but we are to follow in the footsteps of Christ, and make straight paths for our feet, lest the lame be turned out of the way. We are to keep the commandments and live. {RH, July 12, 1892 par. 5}

JUSTIFICATION AT WORK

All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery. The wants of the soul only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed. {PK 719.1}

WHY A SANCTUARY?

Tabernacle

Pillars

Linen Hangings

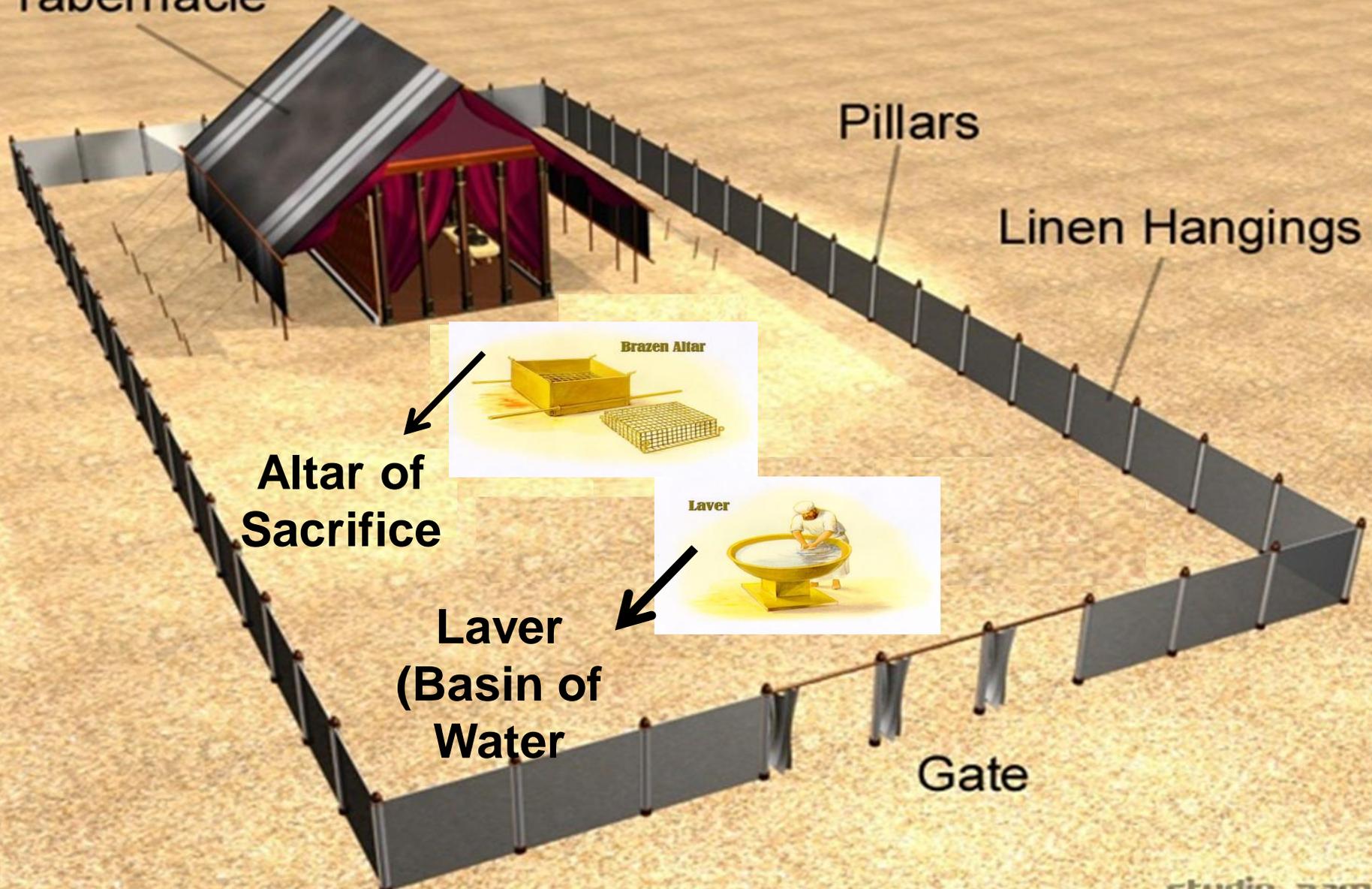
Altar of
Sacrifice

Brazen Altar

Laver

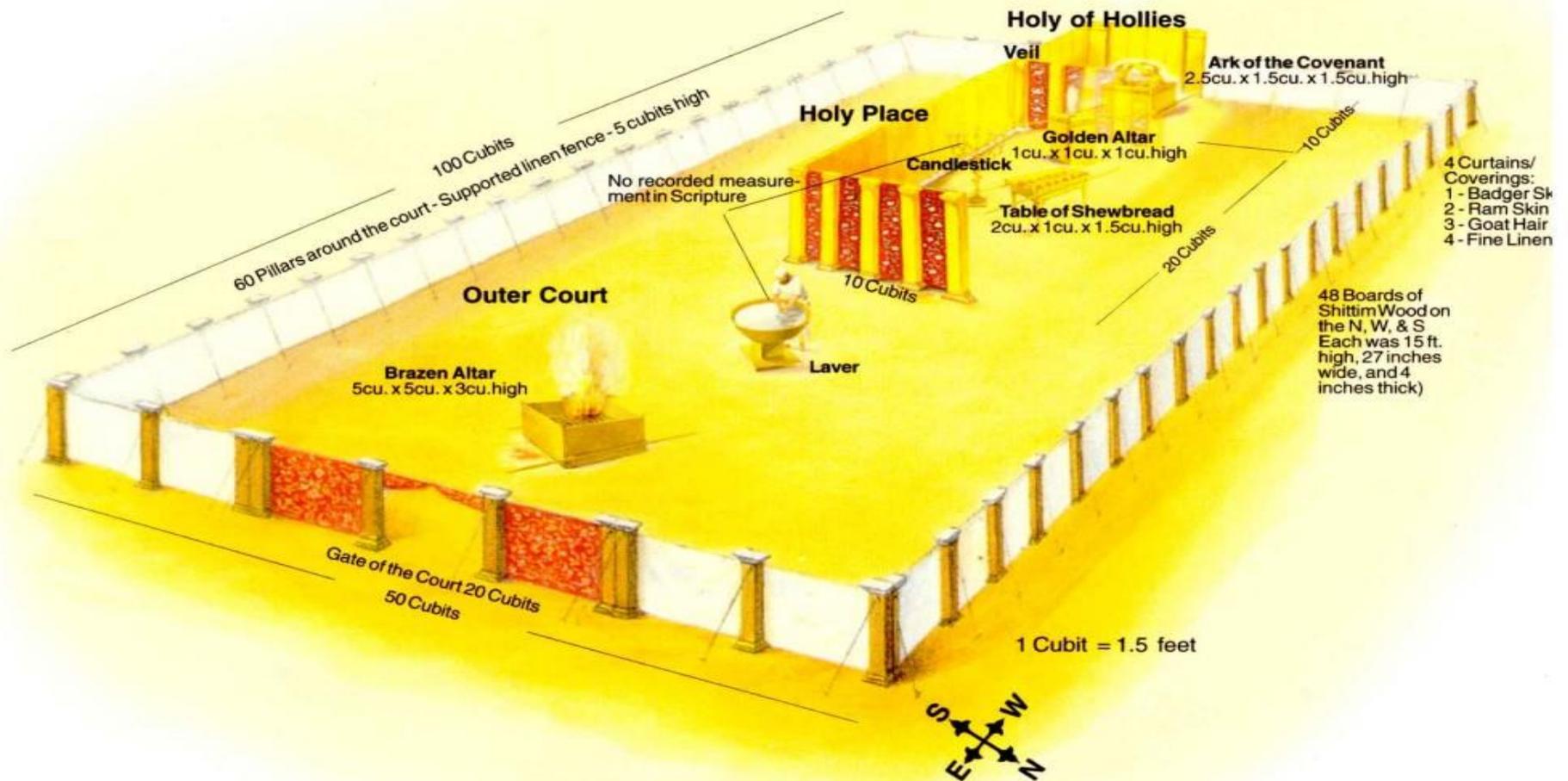
Laver
(Basin of
Water)

Gate

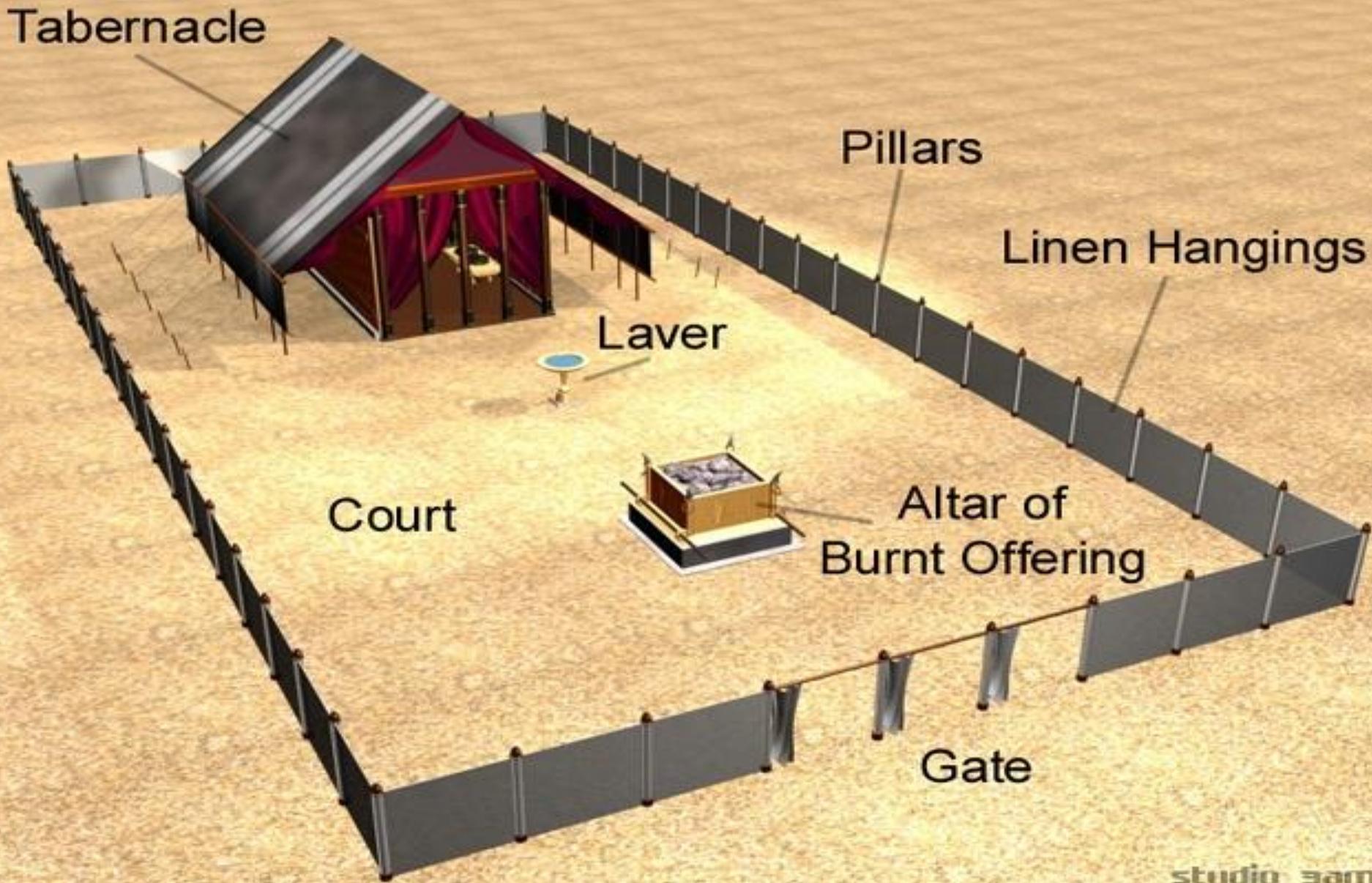


SANCTUARY LAYOUT

The Structure and Dimensions of the Tabernacle



SANCTUARY LAYOUT



Man cannot be towed to heaven; he cannot go as a passive passenger. He must himself use the oars, and work as a laborer together with God. {OHC 310.2}

If you think you can lay down the oars, and still make your way upstream, you are mistaken. It is only by earnest effort, by using the oars with all your might, that you can stem the current. How many there are as weak as water, when they have a never-failing Source of strength! Heaven is ready to impart to us, that we may be mighty in God, and attain the full stature of men and women in Christ Jesus. But who of you in the past year have been making progress in the way of holiness? . . . Who have been enabled to gain one precious attainment after another, until envy, pride, malice, jealousy, and every evil stain have been swept away, and only the graces of the Spirit remain? . . . {OHC 310.3}

Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost. {5T 214.2}

A prayerful study of the Bible would show Protestants the real character of the papacy and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences, and they seek that which is least spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering Him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world--those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power. {GC 572.2}

We need to settle, every one of us, whether we are out of the church of Rome or not. There are a great many that have got the marks yet, but I am persuaded of this, that every soul who is here to-night desires to know the way of truth and righteousness. [Congregation: Amen!], and that there is no one here who is unconsciously clinging to the dogmas of the papacy, who does not desire to be freed from them. {April 22, 1901 N/A, GCB 404.6}

But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul. {FW 100.1}

James writes of Abraham and says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only" (James 2:21-24). In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect. {FW 100.2}

The end is near! We have not a moment to lose! Light is to shine forth from God's people in clear, distinct rays, bringing Jesus before the churches and before the world. Our work is not to be restricted to those who already know the truth; our field is the world. The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them. These are God's agencies for communicating the knowledge of truth to the world. If through the grace of Christ his people will become new bottles, he will fill them with the new wine. 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}