

“We are saved because God loves the purchase of the blood of Christ; and not only will he pardon the repentant sinner, not only will he permit him to enter heaven, but he, the Father of mercies, **will wait at the very gates of heaven to welcome us, to give us an abundant entrance to the mansions of the blest.**” *Review and Herald*, September 21, 1886.

THE BEGINNING AND THE ENDING

“In the holiest I saw an ark . . . I saw the Ten Commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. **But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God’s holy name.** The holy Sabbath looked glorious—a halo of glory was all around it.” *Early Writings*, 32.

“Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer **by corrupting their way** before God. Heavenly light shines upon them. **As they near the close of this earth’s history, their knowledge of Christ, and of the prophecies relating to him, greatly increases.** They are of infinite worth in God’s sight; for they are in **unity** with his Son. To them the word of God is of surpassing beauty and loveliness. They see its importance. **Truth is unfolded to them. The doctrine of the incarnation is invested with a soft radiance.** They see that the Scripture is the key that unlocks all mysteries and solves all difficulties. Those who have been unwilling to receive the light and walk in the light will be unable to understand the **mystery of godliness**, but those who have not hesitated to take up the cross and follow Jesus, will see light in God’s light.” *The Southern Watchman*, April 4, 1905.

“From the pillar of cloud Christ declared concerning the Sabbath: ‘Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.’ Exodus 31:13. The Sabbath given to the world as the sign of God as the Creator is also the sign of Him as the Sanctifier. The power that created all things is the power that re-creates the soul in His own likeness. To those who keep holy the Sabbath day it is the sign of sanctification. True sanctification is harmony with God, **oneness with Him** in character. It is received through **obedience** to those principles that are the transcript of His character. And the Sabbath is **the sign of obedience**. He who from the heart obeys the fourth commandment will obey the whole law. He is sanctified through obedience.

“To us as to Israel the Sabbath is given ‘for a **perpetual covenant.**’ To those who reverence His holy day the Sabbath is a sign that God recognizes them as His chosen people. It is a pledge that He will fulfill to them His covenant. Every soul who accepts the sign of God’s government places himself under **the divine, everlasting covenant**. He fastens himself to the golden chain of **obedience**, every link of which is a promise.” *Testimonies*, volume 6, 350.

“In the cleansing of the temple, **Jesus was announcing His mission** as the Messiah, and **entering upon His work**. That temple, **erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world**. From eternal ages it was God’s purpose that **every created being**, from the bright and holy seraph to man, should be **a temple for the indwelling of the Creator**. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the **incarnation** of the Son of God, the purpose of Heaven is fulfilled. **God dwells in humanity, and through saving grace the heart of man becomes again His temple**. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts.

“In cleansing the temple from the world’s buyers and sellers, **Jesus announced His mission to cleanse the heart from the defilement of sin**,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. **Malachi 3:1–3 quoted.**” *The Desire of Ages*, 161.

Revelation 10:7

“The doctrine of the incarnation of Christ in human flesh is a mystery, ‘even the mystery which hath been hid from ages and from generations’ (Colossians 1:26). It is the great and profound mystery of godliness. ‘The Word was made flesh, and dwelt among us’ (John 1:14). Christ took upon Himself human nature, a nature inferior to His heavenly nature. Nothing so shows the wonderful condescension of God as this. He ‘so loved the world, that he gave his only begotten Son’ (John 3:16). John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened.

“Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature. ‘As the children are partakers of flesh and blood, he also himself likewise took part of the same’ (Hebrews 2:14). He was the son of Mary; He was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. ‘This man,’ writes Paul, ‘was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house’ (Hebrews 3:3).” *Selected Messages*, book 1, 247.

THE ROMANS SEVEN MAN

Romans 7:7–25

48 times

THREE GROUPS

Paul, those with the law and those without the law—1 Corinthians 9:19–21.

Paul the gospel preacher and the Jew and the Greek—Romans 1:15, 16.

Abraham’s seed and the Jew and the Greek—Galatians 3:27–29.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, [who is] our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new *man*, which is renewed in knowledge after the image of him that created him: Where there is neither **Greek** nor **Jew**, **circumcision** nor **uncircumcision**, **Barbarian**, **Scythian**, **bond** *nor* **free**: but Christ *is* all, and in all. Colossians 3:1–11.

I ALONE

I thank God through Jesus Christ our Lord.

So then with the mind **I**^{G1473} **myself**^{G848 (G3303)} serve the law of God; but with the flesh the law of sin. Romans 7:25.

Ego—G1473: A primary pronoun of the first person, I (only expressed when **emphatic**): - I, me.

Hautou (auto)—G848: Contraction for G1438; *self*. G1438: alone.

Automobile (self-propelled vehicle); **automatic** (self-acting device); **autosuggestion** (self-hypnosis); **autonomy** (self-government); **autobiography** (self-written life history).

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So then with the mind **I alone** serve the law of God; but with the flesh the law of sin. Romans 7:25.

Galatians 2:20; Philippians 4:13; Ephesians 4:23; Romans 8:10.

So then So then with the mind I myself (alone) serve the law of God; but with the flesh the law of sin. Romans 7:25.

“SO THEN” (ARA OUN)

Ara—G686: the idea of *drawing* a conclusion; **then**, **therefore**.

Oun— G3767: **then**, **therefore**, verily, wherefore.

THEREFORE

Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus **therefore**, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour. John 4:5, 6.

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone; (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks;) When the people **therefore** saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. John 6:22–24.

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God. **Then** said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Luke 3:3–7.

For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together **therefore** into one place, *this* is not to eat the Lord's supper. 1 Corinthians 11:18–20.

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? I thank God through Jesus Christ our Lord. **So then** with the mind I alone serve the law of God; but with the flesh the law of sin. Romans 7:23–25.

(O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.)

So then, back to the original subject—with the mind **I alone** serve the law of God; but with the flesh the law of sin. Romans 7:24, 25.

Hebrews 12:22–29.

“A great reformation is needed among the people of God. Many sapless and unfruitful branches **are to be removed from the parent vine. Everything will be shaken that can be shaken, that that which cannot be shaken may remain.**

“The enemy has worked upon the minds of some, and has led them to do violence to our past experience by mingling with the truth erroneous and false theories. He has led ministers and teachers to weave into their doctrines some pleasing figures of his own invention. Every deviation from the truth as we have advocated it in the past is a departure from truth that has been witnessed by the Holy Spirit, and upon which God has placed His seal.

“Truth must stand in its own order, linked only with truth. Unbelief disturbs the balance of the system of truth, and tends to destroy the whole. The mind that cherishes sentiments that tend to destroy the foundation of the faith that has made us what we are becomes confused, and cannot discern between truth and error.

“The truths that have been substantiated by the manifest working of God are to stand fast. Let no one presume to move a pin or foundation-stone from the structure. Those who attempt to undermine the pillars of our faith are among those of whom the Bible says that ‘in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.’” *Bible Training School*, March 1, 1915.

“One who sees beneath the surface, who reads the hearts of all men, says of **those who have had great light**: ‘They are not afflicted and astonished because of their moral and spiritual condition.’ Yea, they have chosen their own ways, and their soul delighteth in their abominations. **I also will choose their delusions**, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not.’ **‘God shall send them strong delusion, that they should believe a lie,’ because they received not the love of the truth, that they might be saved,’ ‘but had pleasure in unrighteousness.’** Isaiah 66:3, 4; 2 Thessalonians 2:11, 10, 12.

“The heavenly Teacher inquired: ‘What stronger delusion can beguile the mind than the pretense that **you are building on the right foundation** and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah? Oh, it is a great deception, a fascinating delusion, that takes possession of minds when **men who have once known the truth**, mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything.’” *Testimonies*, volume 8, 249–250.

Isaiah 28:15–18.

"One thing I would like to point out to everybody, the ONLY thing you can will yourself to is to choose God and place your will into his hand and then he will place all these good desires in your heart to choose the right thing.

"YOU HAVE NO POWER OF YOUR OWN. NONE WHATSOEVER TO WILL YOURSELF NOT TO SIN EVER AGAIN. AND THOSE THAT BELIEVE THAT, ARE ONLY DECEIVING THEMSELVES. THEIR DECIEVED BY THE LIES OF THE DEVIL."

“All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that **when obeying Him we shall be but carrying out our own impulses.** The will, **refined and sanctified**, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, **sin will become hateful to us.**” *The Desire of Ages*, 668.

“The tempted one needs to understand the true force of the will. This is the governing power in the nature of man—the power of decision, of **choice. Everything** depends on the right action of the will. Desires for goodness and purity are right, so far as they go; but if we stop here, they avail nothing. Many will go down to ruin while hoping and desiring to overcome their evil propensities. They do not **yield the will** to God. They do not **choose** to serve Him.

“God has given us **the power of choice**; it is **ours to exercise**. We cannot change our hearts, we cannot control our thoughts, our impulses, our affections. We cannot make ourselves pure, fit for God’s service. But we can **choose** to serve God, we can give Him our will; then He will work in us to will and to do according to His good pleasure. Thus our whole nature will be brought under the control of Christ.

“Through **the right exercise of the will, an entire change may be made in the life.** By yielding up the will to Christ, we ally ourselves with divine power. We receive strength from above to hold us steadfast. A pure and noble life, a life of victory over appetite and lust, is possible to everyone who will unite his weak, wavering human will to the omnipotent, unwavering will of God.” *Ministry of Healing*, 176.

“Many are inquiring, ‘How am I to make the surrender of myself to God?’ You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. **What you need to understand is the true force of the will.** This is **the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise.** You cannot change your heart, you cannot of yourself give to God its affections; but you can **choose** to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.” *Steps to Christ*, 47.

“**When** the will is placed on the Lord’s side, the Holy Spirit takes that will and makes it one with the divine will.” *Mind, Character and Personality*, volume 2, 694.

WAGGONER

“The next summer after the Minneapolis meeting, there was a good brother whom I met for the first time, who, at the close of a meeting, said that he had received help and light; that he had been misinformed, he was sure, in regard to the Minneapolis meeting, and the work which had been done, and he was glad to be able to see some things for himself; glad to see and receive justification by faith. Then thinking how it sounded for a preacher to say that he had learned to accept justification by faith, he added, ‘Of course, we have always believed in justification by faith, but we have not known what it was.’ Well, brethren, I have seen a good many hundred people since that time who believed in justification by faith but did not know what it was, and that among Seventh-day Adventists. There are a great many who think they believe it, and who do believe it, who have accepted it to a certain extent only, as a theory. They have taken it as a new article of faith. There is no such thing as a ‘theory’ of justification by faith. It is a fact, that is all; and there are wonderfully few people who allow the fact to get into them for all it is worth.

“Now these words that came to me here, ‘I will put my trust in him,’ cover the whole ground. That text is everything. Justification by faith is not simply one series or line of truth to be presented to the people. It is the whole truth; it is the third angel’s message; there is nothing else. Is there anything else in this world we want except righteousness? Does not that include everything? Because righteousness, we understand is not simply to be a streak in a man’s life; it is not simply something for Sabbath. What is righteousness?—Doing right; doing the right thing, instead of the wrong thing—that is righteousness. Not only doing a certain thing right instead of doing it wrong, but always doing the right thing instead of the wrong thing. Is not that simple enough, plain enough as to what righteousness is?

“Now, of what is a man’s life composed?—His actions. A man’s life is composed of his actions; of what he does. If he acts right, he is right. We are not now going into the cause of the thing. We are considering the thing itself; we are not now considering how, why, or whence, righteousness comes, but simply considering the fact and how much it includes. If a man’s actions be right, he is a man, a righteous man.

“Let no man deceive you: he that doeth righteousness is righteous.

“That is right. But if he acts wrong, then he is not right, that’s all. These are facts; simple, plain, self-evident truths. They do not need any argument. A man’s life is composed of the actions he performs. That is all the Lord brings to the judgment,—the things that men have done. Now to how much of a man’s life may the adjectives ‘righteousness and unrighteousness’ apply?—To every act of a man’s life. Is that clear? Then righteousness by faith, or in the absence of that, unrighteousness without any help whatever, has to do with a man’s whole life; with every act, doesn’t it?

“(A voice) Yes.

“Well, that is righteousness. Is a man a righteous man, and can he be a righteous man, and do right things in some particulars, and then in other particulars go wrong?—No. No; the man is composed of his acts, and righteousness or unrighteousness has to do with all the acts of man. ‘He that doeth righteousness is righteous.’ The righteous man does the right thing under all circumstances of life, and does it in the right way.

“Now then, we say we accept the doctrine of righteousness by faith. What does that mean?—**Right doing** by faith. I know that that language to some seems the wildest nonsense; because the idea of righteousness by faith, of course, is nonsense to some. But many have said that righteousness by faith is a good thing in itself, but **it must not be carried to an extreme**. That is to say, righteousness by faith is a good thing, but do not be too righteous; do not be too good. Faith in God is a good thing, but do not carry it too far. Don’t trust him too much. Now, does this idea of carrying righteousness by faith to an extreme mean anything else than that righteousness is a good thing and faith is a good thing, but that you may have too much of them, and so get on dangerous ground? I am not imagining anything, but simply repeating what I have heard: ‘Faith is a good thing, but do not carry it to extremes.’ Brethren, how many of you have supposed that fanaticism is simply an excess of faith? I won’t ask you to hold up your hands, but I am sure that I have seen a good many who have supposed that fanaticism was simply an excess of faith; haven’t you? Some of them are in the house now. Let me tell you that as long as a man sticks to this word, ‘I will put my trust in him,’ so long as he holds to that, you can’t make a fanatic out of him, no matter how much you try. He can’t be made fanatical. Fanaticism comes from letting go the Word of God, and substituting one’s own ideas; but nobody in the world was ever fanatical because he believed the Word of God too much. We need to be so well acquainted with the Lord that we will not be afraid that he can’t manage his own business; that he does not know how to do it.” E. J. Waggoner, *General Conference Daily Bulletin*, March 4, 1897.

“The lower passions have their seat in the body and work through it. The words ‘flesh’ or ‘fleshly’ or ‘carnal lusts’ embrace the lower, corrupt nature; the flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin. The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to be subjected to the higher powers of the soul. The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness.” *Adventist Home*, 127.