

OLD CONTROVERSIES WILL BE REVIVED

RIGHT EARLY

“I am deeply exercised in mind in reference to the low standard of piety among our people. And when I think of **the woes passed on Capernaum**, I think of how much heavier will come the condemnation upon those who know the truth and have not walked according to the truth, but in the sparks of their own kindling. In the night seasons I am addressing the people in a very solemn manner, beseeching them to ask their own consciences; What am I? Am I a Christian, or am I not? Is my heart renewed? Has the transforming grace of God moulded my character? Are my sins repented of? Are they confessed? Are they forgiven? Am I one with Christ as he is one with the Father? Do I hate what I once loved? Do I now love what I once hated?

“Do I count all things but loss for the excellency of the knowledge of Christ Jesus? Do I feel I am the purchased possession of Jesus Christ, and that every hour I must consecrate myself to his service?

“We are standing upon the threshold of great and solemn events. **The whole earth is to be lightened with the glory of the Lord** as the waters cover the channels of the great deep. Prophecies are being fulfilled, and stormy times are before us. **Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle**, and this will take place **right early**. The **angels are holding the four winds**, that they shall not blow, until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and **to many it will be as a thief in the night**.

“**Many** smiled and would not believe when we told them, twenty and thirty years ago, that the Sunday would be urged upon all the world, and a law be made to compel its observance, and force conscience. We see it being fulfilled. All that God has said of the future will surely come to pass; not one thing will fail of all that he has spoken. Protestantism is now reaching hands across the gulf to clasp hands with papacy, and a confederacy is being formed to trample out of sight the Sabbath of the fourth commandment; and the man of sin, who, at the instigation of Satan, instituted the spurious sabbath, this child of papacy, will be exalted to take the place of God.

“All heaven is represented to me as watching **the unfolding of events**. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. **Something great and decisive is to take place, and that right early**. If any delay, the character of God and his throne will be compromised. The armory of heaven is open; all the universe of God and its equipments are ready. One word has justice to speak, and there will be terrific representations upon the earth, of the wrath of God. There will be voices and thunderings and lightnings and earthquakes and **universal desolation**. Every movement in the universe of heaven is to prepare the world for the great crisis.

“Intensity is taking possession of every earthly element; and as a people who have had great light and wonderful knowledge, **many of them are represented by the five sleeping virgins with their lamps, but no oil in their vessels; cold, senseless, with a feeble, waning piety.** While a new life is being diffused and is **springing up from beneath** and taking fast hold of all Satan’s agencies, preparatory to the last great conflict and struggle, a **new light and life and power is descending from on high**, and **taking possession of God’s people who are not dead**, as **many** now are, in trespasses and sins. The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be **recognized, received**, presented before the people, that they may contend for the glory of God, and work everywhere in the byways and highways of life, for the saving of the souls of their fellow-men. The only rock that is sure and steadfast is the Rock of Ages. Those only who build on this Rock are secure.

“Those who are carnally minded now, notwithstanding the warnings given of God in his word and through the testimonies of his Spirit, will never unite with the holy family of the redeemed. They are sensual, debased in thought, and abominable in the sight of God. They have **never** been sanctified through the truth. **They are not partakers of the divine nature**, have **never overcome self and the world with its affections and lusts.** These characters are all through our churches, and as the result the churches are weak and sickly and ready to die. There must be no indifferent testimony borne now, but a decided, pointed testimony, **rebuking every impurity**, and exalting Jesus. We must as a people be in the attitude of expectation, working and waiting and watching and praying.” *Special Testimonies*, 1b, 37–39.

CAPERNAUM

Capernaum—G2584: Of Hebrew origin (probably [H3723] and [H5151]); *Capernaum* (that is, *Caphanachum*), a place in Palestine: - Capernaum. **H3723:** From H3722; a *village* (as *protected* by walls). **H3722:** A primitive root; **to cover** (specifically with bitumen); figuratively **to expiate or condone, to placate or cancel:** - appease, make (an) atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge (away), put off, (make) reconcile (-liation). **H5151:** From H5162; *comfortable*. **H5162:** A primitive root; properly to *sigh, that is, breathe* strongly; by implication to *be sorry*, that is, (in a favorable sense) to *pity, console* or (reflexively) *rue*; or (unfavorably) to *avenge* (oneself): - comfort (self), ease [one’s self], **repent**.

“Should the Lord’s messengers, after standing manfully for the truth for a time, fall under temptation, and dishonor Him who has given them their work, **will that be proof that the message is not true? No**, because the Bible is true. ‘To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.’ Sin on the part of the messenger of God would cause Satan to rejoice, and those who have rejected the messenger and the message would triumph; but **it would not at all clear the men who were guilty of rejecting the message of truth sent of God.**

“One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who, in the face of evidence piled upon evidence, have exerted an influence to counteract the work of the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation? If ever a people needed true and faithful watchmen, who will not hold their peace, who will cry day and night, sounding the warnings God has given, it is Seventh-day Adventists. Those who have had great light, blessed opportunities, who, **like Capernaum**, have been exalted to heaven **in point of privilege**, shall they by non-improvement be **left to darkness corresponding to the greatness of the light given?**

“I wish to plead with our brethren who shall assemble at the General Conference to **heed the message given to the Laodiceans**. What a condition of blindness is theirs! This subject has been brought to your notice again and again, but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. ‘Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.’ The guilt of **self-deception** is upon our churches. **The religious life of many is a lie.**

“Jesus has presented to them the precious jewels of truth, the riches of His grace and salvation, the glistening white vesture of His own righteousness, woven in heaven’s loom and containing not one thread of human invention. **Jesus is knocking**. Open the door of the heart, and buy of Him the precious heavenly treasure. Shall His pleadings fall upon ears that are dull of hearing, if not entirely closed? Shall Jesus knock in vain? ‘See that ye refuse not Him that speaketh.’ If you will hearken, and open the door, He will come in and sup with you, and you may sup with Him. Will you respond, ‘Come in, Thou blessed of the Lord; wherefore standest Thou without?’

“I ask, What means the contention and strife among us? What means this harsh, iron spirit, which is seen in our churches and in our institutions, and which is so utterly unChristlike? I have deep sorrow of heart **because I have seen how readily a word or action of Elder Jones or Elder Waggoner is criticized**. How readily many minds overlook all the good that has been done through them in the few years past, and see no evidence that God is working through these instrumentalities. **They hunt for something to condemn**, and their attitude toward these brethren who have zealously engaged in doing a good work, shows that feelings of enmity and bitterness are in the heart. What is needed is the converting power of God upon hearts and minds. Cease watching your brethren with suspicion.” *1888 Materials*, 1025–1027.

“We are standing on the threshold of great and solemn events. Prophecies are fulfilling. The last great conflict will be short, but terrible. Old controversies will be revived. New controversies will arise. The last warnings must be given to the world. There is a special power in the presentation of the truth at the present time; but how long will it continue?--Only a little while. If ever there was a crisis, it is now.

“Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work, or treat it as of little importance. The truth is to be proclaimed to the world, that they may see the light.

“This is our work. The light that we have upon the third angel’s message is the true light. The mark of the beast is exactly what it has been proclaimed to be. All in regard to this matter is not yet understood, and will not be understood until **the unrolling of the scroll**; but a most solemn work is to be accomplished in our world. The Lord’s command to his servants is, ‘Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.’

“There is to be no change in the features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. **If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of our faith that has made us what we are, is to be weakened.** We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.” *General Conference Daily Bulletin*, March 2, 1899.

THE GREAT DISAPPOINTMENT

“In history and prophecy the Word of God portrays the long, continued conflict between truth and error. That conflict is yet in progress. **Those things which have been, will be repeated. Old controversies will be revived, and new theories will be continually arising.** But God’s people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels’ messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, **holding the beginning of their confidence steadfast unto the end.**

“A transforming power attended the proclamation of the first and second angels’ messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction.

“This expresses something of the exercises we were passing through: ‘Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?’ [Proverbs 22:17–21].

“**After the great Disappointment** there were few who set themselves to seek the Word with all their heart. But some souls would not settle down in discouragement and **deny that the Lord had led them.** To these the truth was opened point by point, and entwined with their most hallowed recollections and sympathies. The searchers after truth felt that the identification of Christ with their nature and interest was complete. Truth was made to shine forth, beautiful in its

simplicity, dignified with a power and invested with an assurance **unknown before the Disappointment. We could then proclaim the message in unity.**

“But **among those who had not held fast their faith and experience, there was great confusion. Every conceivable opinion** was presented as the message of truth; but the Lord’s voice was, ‘Believe them not; for I have not sent them.’

“We walked carefully with God. The message was to be given to the world, and we knew that this present light was the special gift of God. The impartation of this gift was the prerogative of God. His disappointed ones, who were still seeking after truth, were led step by step to communicate to the world that which had been communicated to them. **The prophetic declarations were to be repeated, and the truth essential for salvation was to be made known.** The work moved hard at first. Often the hearers rejected the message as unintelligible, and the conflict began in decided earnest, **especially upon the Sabbath question.** But the Lord manifested His presence. At times the veil which concealed His glory from our eyes was drawn aside. We beheld Him in the high and holy place.

“**The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim.**” *Manuscript Releases*, volume 17, 11, 12.

FOUNDATION

THE DOCTRINE OF THE INCARNATION

“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.

“In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it. My attention was first called to the Sabbath while I was on a visit to New Bedford, Massachusetts, earlier in the same year. I there became acquainted with Elder Joseph Bates, who had early embraced the advent faith, and was an active laborer in the cause. Elder B. was keeping the Sabbath, and urged its importance. I did not feel its importance, and thought that Elder B. erred in dwelling upon the fourth commandment more than upon the other nine. But the Lord gave me a view of the heavenly sanctuary. The temple of God was opened in heaven, and I was shown the ark of God covered with the mercy seat. Two angels stood, one at each end of the ark, with their wings spread over the mercy seat, and their faces turned toward it. My accompanying angel informed me that these represented all the heavenly host looking with reverential awe toward the holy law which had been written by the finger of God. Jesus raised the cover of the ark, and I beheld the tables of stone on which the Ten Commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with **a soft halo of light encircling it.** Said the angel: ‘It is the only one of the ten which defines the living God

who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was laid the foundation of the Sabbath also.” *Testimonies*, volume 1, 75.

THE GODHEAD

“It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image, by a constant manifestation of benevolence. **This work began in the heavenly courts.** There God decided to give human beings an unmistakable evidence of the love with which He regarded them. He ‘so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’

“**The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption.** In order to fully carry out this plan, it was decided that Christ, the only begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love?

“God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man’s uplifting.

“Here is love—the contemplation of which should fill the soul with inexpressible gratitude!” *Australasian Union Conference Recorder*, April 1, 1901.

THE LAST DECEPTION FOR ADVENTISTS

“Satan is . . . constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. ‘Where there is no vision, the people perish’ (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony.

“There will be a hatred kindled against the *Testimonies* which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded.” *Selected Messages*, book 1, 48.

ONE THING IS CERTAIN

“One thing is certain: **those Seventh-day Adventists who take their stand under Satan’s banner will first** give up their faith in the warnings and reproofs contained in the *Testimonies* of God’s spirit.

“The call to greater consecration and holier service is being made, and will continue to be made. Some who are now voicing Satan’s suggestions will come to their senses. There are those in important positions of trust who do not understand the truth for this time. To them the message must be given. If they receive it, Christ will accept them, and will make them workers together with him. But if they refuse to hear the message, **they will take their stand under the black banner of the Prince of Darkness.**

“I am instructed to say that the precious truth for this time is open more and more clearly to human minds. In a special sense men and women are to eat of Christ’s flesh and drink of his blood. There will be a development of the understanding, for **the truth is capable of constant expansion.** The divine originator of truth will come into closer and still closer communion with those who follow on to know him. As God’s people receive his word as the bread of heaven, they will know that his goings forth are prepared as the morning. They will receive spiritual strength, as the body receives physical strength when food is eaten.

“We do not half understand the Lord’s plan in taking the children of Israel from Egyptian bondage, and leading them through the wilderness into Canaan.

“As we gather up the divine rays shining from the gospel, we shall have a clearer insight into the Jewish economy, and a deeper appreciation of its important truths. **Our exploration of truth is yet incomplete.** We have gathered up only a few rays of light. Those who are not daily students of the Word will not solve the problems of the Jewish economy. They will not understand the truths taught by the temple service. The work of God is hindered by a worldly understanding of his great plan. The future life will unfold the meaning of the laws that Christ, enshrouded in the pillar of cloud, gave to his people.” *Spalding and Magan*, 305, 306.

SIN DEFINED

Romans 14:17–23 (faith); 1 John 3:1–10 (transgression); James 4:17 (know); 1 John 5:16–18 (unrighteousness)

THE ONLY DEFINITION

“Now, we want to understand what sin is—that it is the transgression of God’s law. **This is the only definition given in the Scriptures.** Therefore we see that those who claim to be led of God, and go right away from Him and His law, do not search the Scriptures. But the Lord will lead His people; for He says that His sheep will follow if they hear His voice, but a stranger will they not follow. Then it becomes us to thoroughly understand the Scriptures. And we will not have to inquire whether others have the truth, for **it will be seen in their characters.**” *Faith and Works*, 56.

“In order to let Jesus into our hearts, **we must stop sinning.** The **only definition** for sin that we have in the Bible is that it is **the transgression of the law.**” *Signs of the Times*, March 3, 1890.

RIGHTEOUSNESS & UNRIGHTEOUSNESS (TRUTH AND ERROR)

Romans 2:8; 2 Corinthians 6:14–17; 2 Thessalonians 2:12

ALL HAVE FALLEN SHORT OF THE GLORY OF GOD

Romans 3:23

“Through trial and persecution the glory—the character—of God is revealed in His chosen ones. The believers in Christ, hated and persecuted by the world, are educated and disciplined in the school of Christ. On earth they walk in narrow paths; they are purified in the furnace of affliction.

“They follow Christ through sore conflicts; they endure self-denial and experience bitter disappointments; but thus they learn the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ’s sufferings, they can look beyond the gloom to the glory, saying, ‘I reckon that the sufferings of this present time are not worthy to be compared with **the glory which shall be revealed in us.**’ Romans 8:18.” *Acts of the Apostles*, 576.

Isaiah 44:22, 23; 49:3; 55:5; 60:9

“It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed **the light of His glory**, the light of His goodness, mercy, and truth.

“This is the work outlined by the prophet Isaiah in the words, ‘O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him.’ Isaiah 40:9, 10.

“Those who wait for the Bridegroom’s coming are to say to the people, ‘Behold your God.’ **The last rays of merciful light, 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.” *Christ’s Object Lessons*, 415.

CHARACTER

“You should keep off from Satan’s enchanted ground and not allow your minds to be swayed from allegiance to God. Through Christ you may and should be happy and should acquire habits of self-control. **Even your thoughts must be brought into subjection to the will of God and your feelings under the control of reason and religion.** Your imagination was not given you to be allowed to run riot and have its own way without any effort at restraint or discipline. **If the thoughts are wrong the feelings will be wrong,** and the **thoughts and feelings combined make up the moral character.** **When you decide that as Christians you are not required to restrain your thoughts and feelings you are brought under the influence of evil angels and invite their presence and their control.** If you yield to your impressions and allow your thoughts to run in a channel of suspicion, doubt, and repining you will be among the most unhappy of mortals, and your lives will prove a failure.” *Testimonies*, volume 5, 310.

FAITHFUL AND JUST—1 JOHN 1

CONDITIONS

“I was attending a meeting, and a large congregation were present. In my dream you were presenting **the subject of faith and the imputed righteousness of Christ by faith.** You repeated several times that **works amounted to nothing,** that there were **no conditions.** The matter was presented in that light that I knew minds would be **confused** and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. **There are conditions to our receiving justification and sanctification, and the righteousness of Christ.** I know your meaning, but you leave a wrong impression upon many minds. **While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works.** God saves us under a law, that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us.

“Christ offers Himself as willing to save unto the uttermost all who come unto Him. He invites all to come to Him. ‘Him that cometh to Me I will in no wise cast out’ (John 6:37). You look in reality upon these subjects as I do, yet you make these subjects, through your expressions, confusing to minds. And after you have expressed your mind radically in regard to works, when questions are asked you upon this very subject, it is not lying out in so very clear lines in your own mind, and you cannot define the correct principles to other minds, and you are yourself unable to make your statements harmonize with your own principles and faith.

“The young man came to Jesus with the question, ‘Good Master, what shall I do that I may inherit eternal life?’ (Mark 10:17). And Christ saith unto him, ‘Why callest thou Me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.’ He said unto Him, ‘Which?’ Jesus quoted several, and the young man said unto Him, ‘All these things have I kept from my youth up: what lack I yet?’ Jesus said unto him, ‘If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me.’ **Here are conditions, and the Bible is full of conditions.** ‘But when the young man heard that saying, he went away sorrowful: for he had great possessions’ (Matthew 19:17, 20, 21, 22).

“Then when you say **there are no conditions**, and some expressions are made quite broad, you burden the minds, and some cannot see consistency in your expressions. They cannot see how they can harmonize these expressions with the plain statements of the Word of God. Please guard these points. These strong assertions in regard to works never make our position any stronger. The expressions weaken our position, for there are many who will consider you an extremist and will lose the rich lessons you have for them upon the very subjects they need to know. . . . My brother, it is hard for the mind to comprehend this point, and do not confuse any mind with ideas that will not harmonize with the Word. Please consider that under the teaching of Christ many of the disciples were lamentably ignorant; but when the Holy Spirit that Jesus promised came upon them and made the vacillating Peter the champion of faith, what a transformation in his character! But do not lay one pebble, for a soul that is weak in the faith to stumble over, in overwrought presentations or expressions. Be ever consistent, calm, deep, and solid. Do not go to any extreme in anything, but keep your feet on solid rock. O precious, precious Saviour. ‘He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him’ (John 14:21).” *Faith and Works*, 111–113.

GOODY, GOODY RELIGION

“‘A new heart will I give you and a new spirit will I put within you.’ I believe with all my heart that **the Spirit of God is being withdrawn from the world; and those who have had great light and opportunities and have not improved them, will be the first to be left.** They have grieved away the Spirit of God. The present activity of Satan in working upon hearts, and upon churches and nations should startle every student of prophecy. The end is near. Let our churches arise. Let the converting power of God be experienced in the heart of the individual members, and then we shall see the deep moving of the Spirit of God. **Mere forgiveness of sin is not the sole result of the death of Jesus. He made the infinite sacrifice not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God.** . . .

“Christ is the ladder which Jacob saw whose base rested on the earth and whose topmost round reached the highest heavens. This shows the appointed method of salvation. We are to climb round after round of this ladder. If any one of us (shall finally be) saved, it will be by

clinging to Jesus as to the rounds of a ladder. Christ is made unto the believer wisdom and righteousness, sanctification and redemption. . . .

“There will be some terrible falls by those who think they stand firm because they have the truth; but they have it not as it is in Jesus. A moment’s carelessness may plunge a soul into irretrievable ruin. One sin leads to the second, and the second prepares the way for a third and so on. We must as faithful messengers of God, plead with Him constantly to be kept by His power. If we swerve a single inch from duty we are in danger of following on in a course of sin that ends in perdition. There is hope for every one of us, but only in one way by fastening ourselves to Christ, and exerting every energy to attain to the perfection of His character. **This goody goody religion that makes light of sin and that is forever dwelling upon the love of God to the sinner, encourages the sinner to believe that God will save him while he continues in sin and he knows it to be sin.** This is the way that **many are doing who profess to believe present truth.** The **truth** is kept apart from their life, and that is the reason it has **no more power to convict and convert the soul.** There must be a straining of every nerve and spirit and muscle to leave the world, its customs, its practices, and its fashions. . . .

“Will those who claim to be children of the Most High elevate the standard, not for a day, not simply while assembled in your meeting, but as long as time shall last? Will they not be on the Lord’s side and serve him with full purpose of heart? . . . **If you put away sin and exercise living faith,** the riches of heaven’s blessing will be yours.” *Manuscript Releases*, volume 6, 11–13.

“The life of a Christian is a life regulated by the Word of God just as it reads. All the truths of the Old and the New Testaments form a complete whole. These truths we are to cherish, believe, and obey. To the true disciple, faith in God’s Word is a living, active principle; for ‘with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation’ (Romans 10:10). By faith man believes that he receives the righteousness of Christ.

“**Faith, in itself, is an act of the mind.** Jesus Himself is the Author and the Finisher of our faith. He gave His life for us, and His blood speaks in our behalf better things than spoke the blood of Abel, which cried unto God against Cain the murderer. Christ’s blood was shed to remit our sins.

“**Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification.** Into the definitions of these two terms they **often bring their own ideas and speculations.** Why try to be more minute than is Inspiration on the vital question of righteousness by faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision. **You are in danger of making a world of an atom, and an atom of a world.**

“As the penitent sinner, contrite before God, discerns **Christ’s atonement** in his behalf, and accepts this **atonement** as his only hope in this life and the future life, **his sins are pardoned. This is justification by faith.** Every believing soul is to conform his will entirely to God’s will, and keep in **a state of repentance and contrition,** exercising faith in the atoning merits of the Redeemer, and advancing from strength to strength, from glory to glory.

“Pardon and justification are one and the same thing. Through faith, **the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness,** but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: ‘This is My child. I reprieve him from the condemnation of death, giving him My life-insurance policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son.’ Thus man, **pardoned, and clothed with the beautiful garments of Christ’s righteousness, stands faultless before God.**

“The sinner may err, but he is not cast off without mercy. His only hope, however, is repentance toward God and faith in the Lord Jesus Christ. It is the Father’s prerogative to forgive our transgressions and sins, because Christ has taken upon Himself our guilt and reprieved us, imputing to us His own righteousness. His sacrifice satisfies fully the demands of justice.

“Justification is the opposite of condemnation. God’s boundless mercy is exercised toward those who are wholly undeserving. He forgives transgressions and sins for the sake of Jesus, who has become the propitiation for our sins. Through faith in Christ, the guilty transgressor is brought into favor with God and into the strong hope of life eternal.

“David was pardoned of his transgression because he humbled his heart before God in repentance and contrition of soul, and believed that God’s promise to forgive would be fulfilled. He confessed his sin, repented, and was reconverted. In the rapture of the assurance of forgiveness, he exclaimed, ‘Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.’ The blessing comes because of **pardon; pardon comes through faith that the sin, confessed and repented of, is borne by the great Sin-bearer.** Thus from Christ cometh all our blessings. His death is an atoning sacrifice for our sins. He is the great medium through whom we receive the mercy and favor of God. He, then, is indeed the Originator, the Author, as well as the Finisher, of our faith.” *Manuscript Releases*, volume 9, 300–302.

“Those who would share the benefits of the Savior’s mediation should permit nothing to interfere with **their duty to perfect holiness in the fear of God.** The precious hours, instead of being given to pleasure, to display, or to gain seeking, should be devoted to an earnest, prayerful study of the word of truth. The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to **exercise the faith which is essential at this time or to occupy the position which God designs them to fill.** Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.

“All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very center of Christ’s

work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time and revealing the triumphant issue of the contest between **righteousness and sin**. It is of the utmost importance that all should thoroughly investigate these subjects and be able to give an answer to everyone that asketh them a reason of the hope that is in them.

“The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, ‘whither the forerunner is for us entered.’ Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into **the mysteries of redemption**. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father’s throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.

“‘He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.’ Proverbs 28:13. If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, **they would make haste to confess their sins and to put them away**. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that **it is impossible for them to overcome**. But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him: ‘My grace is sufficient for thee.’ 2 Corinthians 12:9. ‘Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.’ Matthew 11:29, 30. Let none, **then, regard their defects as incurable. God will give faith and grace to overcome them.**” *The Great Controversy*, 488, 489.

ESSENTIAL, n. Existence; being. [Little used.]

1. First or constituent principles; as the essentials of religion.

2. The chief point; that which is most important. *Webster’s 1828 Dictionary*.

REPENTANCE

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne’ (Revelation 3:20, 21).

“Some may say, Why is this message sounded so constantly in our ears? **It is because you do not thoroughly repent**. You do not live in Christ and have Christ abiding in you. When one idol is expelled from the soul, Satan has another prepared to supply its place. Unless you make an entire consecration to Christ and live in communion with Him, unless you make Him your Counselor, you will find that your heart, open to evil thoughts, is easily diverted from the service of God to the service of self.

“At times you may have a desire to repent. But unless you decidedly reform and put into practice the truths you have learned, unless you have an active, working faith, a faith that is constantly increasing in strength, **your repentance is as the morning dew**. It will give no permanent relief to the soul. **A repentance caused by a spasmodic exercise of the feelings is a repentance that needs to be repented of; for it is delusive**. A violent exercise of the feelings, which does not produce in you the peaceable fruits of righteousness, leaves you in a worse state than you were in before.

“Every day the tempter will be on your track with some delusive, plausible excuse for your self-serving, your self-pleasing, and you will fall back into your old practices, neglecting the work of serving God, by which you would gain hope and comfort and assurance.

“God calls for willing service—a service inspired by the love of Jesus in the heart. God is never satisfied with halfhearted, selfish service. He requires the whole heart, the undivided affections, and a complete faith and trust in His power to save from sin. . . .

“God will honor and uphold every truehearted, earnest soul who is seeking to walk before Him in the perfection of the grace of Christ. The Lord Jesus will never leave nor forsake one humble, trembling soul. Shall we believe that God will work in our hearts? that if we allow Him to do so, **He will make us pure and holy**, by His rich grace qualifying us to be laborers together with Him? Can we with keen, sanctified perception appreciate the strength of the promises of God, and appropriate them to our individual selves, not because we are worthy, but because Christ is worthy, not because we are righteous, but because by living faith we claim the righteousness of Christ in our behalf?” *Selected Messages*, book 1, 107, 108.

RIGHTEOUSNESS

RIGHTEOUS, a. 1. Just; accordant to the divine law. Applied to persons, it denotes one who is holy in heart, and observant of the divine commands in practice; as a righteous man. Applied to things, it denotes consonant to the divine will or to justice; as a righteous act.

RIGHTEOUSLY, adv. Justly; in accordance with the laws of justice; equitably; as a criminal righteously condemned.

RIGHTEOUSNESS, n. 1. Purity of heart and rectitude of life; conformity of heart and life to the divine law. Righteousness, as used in Scripture and theology, in which it is chiefly used, is nearly equivalent to holiness, comprehending holy principles and affections of heart, and conformity of life to the divine law. It includes all we call justice, honesty and virtue, with holy affections; in short, it is true religion. 2. Applied to God, the perfection or holiness of his nature; exact rectitude; faithfulness. 3. The active and passive obedience of Christ, by which the law of God is fulfilled. Daniel 9:7.

RIGHTEOUSNESS—HEBREW

H6664: From **H6663**; the *right* (natural, moral or legal); also (abstractly) *equity* or (figuratively) *prosperity*: - X even, (X that which is altogether) just (-ice), ([un-]) right (-eous) (cause, -ly, -ness).

H6663: A primitive root; to *be* (causatively *make*) *right* (in a **moral or forensic sense**): - cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

RIGHTEOUSNESS—GREEK

G1343: From G1342; *equity* (of character or act); specifically (Christian) *justification*: - righteousness. **G1342:** From G1349; *equitable* (in character or act); by implication *innocent, holy* (absolutely or relatively): - just, meet, right (-eous).

UNRIGHTEOUSNESS

G93: From G94; (legal) *injustice* (properly the quality, by implication the act); moral *wrongfulness* (of character, life or act): - iniquity, unjust, unrighteousness, wrong.

RIGHT-DOING

“Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine.” *Christ’s Object Lessons*, 312.

“The man who attempts to keep the commandments of God from a sense of obligation merely--because he is required to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. **True obedience is the outworking of a principle within.** It **springs** from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. **This will lead us to do right because it is right—because right doing is pleasing to God.**” *Christ’s Object Lessons*, 97.

IMAGE OF GOD

Genesis 1:26, 27; Romans 8:1–3

“It would have been an almost infinite humiliation for the Son of God to take man’s nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of **the great law of heredity**. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.” *The Desire of Ages*, 48.

Heredity: the transmission of **genetic** characters from parents to offspring. Dictionary.com

A. T. JONES

“Now that is simply an illustration of this law of human nature. If man had remained where God put him and as He put him, the law would have worked directly and easily; since man has got out of harmony with it, it still works directly, but it hurts. Now **that law of heredity reached from Adam to the flesh of Jesus Christ as certainly as it reaches from Adam to the flesh of any of the rest of us**, for He was one of us. In Him there were things that reached Him from Adam; in Him there were things that reached Him from David, from Manasseh, from the genealogy away back from the beginning until His birth.

“Thus in the flesh of Jesus Christ—not in Himself, but in His flesh—our flesh which He took in the human nature—there were just **the same tendencies to sin that are in you and me**. And when He was tempted, it was the ‘drawing away of these desires that were in the flesh.’ These **tendencies to sin** that were in His flesh drew upon Him and sought to entice Him, to consent to the wrong. But by the love of God and by His trust in God, he received the power and the strength and the grace to say, ‘No,’ to all of it and put it all under foot. And thus being in the likeness of sinful flesh He condemned sin in the flesh.

“All the tendencies to sin that are in me were in Him, and not one of them was ever allowed to appear in Him. All the **tendencies** to sin that are in you were in Him, and not one of them was ever allowed to appear—every one was put under foot and kept there. All the tendencies to sin that are in the other man were in Him, and not one of them was ever allowed to appear. That is simply saying that all the tendencies to sin that are in human flesh were in His human flesh, and not one of them was ever allowed to appear; He conquered them all. And in

Him we all have victory over them all.” A. T. Jones, *General Conference Daily Bulletin*, February 21, 1895 267.

PROPENSITY: **Bent** of mind, **natural or acquired; inclination**; in a moral sense; disposition to anything good or evil, particularly to evil; as a propensity to sin; the corrupt propensity of the will.

“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.

“Some will acknowledge the evil of sinful indulgences, yet will excuse themselves by saying that they cannot overcome their passions. This is a terrible admission for any person to make who names Christ. ‘**Let everyone that nameth the name of Christ depart from iniquity.**’ Why is this weakness? It is because the animal propensities have been strengthened by exercise, until they have gained **the ascendancy over the higher powers**. Men and women lack principle. They are dying spiritually, because they have so long pampered their natural appetites that their power of self-government seems gone. **The lower passions of their nature have taken the reins, and that which should be the governing power has become the servant of corrupt passion.** The soul is held in lowest bondage. Sensuality has quenched the desire for holiness and withered spiritual prosperity.” *Child Guidance*, 446.

Psalm 51:5

FAITH

Hebrews 11:1; 10:17 (by the Word)

Things—G4229: From G4238; a *deed*; by implication an *affair*; by extension an *object* (material): - business, matter, thing, work. **G4238A** primary verb; to practise, that is, *perform repeatedly* or *habitually*; by implication to *execute, accomplish*, etc.; specifically to *collect* (dues), *fare* (personally): - commit, deeds, do, exact, keep, require, use arts.

“The forgiveness of sin is promised to him who **repents and believes**; the crown of life will be the reward of him who is faithful to the end. We may grow in grace by improving through the grace we already have. We are to keep ourselves unspotted from the world, if we would be found blameless in the day of God. Faith and works go hand in hand, they act harmoniously in the work of overcoming. Works without faith are dead, and faith without works is dead. Works will never save us; it is the merit of Christ that will avail in our behalf. Through faith in him, Christ will make all our imperfect efforts acceptable to God. The faith we are required to have is not a do-nothing faith; **saving faith is that which works by love, and purifies the soul.** He who will lift up holy hands to God without wrath and doubting, will walk intelligently in the way of God’s commandments.

“If we are to have pardon for our sins, **we must first have a realization of what sin is, that we may repent, and bring forth fruits meet for repentance.** We must have a solid **foundation** for our faith; it must be **founded on the word of God**, and its **results will be seen in obedience** to God’s expressed will. Says the apostle, ‘Without holiness no man shall see the Lord.’ Faith and works will keep us evenly balanced, and make us successful in the work of perfecting Christian character. Jesus says, ‘Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.’ Speaking of temporal food, the apostle said, ‘For even when we were with you, this we commanded you, that if any would not work, neither should he eat.’ The same rule applies to our spiritual nourishment; if any would have the bread of eternal life, let him make efforts to obtain it.” *Signs of the Times*, June 16, 1890.

Hebrews 11:6; **6:18**

“When the Lord told Moses to go to the children of Israel and had them out of Egypt, Moses inquired: ‘Behold, when I came unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, **I AM THAT I AM:** . . . this is my name forever.’

“The name of the Lord expresses both **existence and character.** ‘I am’ expresses existence. I am that, or that which, I am, expresses character. And to believe in God is to believe in both his existence and his character.

“It is not enough to believe only in the existence of God. To believe only that he is, and not to believe that he is what he is, is not to believe in him at all. For even to believe in his existence and then to believe him to be of a character different from that which he really is,—this is only to believe in a different God from that which he really is. And **to believe in a different God from what he is, is really to believe in another God;** but in reality there is no other God than he; all others are only imaginary. Therefore, even to believe that he is, and then believe him to be different in character from that which he really is—this, in reality, **is not to believe in him at all.** It is to believe in another than he, it is only to have another God, and so in idolatry.

“Accordingly it is written: ‘He that cometh to God must believe that he is’—and more. He ‘must believe that he is, and that he is a rewarder of them that diligently seek him.’ Heb. 11:6. In other words, he that cometh to God must believe that he is, and that he is what he is; he must believe both in his existence and in his character. **This, and this alone is to believe in God.** This and this alone is what it is to believe in his name.

“What, then, is his character? what is his name? what is he? In one word the name is this: **‘GOD IS LOVE.’**

“In another place his name is given in a more extended form, so that we may more fully understand what it really is. When Moses asked the Lord to show him his way, the Lord said: ‘I will do this thing also that thou hast spoken. . . . I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee.’ ‘And the Lord descended in the cloud, and

stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, 'The Lord, The Lord God.' This is 'Jehovah, Jehovah God;' 'Jah;' and corresponds to 'I am,' expressing existence. And now comes that which expresses his character: 'Merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.' That is his name; and this is what he is." A. T. Jones, *Advent Review and Sabbath Herald*, September 17, 1895, 598.

"The righteousness of God is revealed to faith. Rom. 1:17.

"Faith is complete dependence upon the word of God, expecting that word to do what the word itself says.

"Is there, then, righteousness spoken by the word of God, so that people can depend completely upon that word, that the word shall accomplish what the word says?

"There is. Indeed, that is the very object of the gift of Christ. For him 'God hath set forth. . . . to declare **his righteousness for the remission of sins** that are past, through the forbearance of God.' Rom. 3:25.

"Seeing then that God hath set forth Christ expressly to declare, to speak, the righteousness of God, it is certain that the word of God has been spoken, upon which there can be complete dependence, **expecting that word to do what that word says**. In other words, **there is righteousness that can be received by faith**.

"Wherein is this word spoken?—It is spoken in the word '**forgiveness**.' 'He is faithful and just to forgive us our sins;' 'there is forgiveness with thee.'

"Now what is the meaning of 'forgive'? The word 'forgive' is composed of 'for' and 'give,' which otherwise is **give for**. To forgive, therefore, is simply to **give for**. For the Lord to forgive sin, is to give for sin. But what does the Lord give for sin?—He declares 'his righteousness for the remission of sins.'

"**Therefore when the Lord forgives—gives for—sin, he gives righteousness for sin**. And as the only righteousness that the Lord has is his own, it follows that the only righteousness that God gives, or can give, for sin is the righteousness of God.

"This is the righteousness of God as a gift. As all men have only sinned, and, if they are ever clear, must have forgiveness entirely free; and as **the forgiveness of sin—the righteousness of God given for sin**—is entirely free,—this is the righteousness of God as a free gift 'upon all men unto justification of life.' Rom. 5:18.

"Every soul, therefore, whoever asks God for forgiveness of sin, in that very thing asks it solely upon the word of God, which speaks forgiveness. And faith is entire dependence upon the word for what the word speaks. Thus righteousness is altogether of faith.

"'Every one that asketh receiveth.' You have asked the Lord many a time to forgive your sins; that is, you have asked him to give for your sin. But when you ask the Lord to give for your sin, in that you ask him to give the only thing that he does or can give for sin, which is righteousness. That is what it is to ask forgiveness of the Lord.

"And he does forgive—he does give for—your sins when you ask him. He says he does, and he does. 'He is faithful'—that is, he will never fail—and just to forgive us our sins.' And the only thing he gives for sins is his righteousness.

"Then why not thank him for the righteousness that he freely gives for your sins, when you ask him to?

“Do you not see that righteousness by faith is just as plain and simple as the asking God for forgiveness of sin? Indeed, it is just that.

“To believe that righteousness is given you for your sin, when you ask forgiveness; and thankfully to receive that righteousness as the gift of God,—**this is what it is to exercise faith.**

“Yet how true it is that ‘we suffer much trouble and grief because of our unbelief, and of our ignorance of how to exercise faith.’

“‘Hast thou faith?’ Have the faith of God. ‘Here are they that keep. . . the faith of Jesus.’”
A. T. Jones, *Advent Review and Sabbath Herald*, March 14, 1899, 168.

“The world’s Redeemer declares, ‘I have kept my Father’s commandments.’ ‘I counsel thee,’ saith the True Witness, ‘to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear.’ Christ’s righteousness will not cover the unrighteousness of any one. **‘All unrighteousness is sin,’** and **‘sin is the transgression of the law,’** therefore, those who are breaking the law of God and teaching others to break it, will not be covered with the garments of Christ’s righteousness. **He came not to save men in their sins; but from their sins.** ‘And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him.’ These utterances are weighty, and should be duly considered. ‘If we say that we have no sin, we deceive ourselves and the truth is not in us. 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 not sinned [transgressed the law],** we make him a liar, and his word is not in us.’ ‘My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.’ We need an advocate with the Father, because it is the Father’s law that we have broken. We need to repent of our transgression, and return to our allegiance to God. ‘Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins: and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him.’ Here it is plainly stated that whosoever abideth in Christ will not be a transgressor of the law of God.

“‘Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil.’ He was manifested to destroy, not the royal law of God, but ‘the works of the Devil.’ ‘In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God.’ ‘And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us.’ ‘By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.’” *Review and Herald*, July 24, 1888.

IMPOSSIBLE

“**He has to be righteous, in order to do righteousness.** For, in the nature of things, **it is impossible for one who is unrighteous to do righteousness:** it is impossible for a sinner, while he is a sinner, to do good. The law is perfect with the very perfection of God. Therefore, in the very nature of things, **it is impossible for an imperfect person to do the law.** Therefore every man must be righteous to begin with, in order to do righteousness. And he must remain righteous in the same way that he became righteous to begin with, in order to continue to do righteousness. And this righteousness, which every soul must have to begin with in order to do righteousness, is ‘the righteousness of God without the law’ (Rom 3:21); that is, it is a righteousness which he

obtains from God, and not at all from the law. Accordingly, it is written: 'He that doeth righteousness is righteous, even as HE is righteous.'

“Every soul must be righteous to begin with, before he can, by any possibility, do righteousness. There is no true righteousness except the righteousness of God. Therefore every soul must have the righteousness of God to **begin** with, before he can ever do righteousness; which is simply to say that every soul must have the righteousness of God before he can show it: it must be in him before it can appear.

“The only true righteousness of the law of God is the righteousness of God. But nobody but God can see in the law the righteousness of God. Consequently, nobody but God can find in the law the righteousness of God. Everybody else can find only his own righteousness, which comes as far short of the righteousness of God as the individual differs from God. Therefore the righteousness that every soul must have before he can ever do the righteousness that is in the law of God, must be the righteousness of God. And as nobody but God can see or know this righteousness that is in the law of God, it follows inevitably that it is from God alone that every soul must obtain the righteousness which he must have to begin with, and which he must have always, in order to manifest at any time in his life the righteousness of the law,—the true keeping of the commandments of God.” A. T. Jones, *Advent Review and Sabbath Herald*, December 19, 1899, 821.

“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.**” E. J. Waggoner, *General Conference Daily Bulletin*, March 4, 1897, 254.

“A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil.’ ‘A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.’ Luke vi. 43, 43.

“From good only good can come. A good man does only good things. A good man can no more do bad things, than a good tree can bear bad fruit. ‘Every tree is known by his own fruit.’ No matter what the appearance of a tree may be, its fruit is the test of its character. If it looks good, and yet brings forth poor fruit, that shows that its pretences are false. Even so if a man

professes to be good, and is called good, and yet does bad things, that shows his profession to be a vain one.

“But what is it to be good, and to do good deeds? The last part of this question answers the whole. To be a good man is to do good deeds, **‘He that doeth righteousness is righteous.’** 1 John iii. 7. Not that doing good deeds makes one good. Far from it. It is the being good that makes one do good deeds. The good deeds are the natural, inevitable result of the goodness that is within. But the good deeds are the measure of the man’s goodness. To be good is to do good, for goodness is active. Righteousness is right doing. Just as a man cannot do good unless he is good, so a man cannot be good without doing good. It is the fault of mere ‘professors’ of religion, that the world has for the most part a false idea of what Christianity is. It is too often thought to be mere sentiment, the holding of certain correct ideas. Passing by all false ideas, we come direct to the truth, which is that Christianity is a life,-the life. To be a Christian, is to live right. Christianity is the life of Christ in men and women. One’s life is made up of what one does; of everything that one does. Every moment of a man’s life, and every act, goes to make up his life. Every act of the true Christian is a Christian act. That means that every act of the true Christian is a Christlike act,-an act which is the product of Christ’s life.” E. J. Waggoner, *The Present Truth Articles* UK, October 27, 1898, 675.

“The gospel is ‘the power of God.’ It is right to have the forms which God has ordained, when we first have the power of God. But it is only perdition to have only the forms.

“First of all in the gospel of God is the power of God. First of all in that ‘other gospel’ are forms and ceremonies. In that ‘other gospel’ the way is, Do this, do that, do the other, and you will be all right. The first thing in the gospel of God is, BE all right, THEN do this, that, or the other thing, as God calls you to do.

“And right here is where even Seventh-day Adventists are in danger of making a mistake in these times, and with relation to this very thing that is given to us to preach to the world. You have heard it said **that ‘righteousness is right doing.’ It is no such thing—except as a consequence.** If you have had the idea that, rightly speaking, primarily and in itself, ‘righteousness is right doing,’ **please abandon that idea before you leave the house.** [Voices: ‘Amen,’ ‘amen.’] Righteousness is not that. Listen! consider something familiar: you speak of sweetness. Now, in speaking of sweetness, do you, did you ever in your life, mean, or expect, to be understood that sweetness is sweet doing? Is sweetness sweet doing? [Voice: ‘No.’] True. What is it? [Voice: **‘It is the thing itself.’**] It is sweet being. Richness—is that rich doing? As a consequence the doing comes, just as the quality of sweetness will impart sweetness to other things. But sweetness itself is not sweet doing; **no more is righteousness itself right doing.**

“The very construction of the word itself excludes the idea of righteousness being in itself right doing. Is the word ‘righteous-ing’?—No; it is righteous-ness. Does the suffix ‘ness’ signify action?—**No; never.** It signifies **quality.** The suffix ‘ing’ signifies **action.** Sweeten-ing tells of doing something. Sweet-n-ess tells only of being something. Right-n-ess is being: that signifies quality, essence. For the word ‘righteousness’ is only the lengthened form of the word right-ness, which has descended from ‘right-ness’ through ‘right-wise-ness’ to ‘right-eous-ness.’ **Do you not all now see that there is a difference between righteousness and right doing?** It is just the difference between being right and then as a consequence doing right, and being wrong and then trying to do right in order to be right.

“There is danger of Seventh-day Adventists falling into the idea that right doing is itself righteousness, rather than its being only **the consequence of righteousness**; and then going about to do right things, in order to be righteous. And that is exactly the case of the ‘Pharisees which believed,’ who had confused the Galatians Christians, removing them from the true gospel, ‘unto another gospel,’—righteousness by works,—righteousness by doing things,—‘which is not another,’ because it is not a gospel at all. For, of course, if righteousness is to come to me by my doing of things, then, in the nature of things, the more things I do, the more righteousness I shall have. But in all the doing I find not rest nor peace. And so the things that I must do in order to be righteous pile up, and up, until it is so much that I see with despair that I cannot do them all. Then, all that I can say is, ‘Well, I know I have not the peace of God: I know that I am not what I ought to be. but I have done my best, and that is the best that I can do. And if that is not enough, I can not help it; for I cannot do any better.’ And that is precisely the Laodicean condition: ‘I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.’ ‘Because,’ in pride of self-righteousness, ‘thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.’ Rev. 3:15–17.

“But that will never do. Therefore to the people to-day, in those Sabbath-school lessons in the book of Galatians, as really as in the book of Revelation, it is said: ‘I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed.’ Rev. 3:18. What is the white raiment?—‘The righteousness of saints:’ it is the righteousness of God by faith which makes saints. He says, Get it of me. You cannot get it by your doing anything. It does not come that way. It is the righteousness of God, not of men. It is **essence, quality**; the **character, the nature, of God**. Get it of God by receiving it, the free gift of God. Get this righteousness, and it will impart its blessed quality, its character, to all that God calls upon you to do. Sweetness will impart its quality to whatsoever needs it. And so the righteousness of God, which is the very essence of righteousness, will impart its blessed quality of righteousness to whatsoever it touches in the heart and life of him who needs righteousness. Oh, let this righteousness touch your heart! Yea, let it dwell in your heart and life by faith. Then righteousness will be imparted to every action you perform, and to all the deeds that come from God to you to do; and thus the righteousness of the law of God will be fulfilled in you, who walk not after the flesh, but after the Spirit. [Voice: ‘Praise the Lord!'] Yes: let all the people say, Praise the Lord.” A. T. Jones, *Advent Review and Sabbath Herald*, August 21, 1900, 532.

THE PROPHETIC GOSPEL

Romans 1:15–17; Revelation 14:6–11

Everlasting: **G166**; *perpetual* (**also used of past time**, or past and future as well): - eternal, forever, everlasting, world (began).

“The message proclaimed by the angel flying in the midst of heaven is **the everlasting gospel**, the same gospel that was declared in Eden when God said to the serpent, ‘**I will put enmity between thee and the woman**, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.’” *Selected Messages*, book 2, 106.

THE FIRST PROPHECY

“The spirit which put Christ to death moves the wicked to destroy His followers. All this is foreshadowed in **that first prophecy**: ‘I will put enmity between thee and the woman, and between thy seed and her seed.’ And this will continue to the close of time.” *The Great Controversy*, 507.

THE FIRST GOSPEL SERMON

“**The first gospel sermon** was preached in Eden, when God said to the serpent, ‘I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.’” *Youth Instructor*, February 22, 1900.

“Each of the ancient prophets spoke less for their own time than for ours, so that **their prophesying is in force for us**. ‘Now all these things happened unto them for ensamples: and they are written for our admonition, **upon whom the ends of the world are come.**’ 1 Corinthians 10:11. ‘Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.’ 1 Peter 1:12. . . .

“The Bible has accumulated and bound up together its treasures for **this last generation**. **All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.**” *Selected Messages*, book 3, 338–339.

Ezekiel 23:21–28

“In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.’ Daniel 12:4.” *Acts of the Apostles*, 585.

ALL THINGS POSSIBLE WITH GOD?

Matthew 19:26; Hebrews 6:16–18

Leviticus 10:10; 11:46, 47 (doubling)

Unclean: **H2931**; From H2930; **foul in a religious sense**: - defiled, + infamous, polluted (-tion), unclean. **H2930**; A primitive root; to *be foul*, especially in a **ceremonial or moral sense** (*contaminated*).

Galatians 1:6–16 (doubling)

Accursed: G331; **a (religious) ban or (concretely) excommunicated**.

Nehemiah 6:2–9; Titus 3:9–11

“Jesus says, ‘Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.’ Here is the great burden to be carried by each one. **Are my sins forgiven?** Has Christ, the burden-bearer, **taken away my guilt?** Have I a clean heart, **purified by the righteousness of Jesus Christ?** **Woe** be to any soul who is not seeking a refuge in Christ. **Woe** be to all who shall in any way divert the mind from the work, and cause any soul to be less vigilant now.

“The Lord wishes all to **understand his providential dealings now**, just now, in the time in which we live. There must be no long discussions, **no presenting of new theories in regard to prophecies that God has already made plain**. The great work from which the mind should not be diverted is the consideration of our personal standing in the sight of God. Are our feet on the Rock of Ages? Are we hiding ourselves in the only Refuge? The storm is coming, relentless in its fury. Are we prepared to meet it? Are we one with Christ as he is one with the Father? Are we heirs of God and joint heirs with Christ? Are we working in co-partnership with the Saviour?” *Review and Herald*, November 27, 1900.