

7BC - S.D.A. Bible Commentary Vol. 7 (1957)

Comments by EGW

Philippians

Chapter 1

21 (Gal. 2:20; see EGW on Gal. 6:14; Rev. 3:1). What Is a Christian?--When the apostle Paul, through the revelation of Christ, was converted from a persecutor to a Christian, he declared that he was as one born out of due time. Henceforward Christ was all and in all to him. "For to me to live is Christ," he declared. This is the most perfect interpretation in a few words, in all the Scriptures, of what it means to be a Christian. This is the whole truth of the gospel. Paul understood what many seem unable to comprehend. How intensely in earnest he was! His words show that his mind was centered in Christ, that his whole life was bound up with his Lord. Christ was the author, the support, and the source of his life (RH Oct. 19, 1897). {7BC 903.1}

(2 Cor. 11:26, 27; Eph. 4:13.) Paul's Moral Stature.--Paul attained to the full moral stature of a man in Christ Jesus. By what a process was his soul developed! His life was a continual scene of hardship, conflict, and toil [2 Cor. 11:26, 27 quoted] (Letter 5, 1880). {7BC 903.2}

Chapter 2

5 (John 8:12; see EGW on Titus 2:10). Light for the Humble.--"Let this mind be in you, which was also in Christ Jesus." If you strive in all humility to understand what is the mind of Christ, you will not be left in darkness. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life" (YI Oct. 13, 1892). {7BC 903.3}

5-8 (John 1:1-3, 14; Heb. 2:14-18; see EGW on Mark 16:6; Luke 22:44; John 10:17, 18; Rom. 5:12-19; 2 Cor. 8:9; 1 Tim. 2:5; Heb. 3:1-3). The Humble Circumstances of Christ's Life.--After Christ had condescended to leave his high command, step down from an infinite height and assume humanity, He could have taken upon Him any condition of humanity He might choose. But greatness and rank were nothing to Him, and He selected the lowest and most humble walk of life. The place of His birth was Bethlehem, and on one side His parentage was poor, but God, the owner of the world, was His Father. {7BC 903.4}

No trace of luxury, ease, selfish gratification, or indulgence was brought into His life, which was a continual round of self-denial and self-sacrifice. In accordance with His humble birth, He had apparently no greatness or riches, in order that the humblest believer need not say Christ never knew the stress of pinching poverty. Had He possessed the semblance of outward show, of riches, of grandeur, the poorest

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class of humanity would have shunned His society; therefore He chose the lowly condition of the far greater number of the people (MS 9, 1896). {7BC 903.5}

Faith Not to Rest on Evidences of Sight.--Before Christ left heaven and came into the world to die, He was taller than any of the angels. He was majestic and lovely. But when His ministry commenced, He was but little taller than the common size of men then living upon the earth. Had He come among men with His noble, heavenly form, His outward appearance would have attracted the minds of the people to Himself, and He would have been received without the exercise of faith. . . . {7BC 904.1}

The faith of men in Christ as the Messiah was not to rest on the evidences of sight, and they believe on Him because of His personal attractions, but because of the excellence of character found in Him, which never had been found, neither could be, in another (2SP 39). {7BC 904.2}

(Col. 2:9; Eph. 3:9; 1 Peter 1:11, 12.) The Mystery Into Which Angels Desire to Look.--In Christ dwelt all the fullness of the Godhead. But the only way in which He could reach men was to veil His glory by a garb of humanity. The angels beheld the hiding of His glory, that divinity might touch humanity. Christ ever retained the utmost hatred for sin, but He loved the purchase of His blood. He suffered in the place of sinful men, taking them into union with Himself. {7BC 904.3}

This is the mystery into which angels desire to look. They desire to know how Christ could live and work in a fallen world, how He could mingle with sinful humanity. It was a mystery to them that He who hated sin with intense hatred felt the most tender, compassionate sympathy for the beings that committed sin (ST Jan. 20, 1898). {7BC 904.4}

(Col. 1:26, 27.) An Unexplainable Blending.--Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery--the blending of the two natures, the divine and the human. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way he can to some degree enter into the mystery (Letter 5, 1889). {7BC 904.5}

The Most Marvelous Thing in Earth or Heaven.--When we want a deep problem to study, let us fix our minds on the most marvelous thing that ever took place in earth or heaven--the incarnation of the Son of God. God gave His Son to die for sinful human beings a death of ignominy and shame. He who was Commander in the heavenly courts laid aside His royal robe and kingly crown, and clothing His divinity with humanity, came to this world to stand at the head of the human race as the pattern-man. He humbled Himself to suffer with the race, to be afflicted in all their afflictions. {7BC 904.6}

The whole world was His, but so completely did He empty Himself that during His ministry He declared, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" [Heb. 2:14-18 quoted] (MS 76, 1903). {7BC 904.7}

Christ Above All Law.--The Son of God came voluntarily to accomplish the work of atonement. There was no obligatory yoke upon Him; for He was independent and above all law. {7BC 904.8}

The angels, as God's intelligent messengers, were under the yoke of obligation; no personal sacrifice of theirs could atone for fallen man. Christ alone was free from the claims of the law to undertake the redemption of the sinful race. He had power to lay down His life and to take it up again. "Being in the form of God," He "thought it not robbery to be equal with God" (SW Sept. 4, 1906). {7BC 904.9}

(Ex. 3:5.) Christ's Humanity a Golden Chain.--To redeem man, Christ became obedient unto death, even the death of the cross. The humanity of the Son of God is everything to us. It is the golden linked chain which binds our souls to Christ and through Christ to God. This is to be our study. Christ was a real man, and He gave proof of His humility in becoming a man. And He was God in the flesh. {7BC 904.10}

When we approach the subject of Christ's divinity clothed with the garb of humanity, we may appropriately heed the words spoken by Christ to Moses at the burning

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bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." We must come to the study of this subject with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, and will repay the searcher who digs deep for hidden truth (MS 67, 1898). {7BC 904.11}

6 (John 1:1-3, 14; see EGW on John 1:1-3; Rev. 12:10). Equality Between Christ and the Father.--Christ's position with His Father is one of equality. This enabled Him to become a sin-offering for transgressors. He was fully sufficient to magnify the law and make it honorable (MS 48, 1893). {7BC 905.1}

7. See EGW on Matt. 26:42. {7BC 905.2}

7, 8. See EGW on Heb. 2:17. {7BC 905.3}

9. See EGW on Matt. 27:21, 22, 29. {7BC 905.4}

10, 11. See EGW on Rom. 3:19. {7BC 905.5}

12. See EGW on Gal. 5:6. {7BC 905.6}

12, 13. See EGW on Rom. 12:2; 2 Peter 1:5-11. {7BC 905.7}

Chapter 3

5, 6. See EGW on Rom. 7:7-9. {7BC 905.8}

8 (John 17:3; Col. 1:19; see EGW on Rev. 3:1). The Highest Science.--In Christ all fullness dwells. He teaches us to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. This knowledge is the highest science that any man can reach. It is the sum of all true science. "This is life eternal," Christ declared, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (MS 125, 1907). {7BC 905.9}

8-10. Paul's Estimate of God's Grace.--[Phil. 3:8, 9 quoted.] The righteousness that before he [Paul] had thought worth so much was now worthless in his sight. His own righteousness was unrighteousness. The deep longing of his soul was, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." {7BC 905.10}

He would know for himself the power of the Saviour's grace. He trusted in His power to save even him, who had persecuted the church of Christ. In his estimation no treasure could equal the value of the gift of the knowledge of Christ (MS 89, 1903). {7BC 905.11}

9. See EGW on Col. 2:10. {7BC 905.12}

12. See EGW on 2 Cor. 12:1-4; 2 Peter 3:18. {7BC 905.13}

12-15. See EGW on Rev. 3:18-21. {7BC 905.14}

13. This One Thing I Do.--Paul's calling demanded from him service of varied kinds--working with his hands to earn his living, traveling from place to place, establishing churches, writing letters to the churches already established. Yet in the midst of these varied labors, he declared, "This one thing I do." {7BC 905.15}

One thing he kept steadfastly before him in all his work--to be faithful to Christ, who, when he was blaspheming His name and using every means in his power to make others blaspheme it, had revealed Himself to him. The one great purpose of his life was to serve and honor Him whose name had once filled him with contempt. His one desire was to win souls to the Saviour. Jew and Gentile might oppose and persecute him, but nothing could turn him from his purpose (Letter 107, 1904). {7BC 905.16}

Chapter 4

8. See EGW on Ps. 19:14. {7BC 905.17}

18. See EGW on Acts 10:1-4.

{7BC 905.18}

Colossians

Chapter 1

Instruction of Highest Value.--The manifestation of real goodness is the bearing of fruit in good works. This bears the endorsement of heaven. Read the first chapter of Paul's Epistle to the Colossians. The instruction it contains is of the highest value. The religion of Christ makes all who possess it truly benevolent. It countenances no littleness, no mean transactions.

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True Christians have a nobility which allows none of the cheap, covetous actions that are a disgrace to the doer of them (Letter 58, 1900). {7BC 905.19}

What Our Churches Should Be.--The first and second chapters of Colossians have been presented to me as an expression of what our churches in every part of the world should be (Letter 161, 1903). {7BC 906.1}

9-11. God's Will May Be Known.--[Col. 1:9-11 quoted.] How complete this prayer is! There is no limit to the blessings that it is our privilege to receive. We may be "filled with the knowledge of his will." The Holy Ghost would never have inspired Paul to offer this prayer in behalf of his brethren, if it had not been possible for them to receive an answer from God in accordance with the request. Since this is so, we know that God's will is manifested to His people as they need a clearer understanding of His will (Letter 179, 1902). {7BC 906.2}

15 (Heb. 1:3; see EGW on Acts 1:11). The Perfect Photograph of God.--We have only one perfect photograph of God, and this is Jesus Christ (MS 70, 1899). {7BC 906.3}

15-17. See EGW on John 1:1-3. {7BC 906.4}

17. See EGW on Acts 17:28. {7BC 906.5}

19. See EGW on Phil. 3:8. {7BC 906.6}

20. See EGW on John 3:14-17. {7BC 906.7}

26. See EGW on 2 Cor. 12:1-4. {7BC 906.8}

26, 27. See EGW on John 1:1-3, 14; Rom. 16:25; Eph. 1:3-6; Phil. 2:5-8; 1 Tim. 3:16; Rev. 22:14. {7BC 906.9}

Chapter 2

2, 3. See EGW on Eph. 1:3-6. {7BC 906.10}

8 (1 Tim. 4:1; 6:20; 2 Tim. 2:14-18, 23-26; see EGW on 1 John 2:18). Nature Exalted Above Nature's God.--No man can ever truly excel in knowledge and influence unless he is connected with the God of wisdom and power. . . . All the philosophies of human nature have led to confusion and shame when God has not been recognized as all in all. . . . {7BC 906.11}

The most profound intellects of the world, when not enlightened by God's Word, become bewildered and lost while trying to investigate the matters of science and revelation. The Creator and His works are beyond finite comprehension, and men conclude that because they cannot explain the works and ways of God from natural causes, the Bible history is not reliable. Many are so intent upon excluding God from the exercise of sovereign will and power in the established order of the universe, that they demean man, the noblest of His creatures. The theories and speculations of philosophy would make us believe that man has come by slow degrees, not merely from a savage state, but from the very lowest form of the brute creation. They destroy man's dignity because they will not admit God's miraculous power. {7BC 906.12}

God has illuminated human intellects, and poured a flood of light on the world through discoveries in art and science. But those who view these from a merely human standpoint will most assuredly come to wrong conclusions. The thorns of error, skepticism, and infidelity are disguised by being covered with the garments of philosophy and science. Satan has devised

this ingenious manner of winning souls away from the living God, away from the truth and religion. He exalts nature above nature's Creator (MS 4, 1882). {7BC 906.13}

Beware of Human Sophistries.--The natural stubbornness of the human heart resists the light of truth. Its natural pride of opinion leads to independence of judgment and a clinging to human ideas and philosophy. There is with some a constant danger of becoming unsettled in the faith by the desire for originality. They wish to find some new and strange truth to present, to have a new message to bring to the people; but such a desire is a snare of the enemy to captivate the mind and lead away from the truth. {7BC 906.14}

In our experience we shall see one and another start up with new theories in regard to what is truth, and, irrespective of what the influence of the advocacy of such theories may be on the mind of the hearers, they will launch out into the work of advocating their ideas, even though these teachings may be in opposition to the belief that has called out Seventh-day Adventists from the world, and made them what they are. The Lord would have those who understand the reasons for their faith rest in their belief of that which they have been convinced is truth, and not be turned from the faith by the presentation of

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human sophistries. . . . [Col. 2:8 quoted] (RH Aug. 19, 1909). {7BC 906.15}

Falsehood Mingled With Truth.--As we near the end of time, falsehood will be so mingled with truth, that only those who have the guidance of the Holy Spirit will be able to distinguish truth from error. We need to make every effort to keep the way of the Lord. We must in no case turn from His guidance to put our trust in man. The Lord's angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need. Every day we are to come to the Lord with full assurance of faith, and to look to Him for wisdom. . . . Those who are guided by the Word of the Lord will discern with certainty between falsehood and truth, between sin and righteousness (MS 43, 1907). {7BC 907.1}

9 (1 Peter 1:18, 19; see EGW on Matt. 27:45, 46; Mark 16:6; John 1:1-3, 14; Phil. 2:5-8; Heb. 4:15). Sufferings of Deity.--"In him dwelleth all the fulness of the Godhead bodily." Men need to understand that Deity suffered and sank under the agonies of Calvary. Yet Jesus Christ whom God gave for the ransom of the world purchased the church with His own blood. The Majesty of heaven was made to suffer at the hands of religious zealots, who claimed to be the most enlightened people upon the face of the earth (MS 153, 1898). {7BC 907.2}

(Heb. 1:3.) A Perfect Specimen of Sinless Humanity.--In Christ is gathered all the glory of the Father. In Him is all the fullness of the Godhead bodily. He is the brightness of the Father's glory, and the express image of His person. The glory of the attributes of God are expressed in His character. The gospel is glorious because it is made up of His righteousness. It is Christ unfolded, and Christ is the gospel embodied. Every page of the New Testament Scriptures shines with His light. Every text is a diamond, touched and irradiated by the divine rays. {7BC 907.3}

We are not to praise the gospel, but praise Christ. We are not to worship the gospel, but the Lord of gospel. Christ is a perfect representation of God on the one hand, and a perfect specimen of sinless humanity on the other hand. Thus He has combined divinity and humanity (MS 44, 1898). {7BC 907.4}

9, 10 (John 1:16; Heb. 4:15). Dwelling Upon Christ's Character.-- In Christ dwelt the fullness of the Godhead bodily. This is why, although He was tempted in all points like as we are, He stood before the world, from His first entrance into it, untainted by corruption, though surrounded by it. Are we not also to become partakers of that fullness, and is it not thus, and thus only, that we can overcome as He overcame? {7BC 907.5}

We lose much by not dwelling constantly upon the character of Christ (MS 16, 1890). {7BC 907.6}

10 (Zech. 3:1-5; Phil. 3:9; see EGW on Matt. 22:37-39; Heb. 2:17; 9:24). The Robe of Christ's Perfection.--Through His sacrifice, human beings may reach the high ideal set before them, and hear at last the words, "Ye are complete in him," not having your own righteousness, but the righteousness that He wrought out for you. Your imperfection is no longer seen; for you are clothed with the robe of Christ's perfection (MS 125, 1902). {7BC 907.7}

14. See EGW on Matt. 27:51. {7BC 907.8}

14-17. See EGW on Acts 15:1, 5; Eph. 2:14-16. {7BC 907.9}

Chapter 3

1. See EGW on Rom. 6:1-4. {7BC 907.10}

2. See EGW on 2 Cor. 4:18. {7BC 907.11}

3 (see EGW on Gal. 2:20). Rising Above the Fog of Doubt.--The soul that loves God, rises above the fog of doubt; he gains a bright, broad, deep, living experience, and becomes meek and Christlike. His soul is committed to God, hid with Christ in God. He will be able to stand the test of neglect, of abuse and contempt, because his Saviour has suffered all this. He will not become fretful and discouraged when difficulties press him, because Jesus did not fail or become discouraged. Every true Christian will be strong, not in the strength and merit of his good works, but in the righteousness of Christ, which through faith is imputed unto him. It is a great thing to be meek and lowly in heart, to be pure and undefiled, as was the Prince of heaven when He walked among men (RH Dec. 3, 1889).

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{7BC 907.12}

(Eph. 6:16.) Shielded From the Darts of the Enemy.--When self is hid in Jesus, we are shielded from the darts of the enemy (Letter 16a, 1895). {7BC 908.1}

5. See EGW on 1 Cor. 9:24-27. {7BC 908.2}

8. See EGW on Heb. 12:1. {7BC 908.3}

10. See EGW on Rom. 8:29; 2 Cor. 3:18; 10:5; Heb. 1:3. {7BC 908.4}

20, 21. See EGW on Eph. 6:4. {7BC 908.5}

23. See EGW on Mark 12:30. {7BC 908.6}

Chapter 4

6 (Titus 2:8). Powers of Speech Sanctified.--As you arose from the watery grave at the time of your baptism, you professed to be dead, and declared that your life was changed--hid with Christ in God. You claimed to be dead to sin, and cleansed from your hereditary and cultivated traits of evil. In going forward in the rite of baptism, you pledged yourselves before God to remain dead to sin. Your mouth was to remain a sanctified mouth, your tongue a converted tongue. You were to speak of God's goodness, and to praise His holy name. Thus you were to be a great help and blessing to the church (MS 95, 1906). {7BC 908.7}

12, 13. See EGW on Rev. 3:15-22.

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{7BC 908.8}

1 Thessalonians

Chapter 2

9. See EGW on Acts 18:1-3; 20:17-35. {7BC 908.9}

Chapter 3

13. See EGW on Rom. 6:19, 22. {7BC 908.10}

Chapter 4

3 (ch. 5:23; see EGW on John 17:17; Rom. 6:19, 22; Eph. 4:20-24; 2 Peter 3: 18). The Fellowship of the Human and Divine.--Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfillment of the covenant God has made with those who bind themselves up with Him, to stand with Him, His Son, and His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then cooperate with the three great powers of heaven who are working in your behalf (MS 11, 1901). {7BC 908.11}

Evidences of Sanctification.--True sanctification will be evidenced by a conscientious regard for all the commandments of God, by a careful improvement of every talent, by a circumspect conversation, by revealing in every act the meekness of Christ (RH Oct. 5, 1886). {7BC 908.12}

(1 John 2:3, 4.) The True Sign of Sanctification.--Those who dishonor God by transgressing His law may talk sanctification, but it is of that value, and just as acceptable, as was the offering of Cain. Obedience to all the commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy (MS 41, 1897). {7BC 908.13}

(Rom. 3:24-28.) Holiness Within the Reach of All.--God has chosen men from eternity to be holy. "This is the will of God, even your sanctification." God's law tolerates no sin, but demands perfect obedience. The echo of God's voice comes to us, ever saying. Holier, holier still. And ever our answer is to be, Yes, Lord, holier still. Holiness is within the reach of all who reach for it by faith, not because of their good works, but because of Christ's merits. Divine power is provided for every soul struggling for the victory over sin and Satan. {7BC 908.14}

Justification means the saving of a soul from perdition, that he may obtain sanctification, and through sanctification, the life of heaven. Justification means that the conscience, purged from dead works, is placed where it can receive the blessings of sanctification (MS 113, 1902). {7BC 908.15}

Sanctification and Communion.--Sanctification means habitual communion with God (RH March 15, 1906). {7BC 908.16}

7. See EGW on Rom. 6:19, 22. {7BC 908.17}

13, 14. Errors Regarding Christ's Coming.--There was still another reason for
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Paul's communication to these brethren. Some who were newly brought into the faith had fallen into errors in regard to those who had died since their conversion. They had hoped that all would witness the second coming of Christ; but they were in great sorrow as one after another of the believers fell under the power of death, making it impossible for them to behold that desirable event--the coming of Christ in the clouds of heaven. {7BC 908.18}

Some, who had fallen into the error that Christ was to come in their day, imbibed the fanatical idea that it was praiseworthy to show their faith by giving up all business, and resigning themselves to idle waiting for the great event which they thought was near (LP 110). {7BC 909.1}

16 (see EGW on Matt. 28:2-4). The Last Trump.--When Christ comes to gather to Himself those who have been faithful, the last trump will sound, and the whole earth, from the summits of the loftiest mountains to the lowest recesses of the deepest mines, will hear. The

righteous dead will hear the sound of the last trump, and will come forth from their graves, to be clothed with immortality, and to meet their Lord (SpT Series B, No. 2, p. 24). {7BC 909.2}

16, 17. See EGW on Isa. 26:19; 1 Cor. 15:51-55; Rev. 1:7. {7BC 909.3}

Chapter 5

17. See EGW on Prov. 4:23. {7BC 909.4}

19-21. See EGW on 1 John 4:1. {7BC 909.5}

23 (ch. 4:3; John 17:17). The Whole Man to Be Sanctified.--The truth must sanctify the whole man--his mind, his thoughts, his heart, his strength. His vital powers will not be consumed upon his own lustful practices. These must be overcome, or they will overcome him (Letter 108, 1898). {7BC 909.6}

Clearing Away the Miasma of Sin.--Sanctification--how many understand its full meaning? The mind is befogged by sensual malaria. The thoughts need purifying. What might not men and women have been had they realized that the treatment of the body has everything to do with the vigor and purity of mind and heart. {7BC 909.7}

The true Christian obtains an experience which brings holiness. He is without a spot of guilt upon the conscience, or a taint of corruption upon the soul. The spirituality of the law of God, with its limiting principles, is brought into his life. The light of truth irradiates his understanding. A glow of perfect love for the Redeemer clears away the miasma which has interposed between his soul and God. The will of God has become his will, pure, elevated, refined, and sanctified. His countenance reveals the light of heaven. His body is a fit temple for the Holy Spirit. Holiness adorns his character. God can commune with him; for soul and body are in harmony with God (Letter 139, 1898). {7BC 909.8}

His by Creation and Redemption.--God would have us realize that He has a right to mind, soul, body, and spirit--to all that we possess. We are His by creation and by redemption. As our Creator, He claims our entire service. As our Redeemer, He has a claim of love as well as of right--of love without a parallel. This claim we should realize every moment of our existence. Before believers and unbelievers we must constantly recognize our dependence upon God. Our bodies, our souls, our lives, are His, not only because they are His free gift, but because He constantly supplies us with His benefits, and gives us strength to use our faculties. By returning to Him His own, by willingly laboring for Him, we show that we recognize our dependence upon Him (RH Nov. 24, 1896). {7BC 909.9}

Jesus asks us to consecrate ourselves to Him. He has placed signal honor upon the human race; for He says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Shall we not, then, give to Christ that which He has died to redeem? If you will do this, He will quicken your conscience, renew your heart, sanctify your affections, purify your thoughts, and set all your powers at work for Him. Every motive and every thought will be brought into captivity to Jesus Christ. {7BC 909.10}

Those who are sons of God will represent Christ in character. Their works will be perfumed by the infinite tenderness, compassion, love, and purity of the Son of God. And the more completely mind and body are yielded to the Holy Spirit, the greater will be the fragrance of our offering to Him (RH Nov. 24, 1896). {7BC 909.11}

2 Thessalonians

Chapter 2

1-4 (see EGW on 1 John 2:18). The Man of Sin and the Second Advent.--In the days of the apostle Paul, the Thessalonian brethren were laboring under the erroneous impression that the Lord would return in their day, and Paul wrote to correct this false impression, stating what events must transpire before the advent could take place. He declared: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." {7BC 910.1}

The man of sin was to arise, and do his work of exaltation and blasphemy, before the brethren could look for the coming of Christ. That great event was to be preceded by a falling away. There would be revealed a form of Antichrist, and the leaven of apostasy was to work with increasing power to the end of time (RH July 31, 1888). {7BC 910.2}

3, 4 (Matt. 5:17, 18; see EGW on 1 Tim. 2:5; Rev. 13:11-17; 14:8, 9-12; 18:1-5). The Representative of Satan.--There is one pointed out in prophecy as the man of sin. He is the representative of Satan. Taking the suggestions of Satan concerning the law of God, which is as unchangeable as His throne, this man of sin comes in and represents to the world that he has changed that law, and that the first day of the week instead of the seventh is now the Sabbath. Professing infallibility, he claims the right to change the law of God to suit his own purposes. By so doing, he exalts himself above God, and leaves the world to infer that God is fallible. If it were indeed true that God had made a rule of government that needed to be changed, it would certainly show fallibility. {7BC 910.3}

But Christ declared that not one jot or tittle of the law should fail until heaven and earth should pass away. The very work that He came to do was to exalt that law, and show to the created worlds and to heaven that God is just, and that His law need not be changed. But here is Satan's right-hand man ready to carry on the work that Satan commenced in heaven, that of trying to amend the law of God. And the Christian world has sanctioned his efforts by adopting this child of the Papacy--the Sunday institution. They have nourished it, and will continue to nourish it, until Protestantism shall give the hand of fellowship to the Roman power. {7BC 910.4}

Then there will be a law against the Sabbath of God's creation, and then it is that God will do His "strange work" in the earth. He has borne long with the perversity of the race; He has tried to win them to Himself. But the time will come when they shall have filled their measure of iniquity; and then it is that God will work. This time is almost reached. God keeps a record with the nations: the figures are swelling against them in the books of heaven; and when it shall have become a law that the transgression of the first day of the week shall be met with punishment, then their cup will be full (RH March 9, 1886). {7BC 910.5}

The Man of Sin and the Rival Sabbath.--The man of sin has exalted himself against God, sitting in the temple of God, and showing himself to be God. He has trampled underfoot God's great memorial of creation, established to commemorate His work; and in its stead he has presented to the world a common working day. This day he has set up as a rival Sabbath, to be observed and honored. Thus the world has been turned against God; for the Lord declares that He has sanctified the day of His rest. {7BC 910.6}

But though every member of the human family should accept this child of the Papacy, in no case would this invalidate the holy Sabbath of Jehovah. Those who accept the false sabbath exalt the man of sin, and assail the government of God. But

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the man of sin cannot annul what God has declared shall stand fast forever. The work now to be done in our world is to exalt the law of the Lord, and call the attention of the people to it. The time has come when the truth is to be proclaimed against falsehood and error (RH July 26, 1898). {7BC 910.7}

God's Estimate of the Papal Power.--By their treatment of His Word the popes have exalted themselves above the God of heaven. This is the reason that in prophecy the papal power is specified as the "man of sin." Satan is the originator of sin. The power that he causes to alter any one of God's holy precepts, is the man of sin. Under Satan's special direction the papal power has done this very work. {7BC 911.1}

Although those standing at the head of the Papacy claim to have great love for God, He looks upon them as haters of Him. They have turned the truth of God into a lie. Tampering with God's commandments and placing in their stead human traditions, is the work of Satan, and will divorce the religious world from God; for He declares, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." God will fulfill this word (MS 126, 1901). {7BC 911.2}

7-12 (see EGW on Matt. 7:21-23; Rev. 14:9-12; 17:1-5). Satan's Miracles "Right in your Sight."--The time is coming when Satan will work miracles right in your sight, claiming that he is Christ; and if your feet are not firmly established upon the truth of God, then you will be led away from your foundation. The only safety for you is to search for truth as for hid treasures. Dig for the truth as you would for treasures in the earth, and present the word of God, the Bible, before your Heavenly Father and say, Enlighten me; teach me what is truth. . . . You should store the mind with the word of God; for you may be separated, and placed where you will not have the privilege of meeting with the children of God (RH April 3, 1888). {7BC 911.3}

(2 Cor. 11:14; James 5:13-16; Rev. 13:13, 14.) Miracle-working Deceptions of Satan.--None need be deceived. The law of God is as sacred as His throne, and by it every man who cometh into the world is to be judged. There is no other standard by which to test character. "If they speak not according to this word, it is because there is no light in them." Now, shall the case be decided according to the Word of God, or shall man's pretensions be credited? {7BC 911.4}

Says Christ, "By their fruits ye shall know them." If those through whom cures are performed, are disposed, on account of these manifestations, to excuse their neglect of the law of God and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of God. On the contrary, it is the miracle-working power of the great deceiver. He is a transgressor of the moral law, and employs every device that he can master to blind men to its true character. We are warned that in the last days he will work with signs and lying wonders. And he will continue these wonders until the close of probation, that he may point to them as evidence that he is an angel of light and not of darkness (RH Nov. 17, 1885). {7BC 911.5}

(Heb. 12:26, 27; Rev. 12:11; 14:5.) Ordeal of the Sifting Time.--Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out--the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. . . . The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy (Letter 55, 1886). {7BC 911.6}

Chapter 3

8. See EGW on Acts 18:1-3; 20:17-35. {7BC 911.7}

10. Complete Dedication of Paul.--If any man will not work, neither shall he eat, applies to the spiritual, religious life as well as to earthly, temporal things. {7BC 911.8}

Paul not only endured the taxation of the physical powers in common labor without

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one feeling of either belittling or degrading himself, and without discontent; but he bore the burden while at the same time exerting the activities of his mind to advance and attain in spiritual knowledge. He taught, and he practiced the lessons he taught. He had repeated visions from God, and from the light given he knew every man must be a worker with brain and muscle and sinew. This faithful disciple of Christ, and apostle of Jesus Christ, was dedicated without reserve to the service of God (Letter 2, 1889). {7BC 911.9}

10, 14, 15 (Rom. 12:11). Idleness a Sin.--The apostle in his day considered idleness a sin, and those who indulge this evil today disgrace their profession. They will criticize the faithful worker, and bring reproach upon the gospel of Christ. Those who would believe, they turn from the way of truth and righteousness. {7BC 912.1}

We should be warned not to associate with those who by their course of action lay a stumbling block in the way of others. "If any man obey not our word by this epistle," the apostle says, "note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." If he refuses the admonition of the Lord's servants, and follows his own will and judgment under the inspiration of his leader, Satan, he will bring ruin upon himself, and must bear his own sin. {7BC 912.2}

The custom of supporting men and women in idleness by private gifts or church money encourages them in sinful habits, and this course should be conscientiously avoided. Every man, woman, and child should be educated to do practical, useful work. All should learn some trade. It may be tentmaking, or it may be business in other lines; but all should be educated to use the members of their body to some purpose, and God is ready and willing to increase the adaptability of all who will educate themselves to industrious habits. {7BC 912.3}

If a man in good physical health has property, and has no need of entering into employment for his own support, he should labor to acquire means that he may advance the cause and work of God. He is to be "not slothful in business; fervent in spirit; serving the Lord." God will bless all who will guard their influence in regard to others in this respect (MS 93, 1899).

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{7BC 912.4}

1 Timothy

Chapter 1

9, 10. See EGW on Rom. 8:15-21. {7BC 912.5}

15. See EGW on 2 Cor. 12:1-4. {7BC 912.6}

19, 20. The Enemies of Paul.--These men had departed from the faith of the gospel, and furthermore had done despite to the Spirit of grace by attributing to the power of Satan the wonderful revelations made to Paul. Having rejected the truth, they were filled with hatred against it, and sought to destroy its faithful advocate (LP 305). {7BC 912.7}

Chapter 2

5 (John 1:1-3, 14; Phil. 2:5-8; Heb. 2:14-18; see EGW on Acts 15:11). Acting in God's Stead.--Adam and Eve were given a probation in which to return to their allegiance; and in this plan of benevolence all their posterity were embraced. After the Fall, Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate

death. He took upon Him the work of mediator between God and man. In the fullness of time He was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man (ST May 29, 1901). {7BC 912.8}

(Acts 4:12; Heb. 7:25; 9:22; 1 John 1:7-9.) Faith in the Blood of Christ.--God is approached through Jesus Christ, the Mediator, the only way through which He forgives sins. God cannot forgive sins at the expense of His justice, His holiness, and

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His truth. But He does forgive sins and that fully. There are no sins He will not forgive in and through the Lord Jesus Christ. This is the sinner's only hope, and if he rests here in sincere faith, he is sure of pardon and that full and free. There is only one channel and that is accessible to all, and through that channel a rich and abundant forgiveness awaits the penitent, contrite soul and the darkest sins are forgiven. {7BC 912.9}

These lessons were taught to the chosen people of God thousands of years ago, and repeated in various symbols and figures, that the work of truth might be riveted in every heart, that without the shedding of blood there is no remission of sins. The great lesson embodied in the sacrifice of every bleeding victim, impressed in every ceremony, inculcated by God Himself, was that through the blood of Christ alone is forgiveness of sins; yet how many carry the galling yoke and how few feel the force of this truth and act upon it personally, and derive the blessings they might receive through a perfect faith in the blood of the Lamb of God. . . . {7BC 913.1}

Justice demanded the sufferings of man; but Christ rendered the sufferings of a God. He needed no atonement of suffering for Himself; all His sufferings were for us; all His merits and holiness were open to fallen man, presented as a gift (Letter 12, 1892). {7BC 913.2}

(Matt. 11:27; John 14:9; 17:19-26; 2 Thess. 2:3, 4; Heb. 8:1; 9:11-14, 24; 13:12; 1 John 2:1.) Christ the One True Mediator.--Our great High Priest completed the sacrificial offering of Himself when He suffered without the gate. Then a perfect atonement was made for the sins of the people. Jesus is our Advocate, our High Priest, our Intercessor. Our present position therefore is like that of the Israelites, standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. . . . Type met antitype in the death of Christ, the Lamb slain for the sins of the world. The great High Priest has made the only sacrifice that will be of any value. {7BC 913.3}

The incense that is offered now by men, the masses that are said for the deliverance of souls from purgatory, are not of the least avail with God. All the altars and sacrifices, the traditions and inventions whereby men hope to earn salvation are fallacies. No sacrifices are to be offered without; for the great High Priest is performing His work in the holy place. No prince or monarch dare venture within the holy enclosure. {7BC 913.4}

In His intercession as our Advocate Christ needs no man's virtue, no man's intercession. Christ is the only sin bearer, the only sin-offering. Prayer and confession are to be offered only to Him who has entered once for all into the holy place. Christ has declared, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." He will save to the uttermost all who come to Him in faith. He ever liveth to make intercession for us. This makes of no avail the offering of mass, one of the falsehoods of Romanism. {7BC 913.5}

The so-called intercession of the saints is the greatest falsehood that can be invented. Priests and rulers have no right to interpose between Christ and the souls for whom He has died, as though invested with the Saviour's attributes, and able to pardon transgression and sin. They themselves are sinners. They are only human. One day they will see that their deceptive doctrines have led to crimes of every stripe and type, to adultery, robbery, falsehood. They are responsible for many terrible wrongs which men have perpetrated upon their fellow men. {7BC 913.6}

For all this the Judge of the whole earth will call them to account at His bar. The case of every soul that has been imprisoned, every human being that has been tortured, has been

noted. The recording angel has sustained the martyrs who would not worship idols, or allow their minds and consciences to become the instruments of men who were instigated by Satan to perform wicked deeds. These things are done under the rule of the man of sin, who has placed himself as God, sitting in the temple of God, and taking upon himself the prerogatives of God, that he may carry out his own schemes. {7BC 913.7}

The mightiest human being, whatever may be his claim, is not infinite. He cannot understand infinity. Christ plainly stated, "No man knoweth the Son, but the

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Father." A teacher was once endeavoring to present the exaltation of God, when a voice was heard, saying, "We cannot as yet understand who He is." The teacher nobly replied, "Were I able fully to set forth God, I should either be a god myself, or God Himself would cease to be God." {7BC 913.8}

"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me"--not through confessionals or priests or popes, but through Me, your Saviour. "Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life." This is the absolute Godhead. The mightiest created intellect cannot comprehend Him; words from the most eloquent tongue fail to describe Him. Silence is eloquence. {7BC 914.1}

Christ represented His Father to the world, and He represents before God the chosen ones in whom He has restored the moral image of God. They are His heritage. To them He says, "He that hath seen me hath seen the Father." "No man knoweth . . . the Father, save the Son, and he to whomsoever the Son will reveal him." No priest, no religionist, can reveal the Father to any son or daughter of Adam. {7BC 914.2}

Men have only one Advocate, one Intercessor, who is able to pardon transgression. Shall not our hearts swell with gratitude to Him who gave Jesus to be the propitiation for our sins? Think deeply upon the love the Father has manifested in our behalf, the love that He has expressed for us. We cannot measure this love. Measurement there is none. We can only point to Calvary, to the Lamb slain from the foundation of the world. It is an infinite sacrifice. Can we comprehend and measure infinity? . . . {7BC 914.3}

[John 17:19-21, 24-26 quoted.] {7BC 914.4}

Here we see the great Intercessor presenting His petition to His Father. No middle man comes between the sinner and Christ. No dead prophet, no buried saint is seen. Christ Himself is our Advocate. All that the Father is to His Son, He is to those whom His Son in His humanity represented. In every line of His work Christ acted as a representative of the Father. He lived as our substitute and surety. He labored as He would have His followers labor, unselfishly appreciating the value of every human being for whom He suffered and died (MS 128, 1897). {7BC 914.5}

Twice a Representative.--Christ is the representative of God to man and the representative of man to God. He came to this world as man's substitute and surety, and He is fully able to save all who repent and return to their allegiance. Because of His righteousness, He is able to place man on vantage ground. Christ our Passover has been sacrificed for us. He gave His precious, innocent life to save guilty human beings from eternal ruin, that through faith in Him they might stand guiltless before the throne of God (MS 29, 1899). {7BC 914.6}

(John 10:30.) Why Only One Mediator.--Jesus alone could give security to God; for He was equal to God. He alone could be a mediator between God and man; for He possessed divinity and humanity (RH April 3, 1894). {7BC 914.7}

(Rom. 8:34.) A Golden Chain Fastened to God's Throne.--The intercession of Christ is as a golden chain fastened to the throne of God. He has turned the merit of His sacrifice into prayer. Jesus prays, and by prayer succeeds (MS 8, 1892). {7BC 914.8}

7 (Isa. 52:8). The Truth as It Is in Jesus.--If we teach the truth according to our own ways, we shall see that there will not always be perfect harmony as there should be. But if we teach the truth as it is in Jesus, we shall teach it in the spirit of the true Educator; and we will not have various opinions, and cling to our own ideas with tenacity, but we will see eye to eye. And while we thus teach, believing that Jesus will help us to present the truth as it is in Him, then we may expect His help, and we will have it (RH May 10, 1887). {7BC 914.9}

9, 10. See EGW on Num. 15:38, 39; 1 Peter 3:3, 4. {7BC 914.10}

Chapter 3

1-13 (John 10:11-15). Carefulness in Selecting Church Leaders.-- May the Lord impress upon the minds and hearts of all connected with the sacred work of God, the importance of ascertaining whether those who are to minister as deacons and

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elders are suitable men to be entrusted with the flock of God. Jesus calls Himself the "Good Shepherd." He does this in contrast with those who occupy positions of trust in connection with the church, but who have no right to these places, because they put a wrong mold upon the work. What is natural will appear. {7BC 914.11}

Compare the Good Shepherd, who gave His life for His sheep, with those who are filled with self-esteem, puffed up, dictatorial, loving to rule in the church. The prophets have specified Christ's attributes. They foretold Him as a gentle Shepherd, who would carry the lambs in His bosom. There are others pointed out by prophecy, who have accepted the position of leaders and religious instructors, whom the Word of God rebukes for their neglect, in their ignorance, to do the work which they should have been doing in their places of responsibility (MS 176, 1898). {7BC 915.1}

16 (Col. 1:26, 27; Rom. 16:25; see EGW on John 1:1-3, 14; 2 Tim. 3:16). Beyond the Ken of Man.--Great is the mystery of godliness. There are mysteries in the life of Christ that are to be believed, even though they cannot be explained. The finite mind cannot fathom the mystery of godliness (Letter 65, 1905). {7BC 915.2}

(1 Peter 1:11, 12.) The Incarnation a Painful Process.--The work of redemption is called a mystery, and it is indeed the mystery by which everlasting righteousness is brought to all who believe. The race in consequence of sin was at enmity with God. Christ, at an infinite cost, by a painful process, mysterious to angels as well as to men, assumed humanity. Hiding His divinity, laying aside His glory, He was born a babe in Bethlehem. In human flesh He lived the law of God, that He might condemn sin in the flesh, and bear witness to heavenly intelligences that the law was ordained to life and to ensure the happiness, peace, and eternal good of all who obey. But the same infinite sacrifice that is life to those who believe is a testimony of condemnation to the disobedient, speaking death and not life (MS 29, 1899). {7BC 915.3}

Chapter 4

1. See EGW on Col. 2:8; 1 John 4:1. {7BC 915.4}

8. See EGW on Prov. 3:17. {7BC 915.5}

12 (2 Tim. 3:14, 15). The Humble Dependence of Timothy.--In the history of Timothy are found precious lessons. He was a mere lad when chosen by God as a teacher; but so fixed were his principles by a correct education that he was fitted for this important position. He bore his responsibilities with Christlike meekness. He was faithful, steadfast, and true, and Paul selected him to be his companion in labor and travel. Lest Timothy should meet with slights because of his youthfulness, Paul wrote to him, "Let no man despise thy youth." He

could safely do this, because Timothy was not self-sufficient, but continually sought guidance. {7BC 915.6}

There are many youth who move from impulse rather than from judgment. But Timothy inquired at every step, "Is this the way of the Lord?" He had no specially brilliant talents, but he consecrated all his abilities to the service of God, and this made his work valuable. The Lord found in him a mind that He could mold and fashion for the indwelling of the Holy Spirit. {7BC 915.7}

God will use the youth today as He used Timothy, if they will submit to His guidance. It is your privilege to be God's missionaries. He calls upon you to work for your companions. Seek out those you know to be in danger, and in the love of Christ try to help them. How are they to know the Savior unless they see His virtues in His followers (YI Feb. 13, 1902)? {7BC 915.8}

13-16 (2 Tim. 2:1-3, 7, 15). Intellectual Power Not Enough.--[1 Tim. 4:13-16 quoted.] The charge given to Timothy should be heeded in every household, and become an educating power in every family and in every school. . . . [2 Tim. 2:1-3, 7, 15 quoted.] . . . {7BC 915.9}

The highest aim of our youth should not be to strain after something novel. There was none of this in the mind and work of Timothy. They should bear in mind that, in the hands of the enemy of all good, knowledge alone may be a power to destroy them. It was a very intellectual being, one who occupied a high position among the angelic throng, that finally became a rebel; and many a mind of superior intellectual attainments is now being led captive by his power (YI May 5, 1898).

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{7BC 915.10}

16. "Take Heed Unto Thyself."--"Take heed unto thyself, and unto the doctrine." Thyself needs the first attention. First give yourself to the Lord for sanctification to His service. A godly example will tell more for the truth than the greatest eloquence unaccompanied by a well-ordered life. Trim the lamp of the soul, and replenish it with the oil of the Spirit. Seek from Christ that grace, that clearness of comprehension, which will enable you to do successful work. Learn from Him what it means to labor for those for whom He gave His life. The most talented worker can do little unless Christ is formed within, the hope and strength of the life (RH Aug. 19, 1902). {7BC 916.1}

Chapter 5

13. See EGW on Ex. 31:1-6. {7BC 916.2}

24, 25 (Rev. 20:12, 13). The Disposal of Sin.--Some men's sins are open beforehand, confessed in penitence, and forsaken, and they go beforehand to judgment. Pardon is written over against the names of these men. But other men's sins follow after, and are not put away by repentance and confession, and these sins will stand registered against them in the books of heaven (MS 1a, 1890). {7BC 916.3}

Chapter 6

10. See EGW on Matt. 26:14-16. {7BC 916.4}

12 (see EGW on Gal. 5:6). Precious Promises.--"Lay hold on eternal life." Come to Jesus in faith. Ask, and ye shall receive. The forgiveness of sins is promised to him who repents, justification to him who believes, and the crown of life to him who is faithful unto death (Letter 33, 1895). {7BC 916.5}

19. See EGW on 2 Cor. 9:6. {7BC 916.6}

20 (Col. 2:8; see EGW on 1 John 2:18). Science and Religion Shed Light on Each Other.--God is the foundation of everything. All true science is in harmony with His works; all true

education leads to obedience to His government. Science opens new wonders to our view; she soars high and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science; but the book of nature and the written Word do not disagree; each sheds light on the other. Rightly understood, they make us acquainted with God and His character by teaching us something of the wise and beneficent laws through which He works (ST March 20, 1884). {7BC 916.7}

Sophistry of False Science.--We need to guard continually against the sophistry in regard to geology and other branches of science falsely so-called, which have not one semblance of truth. The theories of great men need to be carefully sifted of the slightest trace of infidel suggestions. One tiny seed sown by teachers in our schools, if received by the students, will raise a harvest of unbelief. The Lord has given all the brilliancy of intellect that man possesses, and it should be devoted to His service (RH March 1, 1898).

{7BC 916.8}

2 Timothy

Chapter 1

1, 2 (ch. 4:6-9). Paul's Second Letter to Timothy.--This letter was written to Timotheus, the first bishop of the church at Ephesus, after Paul had been brought before Nero the second time to witness with his life to the faith he held. In placing on record this account of his trials through men who turned from the faith, Paul speaks words which should encourage our hearts as we pass over the same ground (RH July 18, 1907). {7BC 916.9}

Affection Between Paul and Timothy.--The apostle's speech had gained him many friends, and he was visited by persons of rank, who accounted his blessing of greater value than the favor of the emperor of the world. But there was one friend for whose sympathy and companionship he longed

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in those last trying days. That friend was Timothy, to whom he had committed the care of the church at Ephesus, and who had therefore been left behind when Paul made his last journey to Rome. {7BC 916.10}

The affection between Paul and Timothy began with Timothy's conversion; and the tie had strengthened as they had shared the hopes, the perils, and the toils of missionary life, till they seemed to be as one. The disparity in their ages and the difference in their characters made their love for each other more earnest. The ardent, zealous, indomitable spirit of Paul found repose and comfort in the mild, yielding, retiring disposition of Timothy. The faithful ministration and tender love of this tried companion had brightened many a dark hour in the apostle's life. All that Melancthon was to Luther, all that a son could be to a loved and honored father, the youthful Timothy was to the tried and lonely Paul (YI July 10, 1902). {7BC 917.1}

9. See EGW on Luke 17:10; Eph. 2:8, 9. {7BC 917.2}

10. See EGW on Heb. 2:14. {7BC 917.3}

12. A Healthful Religious Experience.--"I know whom I have believed." He [Paul] does not live under a cloud of doubt, groping his way in the mist and darkness of uncertainty, complaining of hardship and trials. A voice of gladness, strong with hope and courage, sounds all along the line down to our time. Paul had a healthful religious experience. The love of

Christ was his grand theme, and the constraining power that governed him (RH Sept. 8, 1885). {7BC 917.4}

Chapter 2

1-3, 7, 15. See EGW on 1 Tim. 4:13-16. {7BC 917.5}

1-4. See EGW on ch. 4:1-7. {7BC 917.6}

14. Contentions With a Purpose.--[2 Tim. 2:11-14 quoted.] What does that mean? It means that there may be contentions over words and over ideas, but they should be to some purpose, they should be to break down the stubbornness and the opposition that is in human hearts in order that their spirits may be softened and subdued, so that when the seeds of truth are dropped into the soil of the heart, they may take root there (MS 13, 1888). {7BC 917.7}

14-16 (vs. 23-26; ch. 4:1-5; Col. 2:8; see EGW on Rev. 14:1-4; 18:1). Cease All Idle Speculation.--[2 Tim. 2:14 quoted.] This is a warning appropriate for this time. Then comes a charge which will often need to be given: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Learn to take the truths that have been revealed, and to handle them in such a way that they will be food for the flock of God. {7BC 917.8}

We shall meet those who allow their minds to wander into idle speculations about things of which nothing is said in the Word of God. God has spoken in the plainest language upon every subject that affects the salvation of the soul. But He desires us to avoid all day-dreaming, and He says, Go work today in My vineyard. The night cometh wherein no man can work. Cease all idle curiosity; watch, and work, and pray. Study the truths that have been revealed. Christ desires to break up all vacant reveries, and He points us to the fields ripe for the harvest. Unless we work earnestly, eternity will overwhelm us with its burden of responsibility (RH Feb. 5, 1901). {7BC 917.9}

16-18 (Col. 2:8). Grasping at the Shadows.--We have encouragement in the Scriptures that if we walk humbly before God, we shall receive instruction. But we are warned against undue curiosity. "Shun profane and vain babblings: for they will increase unto more ungodliness," leading into paths of supposition and imagination, with which we have nothing to do. These are vain, unessential theories of human creation, which keep the mind dwelling upon nothingness. They have in them nothing sure or substantial. Of those who advance these theories, Paul says: "Their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." {7BC 917.10}

In the days of the apostles the most foolish heresies were presented as truth. History has been and will be repeated. There will always be those who, though apparently conscientious, will grasp at the shadow, preferring it to the substance. They take error in the place of truth,

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because error is clothed with a new garment, which they think covers something wonderful. But let the covering be removed, and nothingness appears (RH Feb. 5, 1901). {7BC 917.11}

20 (Matt. 13:47, 48). Both Good and Bad in the Church.--[2 Tim. 2:19, 20 quoted.] The "great house" represents the church. In the church will be found the vile as well as the precious. The net cast into the sea gathers both good and bad (RH Feb. 5, 1901). {7BC 918.1}

21. Empty Vessels Needed.--What kind of vessels are meet for the Master's use?--Empty vessels. When we empty the soul of every defilement, we are ready for use (RH Feb. 28, 1899). {7BC 918.2}

Purification an Individual Work.--"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." He is not to accept theories that, if received, would corrupt. He is to purify himself

from all unrighteous sentiments, which, if received, would lead away from the sure Word of God to unstable human devisings, degradation, and corruption. He is to resist the working of the enemy through vessels of dishonor. By searching the Scriptures with much prayer, he will find a path to follow, not the path of man, but a path that leads to heaven. {7BC 918.3}

The work of purification is an individual work. No one can do this work for another. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use." The Spirit of God will work through sanctified human agencies, leading them to work aright. Ability and grace will be provided. Men will be filled with an earnest desire to preach the truths of the gospel, firmly, decidedly, and in a clear manner (RH Feb. 5, 1901). {7BC 918.4}

23-26 (vs. 14-18; ch. 4:1-5; Col. 2:8; Rev. 7:3, 4; see EGW on Rev. 3:1-3; 14:1-4). No Place for Prying Curiosity.--There are some things which we need to guard. Letters will come asking questions in regard to the sealing of the people of God, who will be sealed, how many, and other prying questions. I think we must tell them to read and speak of the things that are plainly revealed. We have encouragement in the Word that if we walk humbly with God, we shall receive instruction. But prying curiosity is not to be encouraged. {7BC 918.5}

To the second chapter of second Timothy we may refer those who are desirous of originating some new and strange thing, which is the product of the human imagination, and as much below the grand and noble sentiments of Holy Writ as the common is below the sacred. We may answer foolish questions by saying, Wait, and we shall all know what is essential for us to know. Our salvation does not depend on side issues (Letter 58, 1900). {7BC 918.6}

Chapter 3

14, 15 (Acts 16:1-3). Timothy's Childhood Training.--Timothy's mother and grandmother were united in their efforts to train him for God. What was his lesson book?--the Bible. Paul, his father in the gospel, declares, "From a child thou hast known the holy scriptures." The faith of the mother and grandmother in the oracles of God was a constant illustration to Timothy of the blessing of doing God's will. {7BC 918.7}

When Timothy was little more than a boy, Paul took him with him as his companion in labor. Those who had taught Timothy in his childhood were rewarded by seeing the son of their care linked in close fellowship with the great apostle (MS 117a, 1901). {7BC 918.8}

(1 Tim. 4:12.) Influence and Piety of Timothy.--Paul loved Timothy because Timothy loved God. His intelligent knowledge of experimental piety and of the truth gave him distinction and influence. The piety and influence of his home life was not of a cheap order, but pure, sensible, and uncorrupted by false sentiments. The moral influence of his home was substantial, not fitful, not impulsive, not changeable. The Word of God was the rule which guided Timothy. He received his instruction line upon line, precept upon precept, here a little, and there a little. Impressions of the highest possible order were kept before his mind. His home instructors cooperated with God in educating this young man to bear the burdens that were to come upon him at an early age. . . .

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{7BC 918.9}

We see the advantage that Timothy had in a correct example of piety and true godliness. Religion was the atmosphere of his home. The manifest spiritual power of the piety in the home kept him pure in speech, and free from all corrupting sentiments. From a child Timothy had known the Holy Scriptures. He had the benefit of the Old Testament Scripture, and the manuscript of part of the New, the teachings and lessons of Christ (Letter 33, 1897). {7BC 919.1}

16 (1 Tim. 3:16; 2 Peter 1:21; see EGW on John 17:17). Beyond Finite Comprehension.-- There are some that may think they are fully capable with their finite judgment to take the Word of God, and to state what are the words of inspiration, and what are not the words of inspiration. I want to warn you off that ground, my brethren in the ministry. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." There is no finite man that lives, I care not who he is or whatever is his position, that God has authorized to pick and choose in His Word. {7BC 919.2}

It is true that the apostle has said that there are some things that are hard to be understood in the Scriptures. So there are. And if it were not that there are subjects that are difficult and hard to be understood, well might the skeptic who now pleads that God has given a revelation that cannot be understood--well might he, I say--have something else to plead. God's infinity is so much higher than we are, that it is impossible for man to comprehend the mystery of godliness. {7BC 919.3}

Angels of God looked with amazement upon Christ, who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads. {7BC 919.4}

And although we may try to reason in regard to our Creator, how long He has had existence, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond. We cannot grasp it, so what man is there that dares to take that Bible and say this part is inspired and that part is not inspired? I would have both my arms taken off at my shoulders before I would ever make the statement or set my judgment upon the Word of God as to what is inspired and what is not inspired. {7BC 919.5}

How would finite man know anything about that matter? He is to take the Word of God as it reads, and then to appreciate it as it is, and to bring it into the life and to weave it into the character. There is everything plainly revealed in God's Word which concerns the salvation of men, and if we will take that Word and comprehend it to the very best of our ability, God will help us in its comprehension. {7BC 919.6}

Human minds without the special assistance of the Spirit of God will see many things in the Bible very difficult to be understood, because they lack a divine enlightenment. It is not that men should come to the Word of God by setting up their own way, or their own will or their own ideas, but it is to come with a meek and humble and holy spirit. {7BC 919.7}

Never attempt to search the Scriptures unless you are ready to listen, unless you are ready to be a learner, unless you are ready to listen to the Word of God as though His voice were speaking directly to you from the living oracles. Never let mortal man sit in judgment upon the Word of God or pass sentence as to how much of this is inspired and how much is not inspired, and that this is more inspired than some other portions. God warns him off that ground. God has not given him any such work to do (MS 13, 1888). {7BC 919.8}

(Ex. 3:5.) God's Word Not to Be Dissected.--It takes all of eternity to unfold the glories and bring out the precious treasures of the Word of God. Do not let any living man come to you and begin to dissect God's Word, telling what is revelation, what is inspiration and what is not, without a rebuke. Tell all such they simply do not know. They simply are not able to comprehend the things of the mystery of God. What we want is to inspire faith. We want no one to say, "This I will reject, and this will I receive," but we want to have implicit faith in the Bible as a whole and as it is.

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{7BC 919.9}

We call on you to take your Bible, but do not put a sacrilegious hand upon it, and say, "That is not inspired," simply because somebody else has said so. Not a jot or tittle is ever to be taken from that Word. Hands off, brethren! Do not touch the ark. Do not lay your hand

upon it, but let God move. It is with His own power, and He will work in such a manner that He will compass our salvation. We want God to have some room to work. We do not want man's ideas to bind Him about. {7BC 920.1}

I know something of the glory of the future life. Once a sister wrote to me and asked if I would not tell her something about the city of our God, further than we have in the Word. She asked me if I could not draw something of its plans. I wrote her that I would have to say to her, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." "No," said I, "you cannot paint, you cannot picture, and the martyr tongue cannot begin to give any description of the glory of the future life; but I will tell you what you can do: you can 'press toward the mark for the prize of the high calling of God in Christ Jesus.' You can die to self; you can seek to grow up to the perfection of Christian character in Christ Jesus." That is our work; but when men begin to meddle with God's Word, I want to tell them to take their hands off, for they do not know what they are doing (MS 13, 1888). {7BC 920.2}

Chapter 4

1-5 (ch. 2:14-18, 23-26; Rom. 1:25; Col. 2:8). Turning the Truth Into a Lie.--No one is to put truth to the torture by cheap imaginings, by putting a forced, mystical construction upon the Word. Thus they are in danger of turning the truth of God into a lie. There are those who need in their hearts the touch of the divine Spirit. Then the message for this time will be their burden. They will not search for human tests, for something new and strange. The Sabbath of the fourth commandment is the test for this time. . . . {7BC 920.3}

There is among young men a burning desire to get hold of something new, even though it be of the cheapest quality. The Lord would not have the mind dwell on unprofitable nothings, seeking for what it will never find. He desires us to seek for a pure, clean soul, a soul washed and made white in the blood of the Lamb. It is the white robe of Christ's righteousness that gives the sinner admittance into the presence of the heavenly angels. Not the color of his hair, but his perfect obedience to all God's commandments, opens to him the gates of the Holy City (Letter 207, 1899). {7BC 920.4}

1-7 (ch. 2:1-4). Faithfulness in Ministry.--Paul has almost finished his course, and he desires Timothy to take his place, guarding the churches from the fables and heresies with which Satan and his agents would endeavor to lead them from the truth. He admonishes him to shun temporal pursuits and entanglements, which would prevent him from giving himself wholly to God's work. He is to endure with cheerfulness the opposition, reproach, and persecution to which his faithfulness would expose him. He is to make full proof to his ministry, employing every means of doing good to his fellow men (YI July 10, 1902). {7BC 920.5}

3, 4. See EGW on Acts 20:30; Col. 2:8; 1 John 4:1. {7BC 920.6}

6-9. See EGW on ch. 1:1, 2. {7BC 920.7}

7, 8. See EGW on Rev. 14:13. {7BC 920.8}

13, 14 (Acts 19:33). Alexander Effects Paul's Final Arrest.--At the house of a disciple in the city of Troas, Paul was again seized, and from this place he was hurried away to his final imprisonment. {7BC 920.9}

The arrest was effected by the efforts of Alexander the coppersmith, who had so unsuccessfully opposed the apostle's work at Ephesus, and who now seized the opportunity to be revenged on one whom he could not defeat (LP 305). {7BC 920.10}

13, 16-21. Paul Faces Death Courageously.--Paul concludes his letter with various personal messages, and again and again repeats the urgent request that Timothy use all diligence to come to him soon, and if possible to come before winter. He describes his loneliness from the desertion of some friends and the necessary absence of others, and lest

Timothy should still hesitate, fearing that the church at Ephesus demanded his labors, he states that he has already dispatched Tychicus to fill the place of Timothy in his absence. And
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then he adds the touching request, "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." {7BC 920.11}

At his second arrest, Paul was seized and hurried away so suddenly that he had no opportunity to gather up his few "books" and "parchments," or even to take with him his cloak. And now winter was coming on, and he knew that he would suffer with cold in his damp prison cell. He had no money to buy another garment, he knew that his end might come at any moment, and with his usual self-forgetfulness and fear to burden the church, he desired that no expense should be incurred on his account (LP 327). {7BC 921.1}

16, 17. Paul and Nero Face to Face.--Paul and Nero face to face!--the countenance of the monarch bearing the shameful record of the passions that raged within; the countenance of the prisoner telling the story of a heart at peace with God and man. The result of opposite systems of education stood that day contrasted--a life of unbounded self-indulgence and a life of entire self-sacrifice. Here were the representatives of two theories of life--all-absorbing selfishness, which counts nothing too valuable to be sacrificed for momentary gratification, and self-denying endurance, ready to give up life itself, if need be, for the good of others (YI July 3, 1902).

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{7BC 921.2}

Titus

Chapter 1

9-11. See EGW on Acts 15:1, 5. {7BC 921.3}

Chapter 2

8. See EGW on Col. 4:6. {7BC 921.4}

10 (Phil. 2:5). Adorning the Doctrine of Christ.--To adorn the doctrine of Christ our Saviour, we must have the same mind which was in Christ. Our likes and dislikes, our desire to favor self to the disadvantage of others must be overcome. Let the peace of God rule in your hearts. Christ must be in us a living, working power (MS 39, 1896). {7BC 921.5}

11. See EGW on Eph. 4:7; 1 Peter 1:22. {7BC 921.6}

14. See EGW on Luke 17:10; Rom. 3:20-31; Gal. 5:6. {7BC 921.7}

Chapter 3

5. See EGW on Luke 17:10; Rom. 3:20-31.

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{7BC 921.8}

Hebrews

Chapter 1

3 (Col. 1:15; 2:9; 3:10; see EGW on John 1:14; Acts 1:11; 17:28; Eph. 1:20, 21; Heb. 2:14-18). The Personality of God.--He [Christ] represented God not as an essence that pervaded nature, but as a God who has a personality. Christ was the express image of His Father's person; and He came to our world to restore in man God's moral image, in order that man, although fallen, might through obedience to God's commandments become enstamped with the divine image and character--adorned with the beauty of divine loveliness (MS 24, 1891). {7BC 921.9}

4-14. The Omnipotence of Jesus.--[Heb. 1:4-12 quoted.] In this language is represented the omnipotence of the Lord Jesus. He is introduced to the Bible student as the Creator of the world, and was its rightful Ruler. [Heb. 1:13, 14 quoted.]

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{7BC 921.10}

The first chapter of Hebrews contrasts the position of the angels and the position of Christ. God has spoken words concerning Christ that are not to be applied to the angels. They are "sent forth to minister for them who shall be heirs of salvation," but Christ, as Mediator, is the great Minister in the work of redemption. The Holy Spirit is His representative in our world, to execute the divine purpose of bringing to fallen man power from above, that he may be an overcomer. All who enter into a covenant with Jesus Christ become by adoption the children of God. They are cleansed by the regenerating power of the Word, and angels are commissioned to minister unto them (MS 57, 1907). {7BC 922.1}

6, 8. See EGW on ch. 3:1-3; John 1:1-3, 14; Col. 2:9. {7BC 922.2}

8. See EGW on John 1:1-3. {7BC 922.3}

14 (see EGW on Acts 10:1-6; Rev. 5:11). Power and Efficiency for the Church.--Divine ministration is needed to give power and efficiency to the church in this world. God's family on earth, subject to temptations and trials, is very near to His heart of love. He has ordained that communication be kept up between heavenly intelligences and His children on this earth. Angels from the courts above are sent forth to minister to those who shall be heirs of salvation (MS 142, 1899). {7BC 922.4}

(James 4:8.) Good Angels Restrain Satan.--God has angels whose whole work is to draw those who shall be heirs of salvation. Whenever one takes a step toward Jesus, Jesus is taking steps toward him. The angels' work is to keep back the powers of Satan (MS 17, 1893). {7BC 922.5}

(Eph. 6:12.) To the Aid of Tempted Souls.--Heavenly angels are commissioned to watch the sheep of Christ's pasture. When Satan with his deceptive snares would deceive if possible the very elect, these angels set in operation influences that will save the tempted souls if they will take heed to the Word of the Lord, realize their danger, and say: "No, I will not enter into that scheme of Satan. I have an Elder Brother on the throne in heaven, who has shown that He has a tender interest in me, and I will not grieve His heart of love. I know and am assured that He is watching over His children, keeping them as the apple of His eye. There is no diminishing of His love. I will not grieve the heart of Christ; I will try not to become a tempter to others" (Letter 52, 1906). {7BC 922.6}

(Rev. 5:9-12.) Angels Share in the Final Triumph.--As invisible agencies, angels are working through human beings to proclaim the commandments of God. Angels have far more to do with the human family than many suppose. Speaking of the angels, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" {7BC 922.7}

Holy angels will join in the song of the redeemed. Though they cannot sing from experimental knowledge, "He hath washed us in His own blood, and redeemed us unto God," yet they understand the great peril from which the people of God have been saved. Were they not sent to lift up for them a standard against the enemy? They can fully sympathize with the

glowing ecstasy of those who have overcome by the blood of the Lamb and the word of their testimony (Letter 79, 1900). {7BC 922.8}

Angels Cooperate With Human Agencies.--Holy, ministering agencies of heaven are cooperating with human agencies to lead into safe paths all who love truth and righteousness. It is the greatest joy of the angels of heaven to spread the shield of their tender love over souls who turn to God; and Satan fights determinedly to retain every soul that has had light and evidence. His fierce, unabated desire is to destroy every soul possible. Will you choose to stand under his banner? {7BC 922.9}

Angelic agencies are standing firm, determined that he shall not obtain the victory. They would recover every soul in our world who is under Satan's banner if these poor souls would not so eagerly seek to keep out of and away from their merciful ministrations and rescuing power. Their deep and earnest love for the souls for whom Christ has died is beyond measurement. They would make these deceived souls intelligent in regard to how they might arm themselves and break the spell which Satan has cast upon them. {7BC 922.10}

If they would only look unto Jesus, and for one moment discern truly, sincerely, what love has been expressed in the sacrifice

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which has been made for them! If only they could see the determined efforts of Satan to eclipse by his hellish shadow every ray of light that would come into the mind and heart of persons now dead in trespasses and sins! O that they would awake from their torpor as the whole world will soon awake by the trumpet of God, which will announce His appearing! . . . {7BC 922.11}

Angels are keeping back the destroying agencies; for they have an intense interest for these rebellious sons, and they want to help them to return to the fold in safety and peace, that they may finally be overcomers, and be saved, eternally saved with the family of God in heaven (MS 29, 1900). {7BC 923.1}

(John 17:21.) Heavenly Atmosphere Brought to Earth.--The work of these heavenly beings is to prepare the inhabitants of this world to become children of God, pure, holy, undefiled. But men, though professing to be followers of Christ, do not place themselves in a position where they can understand this ministry, and thus the work of the heavenly messengers is made hard. The angels, who do always behold the face of the Father in heaven, would prefer to remain close by the side of God, in the pure and holy atmosphere of heaven; but a work must be done in bringing this heavenly atmosphere to the souls who are tempted and tried, that Satan may not disqualify them for the place the Lord would have them fill in the heavenly courts. {7BC 923.2}

Principalities and powers in heavenly places combine with these angels in their ministration for those who shall be heirs of salvation. But how sad it is that this work is hindered by the coarseness, the roughness, the worldly-mindedness of men and women who are so desirous of securing their own ends, of gratifying their own wishes, that they lose sight of the Word of God, which should be their instructor and their guide. {7BC 923.3}

The Lord gives to every angel his work for this fallen world. Divine help is provided for men and women. They have the opportunity of cooperating with the heavenly intelligences, of being laborers together with God. There is placed before them the possibility of gaining a fitness for the presence of God, of being enabled to see His face. Heavenly angels are working to bring the human family into a close brotherhood, a oneness described by Christ as like that existing between the Father and the Son. How can men so highly favored by God fail to appreciate their opportunities and privileges? How can they refuse to accept the divine help proffered? How much it is possible for human beings to gain if they will keep eternity in view! {7BC 923.4}

Satanic agencies are always warring for the mastery over the human mind, but the angels of God are constantly at work, strengthening the weak hands and confirming the feeble knees of all who call upon God for help (RH July 4, 1899). {7BC 923.5}

The Line of Heavenly Communication.--The angels of God are communicating with and guarding His people, and are pressing back the powers of darkness that they shall not have any control over those who shall be heirs of salvation. Are we working in harmony with the angels? This is the line of communication the Lord has established with the children of men (MS 1, 1890). {7BC 923.6}

A Special Work for Each Angel.--The Lord Jesus has a special work appointed for each of the angelic family. Human agencies have also an appointed work to do in behalf of their own souls and the souls of others saved through their influence. The angels of God will make effectual the work of men. . . . {7BC 923.7}

They have an intense desire that human agencies shall come where they will find a refuge. The angels had a constant guardianship over Christ from His birth until His reception into the heavenly courts. . . . Angels are working through human agents who will be worked, to bring sinners to God. . . . {7BC 923.8}

O that those who are halting between two opinions could only understand the agencies continually at work to keep at bay the armies of the power of darkness! By presenting earthly advantages or earthly obstacles to defeat the purposes of God, and by various other methods, Satan would intercept every ray of light from the messengers of God. But if the curtain could

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be rolled back, and eyes now blind to the invisible agencies could view with restored spiritual vision the conflict continually going on in behalf of the souls perishing away from Christ, what a difference would be made in the working of the agencies in this world! Decided advance movements would be made. Without delay their entire influence for good would be thrown on the side of Christ. They would behold the intense interest of the angels of God in behalf of souls who are throwing away the opportunities and privileges now so valuable to them to obtain an experimental knowledge of God and of Jesus Christ whom He has sent (MS 29, 1900). {7BC 923.9}

Chapter 2

9. See EGW on Matt. 27:21, 22, 29. {7BC 924.1}

10 (ch. 5:8, 9; Isa. 53:10). Sundering of the Divine Powers.--The Captain of our salvation was perfected through suffering. His soul was made an offering for sin. It was necessary for the awful darkness to gather about His soul because of the withdrawal of the Father's love and favor; for He was standing in the sinner's place, and this darkness every sinner must experience. The righteous One must suffer the condemnation and wrath of God, not in vindictiveness; for the heart of God yearned with greatest sorrow when His Son, the guiltless, was suffering the penalty of sin. This sundering of the divine powers will never again occur throughout the eternal ages (MS 93, 1899). {7BC 924.2}

14 (see EGW on Matt. 27:50; John 3:14-17). Satan Vanquished at the Cross.--He [Christ] vanquished Satan in the same nature over which in Eden Satan obtained the victory. The enemy was overcome by Christ in His human nature. The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power (YI April 25, 1901). {7BC 924.3}

(Ch. 12:3; Gen. 3:15; 2 Tim. 1:10; 1 Peter 2:24.) Christ Triumphant in Death.--Christ was nailed to the cross, but He gained the victory. The whole force of evil gathered itself together in an effort to destroy Him who was the Light of the world, the Truth that makes men wise unto salvation. But no advantage was gained by this confederacy. With every advance move, Satan was bringing nearer his eternal ruin. Christ was indeed enduring the contradiction of

sinner against Himself. But every pang of suffering that He bore helped tear away the foundation of the enemy's kingdom. Satan bruised Christ's heel, but Christ bruised Satan's head. Through death the Saviour destroyed him that had the power of death. In the very act of grasping his prey, death was vanquished; for by dying, Christ brought to light life and immortality through the gospel. {7BC 924.4}

Never was the Son of God more beloved by His Father, by the heavenly family, and by the inhabitants of the unfallen worlds, than when He humbled Himself to bear disgrace, humiliation, shame, and abuse. By becoming the sin bearer, He lifted from the human race the curse of sin. In His own body He paid the penalty of that on which the power of Satan over humanity is founded--sin (YI June 28, 1900). {7BC 924.5}

14-18 (ch. 1:3; John 1:1-3, 14; Phil. 2:5-8; see EGW on Mark 16:6; Luke 22:44; Rom. 5:12-19; Heb. 3:1-3). God Reached Humanity Through Humanity.-- Christ alone was able to represent the Deity. He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone sufficient to accomplish this work. No verbal description could reveal God to the world. Through a life of purity, a life of perfect trust and submission to the will of God, a life of humiliation such as even the highest seraph in heaven would have shrunk from, God Himself must be revealed to humanity. In order to do this, our Saviour clothed His divinity with humanity. He employed the human faculties, for only by adopting these could He be comprehended by humanity. Only humanity could reach humanity. He lived out the character of God through the human body which God had prepared for Him. He blessed the world by living out in human flesh the life of God, thus showing that He had the power to unite humanity to divinity (RH June 25, 1895). {7BC 924.6}

Christ Took Our Place in the Universe.--Under the mighty impulse of His love, He took our place in the universe, and invited the Ruler of all things to treat Him as a representative of the human family.

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He identified Himself with our interests, bared His breast for the stroke of death, took man's guilt and its penalty, and offered in man's behalf a complete sacrifice to God. By virtue of this atonement, He has power to offer to man perfect righteousness and full salvation. Whosoever shall believe on Him as a personal Saviour shall not perish, but have everlasting life (RH April 18, 1893). {7BC 924.7}

Christ Met Man as Man.--Leaving the royal courts of heaven Christ came to our world to represent the character of His Father, and thus help humanity to return to their loyalty. The image of Satan was upon men, and Christ came that He might bring to them moral power and efficiency. He came as a helpless babe, bearing the humanity we bear. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." He could not come in the form of an angel; for unless He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us, He could not be a perfect example for us. He came in humility, in order that the humblest being upon the face of the earth could have no excuse because of his poverty, or ignorance, and say, Because of these things, I cannot obey the law of Jehovah. Christ clothed His divinity with humanity, that humanity might touch humanity; that He might live with humanity and bear all the trials and afflictions of man. He was tempted in all points like as we are, yet without sin. In His humanity He understood all the temptations that will come to man (MS 21, 1895). {7BC 925.1}

(1 Tim. 2:5; 1 John 2:1, 2; Rev. 3:4.) The Subdued Glory of the Human Christ.--As we view Christ by the eye of faith, we see the necessity of becoming pure in thought and holy in character. Christ invites us to draw near to Him, and promises that He will draw nigh to us. Looking upon Him, we behold the invisible God, who clothed His divinity with humanity in order that through humanity He might shed forth a subdued and softened glory, so that our

eyes might be enabled to rest upon Him, and our souls not be extinguished by His undimmed splendor. We behold God through Christ, our Creator and Redeemer. It is our privilege to contemplate Jesus by faith, and see Him standing between humanity and the eternal throne. He is our Advocate, presenting our prayers and offerings as spiritual sacrifices to God. Jesus is the great sinless propitiation, and through His merit, God and man may hold converse together. {7BC 925.2}

Christ has carried His humanity into eternity. He stands before God as the representative of our race. When we are clothed with the wedding garment of His righteousness, we become one with Him, and He says of us, "They shall walk with me in white: for they are worthy." His saints will behold Him in His glory, with no dimming veil between (YI Oct. 28, 1897). {7BC 925.3}

(Isa. 59:20.) Human Nature but Not Human Sinfulness.--He [Christ] was to take His position at the head of humanity by taking the nature but not the sinfulness of man. In heaven was heard the voice, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord" (ST May 29, 1901). {7BC 925.4}

(Ch. 9:11-14, 22; Ruth 4:13, 14.) God of the Living and the Dead.-- As the sin bearer, and priest and representative of man before God, He entered into the life of humanity, bearing our flesh and blood. The life is in the living, vital current of blood, which blood was given for the life of the world. Christ made a full atonement, giving His life as a ransom for us. He was born without a taint of sin, but came into the world in like manner as the human family. He did not have a mere semblance of a body, but He took human nature, participating in the life of humanity. {7BC 925.5}

According to the law Christ Himself gave, the forfeited inheritance was ransomed by the nearest of kin. Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity He might by His death destroy him who had the power of death. He could not have done this as God, but by coming as man Christ could die. By death He overcame death. The death of Christ bore to the

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death him who had the power of death, and opened the gates of the tomb for all who receive Him as their personal Saviour. {7BC 925.6}

Christ proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." He, the world's Redeemer, has bruised the serpent's head, depriving him of all power ever to make men feel his scorpion sting; for He has brought life and immortality to light. The gates of eternal life are thrown open to all who believe on Jesus Christ. All believers who pass through a natural death, have, through eating the flesh and drinking the blood of the Son of God, eternal life in them, which is the life of Jesus Christ. In dying, Jesus has made it impossible for those who believe on Him to die eternally. . . . {7BC 926.1}

Christ lived and died as a man, that He might be God both of the living and of the dead. It was to make it impossible for men to lose eternal life if they believe on Him. The life of men and women is precious in the sight of God; for Christ has purchased that life by being executed in their stead. Thus He made it possible for us to attain to immortality (Letter 97, 1898). {7BC 926.2}

Creator and Creature United in Christ.--In Christ were united the divine and the human--the Creator and the creature. The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus--the Son of God, and the Son of man. And having with His own blood paid the price of redemption, having passed through man's experience, having in man's behalf met and conquered temptation, having, though Himself sinless, borne the shame and guilt and burden of sin, He becomes man's Advocate and Intercessor. What an assurance here to the tempted and struggling soul, what an assurance to

the witnessing universe, that Christ will be "a merciful and faithful high priest" (MS 141, 1901)! {7BC 926.3}

Edenic Mind of Man Restored.--Jesus became a man that He might mediate between man and God. He clothed His divinity with humanity, He associated with the human race, that with His long human arm He might encircle humanity, and with His divine arm grasp the throne of Divinity. And this, that He might restore to man the original mind which he lost in Eden through Satan's alluring temptation; that man might realize that it is for his present and eternal good to obey the requirements of God. Disobedience is not in accordance with the nature which God gave to man in Eden (Letter 121, 1897). {7BC 926.4}

(2 Peter 1:4.) A Divine Culture for Christians.--Divine culture brings perfection. If in connection with God the work is carried forward, the human agent, through Christ, will day by day gain victory and honor in the battle. Through the grace given he will overcome, and will be placed on vantage ground. In his relation to Christ he will be bone of His bone, flesh of His flesh, one with Christ in a peculiar relationship, because Christ took the humanity of man. He became subject to temptation, endangering as it were, His divine attributes. Satan sought, by the constant and curious devices of his cunning, to make Christ yield to temptation. Man must pass over the ground over which Christ has passed. As Christ overcame every temptation which Satan brought against Him, so man is to overcome. And those who strive earnestly to overcome are brought into a oneness with Christ that the angels in heaven can never know. {7BC 926.5}

The divine culture of men and women will be carried forward to completion only as they are partakers of the divine nature. Thus they may overcome as Christ overcame in their behalf. Through the grace given, fallen man may be placed on vantage ground. Through toil, through patient trust and faith in Jesus Christ, through faithful continuance in well-doing, he may rise to spiritual victory (Letter 5, 1900). {7BC 926.6}

Full Obedience Possible Through Christ.--Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement (ST June 9, 1898). {7BC 926.7}

16 (Phil. 2:5-8). Jesus the Friend of Sinners.--Jesus came to the world not as an angel of light; we could not have endured His glory if He had come thus. One angel at the tomb of Christ was of such exceeding brightness that the Roman guard fell powerless to the ground. As the angel came

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from the heavens, he parted the darkness from his track, and the sentinels could not endure his glory; they fell as dead men to the earth. Suppose that Jesus had come in the glory of an angel, His brightness would have extinguished the feeble life of mortal men. {7BC 926.8}

For our sake Jesus emptied Himself of His glory; He clothed His divinity with humanity that He might touch humanity, that His personal presence might be among us, that we might know that He was acquainted with all our trials, and sympathized with our grief, that every son and daughter of Adam might understand that Jesus is the friend of sinners (ST April 18, 1892). {7BC 927.1}

Not Angelic but Human Nature.--The Lord Jesus has made a great sacrifice in order to meet man where he is. He took not on Him the nature of angels. He did not come to save angels. It is the seed of Abraham that He is helping. "I came not to call the righteous, but sinners to repentance." Christ helps humanity by taking human nature (Letter 97, 1898). {7BC 927.2}

17 (Phil. 2:7, 8; Col. 2:10; 2 Peter 1:4; see EGW on Heb. 4:14-16). Christ Took Humanity Into Himself.--By His obedience to all the commandments of God, Christ wrought out a redemption for man. This was not done by going out of Himself to another, but by taking humanity into Himself. Thus Christ gave to humanity an existence out of Himself. To bring

humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that men might be one with Him as He is one with the Father, that God may love man as He loves His only-begotten Son, that men may be partakers of the divine nature, and be complete in Him (RH April 5, 1906). {7BC 927.3}

18 (chs. 4:15; 5:7, 8; John 14:30; see EGW on Matt. 4:1-11; 1 John 2:1). The Refined Sensibilities of Jesus.--Would that we could comprehend the significance of the words, Christ "suffered being tempted." While He was free from the taint of sin, the refined sensibilities of His holy nature rendered contact with evil unspeakably painful to Him. Yet with human nature upon Him, He met the archapostate face to face, and single-handed withstood the foe of His throne. Not even by a thought could Christ be brought to yield to the power of temptation. {7BC 927.4}

Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself, "The prince of this world cometh, and hath nothing in me." The storms of temptation burst upon Him, but they could not cause Him to swerve from His allegiance to God (RH Nov. 8, 1887). {7BC 927.5}

Jesus Not Pulled or Crowded Into Sin.--Have we forgotten that Jesus, the Majesty of heaven, suffered being tempted? Jesus did not allow the enemy to pull Him into the mire of unbelief, or crowd Him into the mire of despondency and despair. But many poor souls are feeble in moral power because they do not do the words of Christ (Letter 43, 1892). {7BC 927.6}

Power Assured for the Children of Faith.--Christ in the weakness of humanity was to meet the temptations of one possessing the powers of the higher nature that God had bestowed on the angelic family. But Christ's humanity was united with divinity, and in this strength He would bear all the temptations that Satan could bring against Him, and yet keep His soul untainted by sin. And this power to overcome He would give to every son and daughter of Adam who would accept by faith the righteous attributes of His character (RH Jan. 28, 1909). {7BC 927.7}

Chapter 3

1-3 (chs. 1:6-8; 2:14-18; Phil. 2:5-8). A Heavier Retribution Than Israel's.--[Heb. 3:1-3 quoted.] Because of the unbelief manifested toward Christ, the originator and foundation of the whole Jewish economy, a heavier retribution will come upon men than befell unbelieving Israel in the wilderness. Moses was the prophet by whom God communicated to the church in the wilderness; but great as was Moses, a greater than he is the Son of God, who builded the house. {7BC 927.8}

The presence of Jesus Christ, enshrouded in the pillar of cloud by day and the pillar of fire by night, followed this people in

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their wilderness wandering. The Angel of the covenant came in the name of God, as the invisible leader of Israel. The Son of God over His own house is higher than Moses, higher than the highest angel. He bears the name of Jehovah upon His miter, while on His breastplate is written the name of Israel. Christ took humanity that humanity might touch humanity. In the form of man He humbled Himself, and became a servant, but as the Son of God He was higher than the angels. By His life in humanity man may become a partaker of the divine nature. As the Majesty of heaven, He was exalted above the angels, and in His work of redemption He carries with Him all who have received Him and believed on His name (Letter 97, 1898). {7BC 927.9}

3. See EGW on John 1:14. {7BC 928.1}

6. See EGW on ch. 4:14; Rev. 3:3. {7BC 928.2}

12 (ch. 11:6). No Encouragement Given for Unbelief.--There is no encouragement given for unbelief. The Lord manifests His grace and His power over and over again, and this should teach us that it is always profitable under all circumstances to cherish faith, to talk faith, to act faith. We are not to have our hearts and hands weakened by allowing the suggestions of suspicious minds to plant in our hearts the seeds of doubt and distrust [Heb. 3:12 quoted] (Letter 97, 1898). {7BC 928.3}

Study to Believe and Obey.--The Lord works in cooperation with the will and action of the human agent. It is the privilege and duty of every man to take God at His word, to believe in Jesus as his personal Saviour, and to respond eagerly, immediately, to the gracious propositions which He makes. He is to study to believe and obey the divine instruction in the Scriptures. He is to base his faith not on feeling but upon the evidence and the Word of God (MS 3, 1895). {7BC 928.4}

14. See EGW on ch. 4:15. {7BC 928.5}

Chapter 4

1. See EGW on 2 Cor. 5:11. {7BC 928.6}

9, 11 (see EGW on Prov. 31:27). The Rest Obtained by Labor.-- [Heb. 4:9, 11 quoted.] The rest here spoken of is the rest of grace, obtained by following the prescription, Labor diligently. Those who learn of Jesus His meekness and lowliness find rest in the experience of practicing His lessons. It is not in indolence, in selfish ease and pleasure-seeking, that rest is obtained. Those who are unwilling to give the Lord faithful, earnest, loving service will not find spiritual rest in this life or in the life to come. Only from earnest labor comes peace and joy in the Holy Spirit--happiness on earth and glory hereafter. {7BC 928.7}

Let us therefore labor. Speak often words that will be a strength and an inspiration to those who hear. We are altogether too indifferent in regard to one another. We forget that our fellow laborers are often in need of words of hope and cheer. When one is in trouble, call upon him and speak comforting words to him. This is true friendship (MS 42, 1901). {7BC 928.8}

12 (see EGW on John 17:17). Cutting Away the Surplus of Self.-- Practical truth must be brought into the life, and the Word, like a sharp, two-edged sword, must cut away the surplus of self that there is in our characters [Heb. 4:12 quoted] (Letter 5, 1897). {7BC 928.9}

Transforming Power of the Word.--The Word makes the proud humble, the perverse meek and contrite, the disobedient obedient. The sinful habits natural to man are interwoven with the daily practice. But the Word cuts away the fleshly lusts. It is a discernor of the thoughts and intents of the mind. It divides the joints and marrow, cutting away the lusts of the flesh, making men willing to suffer for their Lord (MS 42, 1901). {7BC 928.10}

13. See EGW on Prov. 16:2; Rev. 3:1-4; 20:12, 13. {7BC 928.11}

14 (chs. 3:6, 14; 10:23; see EGW on Rev. 3:3). Questions to Ponder.--[Heb. 4:14 quoted.] What is our profession? We profess to be following Christ. We claim to be Christians. Do we, then, reveal the Christlikeness? Do we serve the Saviour intelligently? Does the love of God continually flow from us to others? Do we, in word and action, confess our Redeemer? Do we conform our lives to His holy principles? Are we pure and undefiled? Christians must hold the beginning of their confidence firm unto the end. It is not enough to profess the faith. There must be a

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patient endurance of all trials and a brave resistance to all temptations. Faith can be maintained only by bringing the Christian religion to the test of practice, thus demonstrating its transforming power and the faithfulness of its promises (MS 42, 1901). {7BC 928.12}

14-16 (chs. 2:17; 7:24-26; Rom. 8:34; 1 John 2:1). Phases of Christ's Priesthood.--[Heb. 4:15 quoted.] The Son of God . . . has fulfilled His pledge, and has passed into the heavens, to take upon Himself the government of the heavenly host. He fulfilled one phase of His

priesthood by dying on the cross for the fallen race. He is now fulfilling another phase by pleading before the Father the case of the repenting, believing sinner, presenting to God the offerings of His people. Having taken human nature and in this nature having overcome the temptations of the enemy, and having divine perfection, to Him has been committed the judgment of the world. The case of each one will be brought in review before Him. He will pronounce judgment, rendering to every man according to his works (MS 42, 1901). {7BC 929.1}

15 (ch. 3:14; Matt. 4:1-11; 19:17; John 10:30; 2 Peter 1:4; Rev. 3:21; see EGW on Mark 16:6; John 1:1-3, 14; Rom. 5:12-19; Col. 2:9, 10; 1 John 2:1). No trace of Imperfection in Christ.--Those who claim that it was not possible for Christ to sin, cannot believe that He really took upon Himself human nature. But was not Christ actually tempted, not only by Satan in the wilderness, but all through His life, from childhood to manhood? In all points He was tempted as we are, and because He successfully resisted temptation under every form, He gave man the perfect example, and through the ample provision Christ has made, we may become partakers of the divine nature, having escaped the corruption which is in the world through lust. {7BC 929.2}

Jesus says, "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." Here is the beginning of our confidence which we must hold steadfast unto the end. If Jesus resisted Satan's temptations, He will help us to resist. He came to bring divine power to combine with human effort. {7BC 929.3}

Jesus was free from all sin and error; there was not a trace of imperfection in His life or character. He maintained spotless purity under circumstances the most trying. True, He declared, "There is none good but one, that is, God"; but again He said, "I and my Father are one." Jesus speaks of Himself as well as the Father as God, and claims for Himself perfect righteousness (MS 141, 1901). {7BC 929.4}

The Obedience of a God or a Man?--Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. His imputed grace and power He gives to all who receive Him by faith. {7BC 929.5}

The obedience of Christ to His Father was the same obedience that is required of man. Man cannot overcome Satan's temptations without divine power to combine with his instrumentality. So with Jesus Christ; He could lay hold of divine power. He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's holy law, and in this way He is our example. The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset. {7BC 929.6}

The Lord now demands that every son and daughter of Adam, through faith in Jesus Christ, serve Him in human nature which we now have. The Lord Jesus has bridged the gulf that sin has made. He has connected earth with heaven, and finite man with the infinite God. Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them (MS 1, 1892). {7BC 929.7}

(Ch. 2:14.) Christ Kept the Level of Humanity.--Satan thought that by his temptations he could delude the world's Redeemer to make one bold move in manifesting His divine power. .

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It was a difficult task for the Prince of life to carry out the plan which He had undertaken for the salvation of man, in clothing His divinity with humanity. He had received honor in the heavenly courts, and was familiar with absolute power. It was as difficult for Him to keep the level of humanity as for men to rise above the low level of their depraved natures, and be partakers of the divine nature. {7BC 930.1}

Christ was put to the closest test, requiring the strength of all His faculties to resist the inclination when in danger, to use His power to deliver Himself from peril, and triumph over the power of the prince of darkness. Satan showed his knowledge of the weak points of the human heart, and put forth his utmost power to take advantage of the weakness of the humanity which Christ had assumed in order to overcome his temptations on man's account (RH April 1, 1875). {7BC 930.2}

No Particular Adaptation for Obedience.--We need not place the obedience of Christ by itself, as something for which He was particularly adapted, by His particular divine nature, for He stood before God as man's representative and was tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of man to have, Satan would have made capital of this matter. The work of Christ was to take from the claims of Satan his control of man, and He could do this only in the way that He came--a man, tempted as a man, rendering the obedience of a man (MS 1, 1892). {7BC 930.3}

(2 Cor. 5:19) God Endured Temptation in Christ.--God was in Christ in human form, and endured all the temptations wherewith man was beset; in our behalf He participated in the suffering and trials of sorrowful human nature (SW Dec. 10, 1907). {7BC 930.4}

15, 16. See EGW on Eph. 2:18. {7BC 930.5}

16. See EGW on Matt. 3:13-17. {7BC 930.6}

Chapter 5

5, 6 (ch. 4:15, 16; 1 John 2:1). Christ Appointed to the Priesthood.--Christ glorified not Himself in being made High Priest. God gave Him His appointment to the priesthood. He was to be an example to all the human family. He qualified Himself to be, not only the representative of the race, but their Advocate, so that every soul if he will may say, I have a Friend at court. He is a High Priest that can be touched with the feelings of our infirmities (MS 101, 1897). {7BC 930.7}

7, 8. See EGW on ch. 2:18. {7BC 930.8}

8, 9. See EGW on ch. 2:10. {7BC 930.9}

9-12. See EGW on 1 Cor. 3:1, 2. {7BC 930.10}

Chapter 6

19 (chs. 10:19, 20; 11:27; see EGW on Matt. 27:51). A Faith That Pierces the Veil.--Our faith must pierce beyond the veil, seeing things that are invisible. No one else can look for you. You must behold for yourself. In the place of murmuring for blessings that are withheld, let us remember and appreciate the blessings already bestowed (MS 42, 1901). {7BC 930.11}

Chapter 7

17 (Gen. 14:18-20; Ps. 110:4). A High Priest After the Order of Melchisedec.--The high priest was designed in an especial manner to represent Christ, who was to become a high priest forever after the order of Melchisedec. This order of priesthood was not to pass to another, or be superseded by another (Redemption: The First Advent of Christ, p. 14). {7BC 930.12}

22. See EGW on ch. 8:6 7. {7BC 930.13}

24-26. See EGW on ch. 4:14-16. {7BC 930.14}

24-28. See EGW on Rom. 8:26, 34. {7BC 930.15}

25 (ch. 9:24; Rom. 8:34; 1 Tim. 2:5; 1 Peter 2:24; 1 John 2:1; see EGW on Rom. 3:20-31; Heb. 9:11, 12; 10:19-21). "I Will Take Their Sins."--What is Christ doing in heaven? He is interceding for us. By His work the threshold of heaven is flushed with the glory of God which will shine upon every soul who will open the windows of the soul heavenward. As the prayers of the sincere and contrite ones ascend to heaven Christ says to the Father, "I will take their sins. Let them stand before you innocent." As He takes their sins from them, He fills their hearts with the glorious light of truth and love (MS 28, 1901). {7BC 930.16}

(Ch. 8:1, 2; 2 Peter 1:10; Rev. 8:3, 4.) The Terms of Our Election.--[Heb. 7:25 quoted]. By His spotless life, His obedience, His death on the cross of Calvary, Christ interceded for the lost race. And now not

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as a mere petitioner does the Captain of our salvation intercede for us, but as a conqueror claiming His victory. His offering is complete, and as our intercessor He executes His self-appointed work, holding before God the censer containing His own spotless merits and the prayers, confessions, and thanksgiving of His people. Perfumed with the fragrance of His righteousness, the incense ascends to God as a sweet savor. The offering is wholly acceptable, and pardon covers all transgression. To the true believer Christ is indeed the minister of the sanctuary, officiating for him in the sanctuary, and speaking through God's appointed agencies. {7BC 930.17}

Christ is able to save to the uttermost all who come to Him in faith. He will cleanse them from all defilement if they will let Him. But if they cling to their sins, they cannot possibly be saved; for Christ's righteousness covers no sin unrepented of. God has declared that those who receive Christ as their Redeemer, accepting Him as the One who takes away all sin, will receive pardon for their transgressions. These are the terms of our election. Man's salvation depends upon his receiving Christ by faith. Those who will not receive Him lose eternal life because they refused to avail themselves of the only means provided by the Father and the Son for the salvation of a perishing world (MS 142, 1899). {7BC 931.1}

Personal Character of Christ's Intercession.--Christ is watching. He knows all about our burdens, our dangers, and our difficulties; and He fills His mouth with arguments in our behalf. He fits His intercessions to the needs of each soul, as He did in the case of Peter. . . . Our Advocate fills His mouth with arguments to teach His tried, tempted ones to brace against Satan's temptations. He interprets every movement of the enemy. He orders events (Letter 90, 1906). {7BC 931.2}

25-27. See EGW on Rom. 8:34. {7BC 931.3}

26. See EGW on ch. 9:14. {7BC 931.4}

Chapter 8

1. See EGW on 1 Tim. 2:5. {7BC 931.5}

1, 2 (Rom. 12:4, 5; 1 Cor. 12:27; see EGW on Rom. 8:26, 34; Heb. 7:25; 9:24). Tabernacle a Type of the Christian Church.--The Jewish tabernacle was a type of the Christian church. . . . The church on earth, composed of those who are faithful and loyal to God, is the "true tabernacle," whereof the Redeemer is the minister. God, and not man, pitched this tabernacle on a high, elevated platform. {7BC 931.6}

This tabernacle is Christ's body, and from north, south, east, and west He gathers those who shall help to compose it. . . . A holy tabernacle is built up of those who receive Christ as their personal Saviour. . . . Christ is the minister of the true tabernacle, the high priest of all who believe in Him as a personal Saviour (ST Feb. 14, 1900). {7BC 931.7}

5. See EGW on 2 Cor. 3:7-11. {7BC 931.8}

5-13 (chs. 10:16-18; 12:24; Jer. 31:31; John 1:12). New Covenant Grounded on Mercy.-- The blessings of the new covenant are grounded purely on mercy in forgiving unrighteousness and sins. The Lord specifies, I will do thus and thus unto all who turn to Me, forsaking the evil and choosing the good. "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." All who humble their hearts, confessing their sins, will find mercy and grace and assurance. Has God, in showing mercy to the sinner, ceased to be just? Has He dishonored His holy law, and will He henceforth pass over the violation of it? God is true. He changes not. The conditions of salvation are ever the same. Life, eternal life, is for all who will obey God's law. . . . {7BC 931.9}

Under the new covenant, the conditions by which eternal life may be gained are the same as under the old--perfect obedience. Under the old covenant, there were many offenses of a daring, presumptuous character, for which there was no atonement specified by law. In the new and better covenant, Christ has fulfilled the law for the transgressors of law, if they receive Him by faith as a personal Saviour. "As many as received him, to them gave he power to become the sons of God." Mercy and forgiveness are the reward of all who come to Christ trusting in His merits to take away their sins. In the better covenant we are cleansed from sin by the blood of Christ (Letter 276, 1904). {7BC 931.10}

6. See EGW on ch. 9:11, 12.

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{7BC 931.11}

6, 7 (chs. 7:22, 10:19, 20; 13:20; Matt. 27:51; Luke 10:27, 28; 2 Cor. 3:6-9). Terms of God's Covenant.--God's people are justified through the administration of the "better covenant," through Christ's righteousness. A covenant is an agreement by which parties bind themselves and each other to the fulfillment of certain conditions. Thus the human agent enters into agreement with God to comply with the conditions specified in His Word. His conduct shows whether or not he respects these conditions. {7BC 932.1}

Man gains everything by obeying the covenant-keeping God. God's attributes are imparted to man, enabling him to exercise mercy and compassion. God's covenant assures us of His unchangeable character. Why, then, are those who claim to believe in God changeable, fickle, untrustworthy? Why do they not do service heartily, as under obligation to please and glorify God? It is not enough for us to have a general idea of God's requirements. We must know for ourselves what His requirements and our obligations are. The terms of God's covenant are, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." These are the conditions of life. "This do," Christ said, "and thou shalt live." {7BC 932.2}

Christ's death and resurrection completed His covenant. Before this time, it was revealed through types and shadows, which pointed to the great offering to be made by the world's Redeemer, offered in promise for the sins of the world. Anciently believers were saved by the same Saviour as now, but it was a God veiled. They saw God's mercy in figures. The promise given to Adam and Eve in Eden was the gospel to a fallen race. The promise was made that the seed of the woman should bruise the serpent's head, and it should bruise His heel. Christ's sacrifice is the glorious fulfillment of the whole Jewish economy. The Sun of Righteousness has risen. Christ our righteousness is shining in brightness upon us. {7BC 932.3}

God did not lessen His claim upon men in order to save them. When as a sinless offering Christ bowed His head and died, when by the Almighty's unseen hand the veil of the temple was rent in twain, a new and living way was opened. All can now approach God through the merits of Christ. It is because the veil has been rent that men can draw nigh to God. They need not depend on priest or ceremonial sacrifice. Liberty is given to all to go directly to God through a personal Saviour. {7BC 932.4}

It is God's pleasure and will that the blessings bestowed on man shall be given in perfect completeness. He has made provision that every difficulty may be overcome, every want

supplied through the Holy Spirit. Thus He designs that man shall perfect a Christian character. God would have us contemplate His love, His promises, given so freely to those who have no merit in themselves. He would have us depend fully, gratefully, rejoicingly, in the righteousness provided for us in Christ. To all who come to God in His appointed way, He freely listens (MS 148, 1897). {7BC 932.5}

Chapter 9

9-12. See EGW on 2 Cor. 3:7-11. {7BC 932.6}

11, 12 (chs. 7:25; 8:6; see EGW on ch. 9:24). The Rewards of Christ's Sacrifice.--Christ's priestly intercession is now going on in the sanctuary above in our behalf. But how few have a real understanding that our great High Priest presents before the Father His own blood, claiming for the sinner who receives Him as his personal Saviour all the graces which His covenant embraces as the reward of His sacrifice. This sacrifice made Him abundantly able to save to the uttermost all that come unto God by Him, seeing He liveth to make intercession for them (MS 92, 1899). {7BC 932.7}

11-14, 22 (John 1:29; Rev. 13:8; see EGW on Rom. 8:34; Heb. 2:14-18; 1 John 1:7, 9). Without Shedding of Blood Is No Remission.--Christ was the Lamb slain from the foundation of the world. To many it has been a mystery why so many sacrificial offerings were required in the old dispensation, why so many bleeding victims were led to the altar. But the great truth that was to be kept before men, and imprinted upon mind and heart, was this, "Without shedding of blood is no remission." In every bleeding sacrifice was typified "the Lamb of God, which taketh away the sin of the world."

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{7BC 932.8}

Christ Himself was the originator of the Jewish system of worship, in which, by types and symbols, were shadowed forth spiritual and heavenly things. Many forgot the true significance of these offerings; and the great truth that through Christ alone there is forgiveness of sin, was lost to them. The multiplying of sacrificial offerings, the blood of bulls and goats, could not take away sin (ST Jan. 2, 1893). {7BC 933.1}

The Lesson of the Animal Sacrifices.--A lesson was embodied in every sacrifice, impressed in every ceremony, solemnly preached by the priest in his holy office, and inculcated by God Himself--that through the blood of Christ alone is there forgiveness of sins. How little we as a people feel the force of this great truth! How seldom, by living, acting faith, do we bring into our lives this great truth, that there is forgiveness for the least sin, forgiveness for the greatest sin (RH Sept. 21, 1886)! {7BC 933.2}

11-14, 24. See EGW on 1 Tim. 2:5. {7BC 933.3}

13, 14. See EGW on Rev. 8:3, 4. {7BC 933.4}

14 (chs. 7:26; 13:20; see EGW on Acts 15:11; Eph. 2:18). Everlasting Covenant Sealed Forever.--Christ was without sin, else His life in human flesh and His death on the cross would have been of no more value in procuring grace for the sinner than the death of any other man. While He took upon Him humanity, it was a life taken into union with Deity. He could lay down His life as priest and also victim. He possessed in Himself power to lay it down and take it up again. He offered Himself without spot to God. {7BC 933.5}

The atonement of Christ sealed forever the everlasting covenant of grace. It was the fulfilling of every condition upon which God suspended the free communication of grace to the human family. Every barrier was then broken down which intercepted the freest exercise of grace, mercy, peace, and love to the most guilty of Adam's race (MS 92, 1899). {7BC 933.6}

(John 14:30.) Offerer and Offering, Priest and Victim.--The infinite sufficiency of Christ is demonstrated by His bearing the sins of the whole world. He occupies the double position of

offerer and of offering, of priest and of victim. He was holy, harmless, undefiled, and separate from sinners. "The prince of this world cometh," He declares, "and hath nothing in me." He was a Lamb without blemish and without spot (Letter 192, 1906). {7BC 933.7}

22. See EGW on Lev. 17:11; 1 Tim. 2:5; Rev. 12:10. {7BC 933.8}

24 (John 15:4; Eph. 1:6; Col. 2:10; see EGW on Rom. 8:26, 34; Eph. 2:18; Heb. 7:25; 1 John 2:1). Jesus Stands in the Holy of Holies.--Jesus stands in the holy of holies, now to appear in the presence of God for us. There He ceases not to present His people moment by moment, complete in Himself. But because we are thus represented before the Father, we are not to imagine that we are to presume upon His mercy, and become careless, indifferent, and self-indulgent. Christ is not the minister of sin. We are complete in Him, accepted in the Beloved, only as we abide in Him by faith (ST July 4, 1892). {7BC 933.9}

(Rev. 5:11.) Not in a State of Solitude and Grandeur.--Do not let your thoughts dwell upon yourselves. Think of Jesus. He is in His holy place, not in a state of solitude and grandeur, but surrounded by ten thousand times ten thousand of heavenly beings who wait to do their Master's bidding. And He bids them go and work for the weakest saint who puts his trust in God. High and low, rich and poor, have the same help provided (Letter 134, 1899). {7BC 933.10}

Chapter 10

1-7. See EGW on 2 Cor. 3:7-11. {7BC 933.11}

16-18. See EGW on ch. 8:5-13. {7BC 933.12}

19, 20. See EGW on chs. 6:19; 8:6, 7; Matt. 27:51; Rev. 3:8. {7BC 933.13}

19-21 (ch. 7:25; 1 John 2:1). Entering the Sanctuary With Christ.-- This is the great day of atonement, and our Advocate is standing before the Father, pleading as our intercessor. In place of wrapping about us the garments of self-righteousness, we should be found daily humbling ourselves before God, confessing our own individual sins, seeking the pardon of our transgressions, and cooperating with Christ in the work of preparing our souls to reflect the divine image. Unless we enter the sanctuary above, and unite with Christ in working out our own salvation with fear and trembling, we shall be weighed in

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the balances of the sanctuary, and shall be pronounced wanting (MS 168, 1898). {7BC 933.14}

23. See EGW on ch. 4:14; 2 Peter 1:4; Rev. 3:3. {7BC 934.1}

25 (see EGW on Mal. 3:16). Seeking the Assembly of the Saints.-- Those who do not feel the necessity of seeking the assembly of the saints, with the precious assurance that the Lord will meet with them, show how lightly they value the help that God has provided for them. Satan is constantly at work to wound and poison the soul; in order to withstand his efforts we must breathe the atmosphere of heaven. We must individually get hold and keep hold of Christ (MS 16, 1890). {7BC 934.2}

Chapter 11

1. See EGW on Rom. 5:1. {7BC 934.3}

6. See EGW on ch. 3:12. {7BC 934.4}

16. See EGW on ch. 1:3. {7BC 934.5}

24-27. See EGW on Ex. 2:10. {7BC 934.6}

26. See EGW on 2 Cor. 9:6. {7BC 934.7}

27. See EGW on ch. 6:19; 2 Cor. 4:18; 2 Peter 3:18. {7BC 934.8}

37. See EGW on Isa. 1:1. {7BC 934.9}

Chapter 12

1 (Col. 3:8). Who Are the Witnesses?--[Heb. 12:1 quoted.] The weights that are here referred to are the evil habits and practices we have formed by following our own natural dispositions. Who are the witnesses? They are those spoken of in the previous chapter--those who have breasted the evils and difficulties in their way, and who in the name of the Lord have braced themselves successfully against the opposing forces of evil. They were sustained and strengthened and the Lord held them by His hand. {7BC 934.10}

There are other witnesses. All about us are those who are watching us closely, to see how we who profess a belief in the truth conduct ourselves. At all times and in all places, so far as possible, we must magnify the truth before the world (MS 61, 1907). {7BC 934.11}

3. See EGW on ch. 2:14. {7BC 934.12}

4. See EGW on ch. 4:15; Matt. 4:1-11. {7BC 934.13}

11 (James 1:2, 3; 1 Peter 1:6, 7). Blossoms Which Mature Amidst Clouds.--Faith, patience, forbearance, heavenly-mindedness, trust in your wise, heavenly Father, are the perfect blossoms which mature amidst clouds and disappointments and bereavements (Letter 1, 1883). {7BC 934.14}

12, 13. See EGW on Gal. 6:1, 2. {7BC 934.15}

14. See EGW on Rom. 6:19, 22; Eph. 4:20-24. {7BC 934.16}

15. See EGW on James 3:15, 16; 1 Peter 2:1, 2. {7BC 934.17}

16, 17. See EGW on Gen. 25:29-34. {7BC 934.18}

24. See EGW on ch. 8:5:13. {7BC 934.19}

26, 27. See EGW on 2 Thess. 2:7-12. {7BC 934.20}

Chapter 13

11-13 (Gal. 3:13). He Suffered Without the Camp.--As Adam and Eve were banished from Eden for transgressing the law of God, so Christ was to suffer without the boundaries of the holy place. He died outside the camp, where felons and murderers were executed. There He trod the winepress alone, bearing the penalty that should have fallen on the sinner. How deep and full of significance are the words, "Christ hath redeemed us from the curse of the law, being made a curse for us." He went forth without the camp, thus showing that He gave His life not only for the Jewish nation, but for the whole world (YI June 28, 1900). {7BC 934.21}

Christ Died for All Mankind.--Christ suffered without the gates of Jerusalem, for Calvary was outside the city walls. This was to show that He died, not for the Hebrews alone, but for all mankind. He proclaims to a fallen world that He is their Redeemer, and urges them to accept the salvation He offers (SW Sept. 4, 1906). {7BC 934.22}

12. See EGW on 1 Tim. 2:5. {7BC 934.23}

15. See EGW on Rom. 8:34. {7BC 934.24}

20 (ch. 8:5-13, 6, 7; see EGW on ch. 9:14). The Everlasting Covenant of Mercy.--Let those who are oppressed under a sense of sin remember that there is hope for them. The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity (ST June 12, 1901). {7BC 934.25}

James

Chapter 1

2, 3. See EGW on Heb. 12:11. {7BC 935.1}

8. See EGW on ch. 4:8; Matt. 6:24. {7BC 935.2}

13. See EGW on Gen. 22:1. {7BC 935.3}

22-25. See EGW on Rom. 8:15-21. {7BC 935.4}

23-25. See EGW on Rev. 3:18. {7BC 935.5}

23-27 (see EGW on Rom. 7:7-9). God's Moral Looking Glass.--[James 1:23-27 quoted.] This is the word of the living God. The law is God's great moral looking glass. Man is to compare his words, his spirit, his actions with the Word of God. . . . True religion means living the Word in your practical life. Your profession is not of any value without the practical doing of the Word (MS 7, 1898). {7BC 935.6}

25 (1 John 2:1, 2). The Office of the Mirror.--Here is a mirror into which we are to look, and search out every defect of character. But suppose that you look into this mirror and see many defects in your character, and then go away and say, "I am righteous"; will you be righteous? In your own eyes you will be righteous and holy. But how will it be at the bar of God? God has given us a rule, and we are to comply with its requirements; if we dare to do otherwise, to trample this under our feet, and then stand up before God and say, "I am holy, I am holy," we shall be lost in the great day of accounts. {7BC 935.7}

What if we were to go out into the streets and soil our clothes with mud, and then come into the house and, beholding our filthy garments as we stand before the glass, we should say to the mirror, "Cleanse me from my filth"; would it cleanse us from our filth? That is not the office of the looking glass. All that it can do is to reveal that our garments are defiled; it cannot take the defilement away. {7BC 935.8}

So it is with the law of God. It points out the defects of character. It condemns us as sinners, but it offers no pardon to the transgressor. It cannot save him from his sins. But God has made a provision. Says John, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." So we come to Him and there we find the character of Jesus, and the righteousness of His character saves the transgressor--if we have done on our part all that we could. {7BC 935.9}

And yet while He saves the transgressor, He does not do away with the law of God, but He exalts the law. He exalts the law because it is the detector of sin. And it is Christ's cleansing blood that takes away our sins, when we come to Him with contrition of soul seeking His pardon. He imputes His righteousness, He takes the guilt upon Himself (MS 5, 1885). {7BC 935.10}

26. See EGW on ch. 3:2. {7BC 935.11}

27. True Religion a Fountain of Charity.--The pure religion of Jesus is the fountain from which flow streams of charity, love, self-sacrifice (Letter 7, 1883). {7BC 935.12}

A Christian is a Christlike man, a Christlike woman, who is active in God's service, who is present at the social meeting, whose presence will encourage others also. Religion does not consist in works, but religion works; it is not dormant (Letter 7, 1883). {7BC 935.13}

Genuine Religion Never Cramps.--Many seem to feel that religion has a tendency to make its possessor narrow and cramped, but genuine religion does not have a narrowing influence; it is the lack of religion that cramps the faculties and narrows the mind. When a man is narrow, it is an evidence that he needs the grace of God, the heavenly anointing; for a Christian is one whom the Lord, the God of hosts, can work through, that he may keep the ways of the Lord of the earth and make manifest His will to men (MS 3, 1892). {7BC 935.14}

Chapter 2

13 (Ps. 89:14; Gal. 6:14). The Cross Joins Justice and Mercy.-- His [Christ's] object was to reconcile the prerogatives of Justice and Mercy, and let each stand separate in its dignity, yet united. His mercy was not weakness, but a terrible power to punish sin because it is sin; yet a power to draw

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to it the love of humanity. Through Christ, Justice is enabled to forgive without sacrificing one jot of its exalted holiness. {7BC 935.15}

Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed His divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted His cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence at the cross, saying, It is enough (MS 94, 1899). {7BC 936.1}

14-20. See EGW on Gal. 5:6. {7BC 936.2}

21-26 (Rom. 3:31). Saving Faith More Than Mere Belief.--The apostle James saw that dangers would arise in presenting the subject of justification by faith, and he labored to show that genuine faith cannot exist without corresponding works. The experience of Abraham is presented. "Seest thou," he says, "how faith wrought with his works, and by works was faith made perfect?" Thus genuine faith does a genuine work in the believer. Faith and obedience bring a solid, valuable experience. {7BC 936.3}

There is a belief that is not a saving faith. The Word declares that the devils believe and tremble. The so-called faith that does not work by love and purify the soul will not justify any man. . . . Abraham believed God. How do we know that he believed? His works testified to the character of his faith, and his faith was accounted to him for righteousness. {7BC 936.4}

We need the faith of Abraham in our day, to lighten the darkness that gathers around us, shutting out the sweet sunlight of God's love, and dwarfing spiritual growth. Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives His blessing (ST May 19, 1898). {7BC 936.5}

22. See EGW on Luke 17:10; Eph. 2:8, 9. {7BC 936.6}

Chapter 3

2. One of the Highest Gifts.--The talent of speech ranks with the highest gifts (MS 92, 1899). {7BC 936.7}

(Ch. 1:26.) Power to Bridle the Tongue.--Through the help that Christ can give, we shall be able to learn to bridle the tongue. Sorely as He was tried on the point of hasty and angry speech, He never once sinned with His lips. With patient calmness He met the sneers, the taunts, and the ridicule of His fellow workers at the carpenter's bench. Instead of retorting angrily, He would begin to sing one of David's beautiful psalms; and His companions, before realizing what they were doing, would unite with Him in the hymn. What a transformation would be wrought in this world if men and women today would follow Christ's example in the use of words (RH May 26, 1904). {7BC 936.8}

8. See EGW on Ps. 5:5-12. {7BC 936.9}

13, 14. Heavenly Fragrance of Truth.--[James 3:13, 14 quoted.] What is lying against the truth? It is claiming to believe the truth while the spirit, the words, the deportment, represent not Christ but Satan. To surmise evil, to be impatient and unforgiving, is lying against the truth; but love, patience, and long forbearance are in accordance with the principles of truth.

Truth is ever pure, ever kind, breathing a heavenly fragrance unmingled with selfishness (RH March 12, 1895). {7BC 936.10}

15, 16 (Heb. 12:15). Climbing on the Judgment Seat.--[James 3:15-18 quoted.] . . . He who opens his heart to the suggestions of the enemy, taking in evil surmisings, and cherishing jealousy, frequently misconstrues this evil-mindedness, calling it special foresight, discrimination, or discernment in detecting guilt and fathoming the evil motives of others. He considers that a precious gift has been vouchsafed to him; and he draws apart from the very brethren with whom he should be in harmony; he climbs upon the judgment seat, and shuts his heart against the one he supposes to be in error, as though he himself were above temptation. Jesus separates from him, and leaves him to walk in the sparks of his own kindling. {7BC 936.11}

Let no one among you glory any longer

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against the truth by declaring that this spirit is a necessary consequence of dealing faithfully with wrongdoers and of standing in defense of the truth. Such wisdom has many admirers, but it is very deceptive and harmful. It does not come from above, but is the fruit of an unregenerated heart. Its originator is Satan himself. Let no accuser of others credit himself with discernment; for in so doing he clothes the attributes of Satan with the garments of righteousness. I call upon you, my brethren, to purify the soul temple of all these things that defile; for they are roots of bitterness. {7BC 936.12}

How true are the words of the apostle, "Where envying and strife is, there is confusion and every evil work." One person in an institution or in a church who gives loose rein to unkind thoughts by speaking evil of the brethren, may stir up the worst passions of the human heart, and spread abroad a leaven of evil that will work in all who come into association with him. In this way the enemy of all righteousness gains the victory, and the result of his work is to make of no effect the Saviour's prayer when He pleaded that His disciples might be one as He is one with the Father (RH March 12, 1895). {7BC 937.1}

17 (see EGW on John 13:34). The Right Kind of Sensitiveness.-- Those who criticize and condemn one another are breaking God's commandments, and are an offense to Him. They neither love God nor their fellow beings. Brethren and sisters, let us clear away the rubbish of criticism and suspicion and complaint, and do not wear your nerves on the outside. Some are so sensitive that they cannot be reasoned with. Be very sensitive in regard to what it means to keep the law of God, and in regard to whether you are keeping or breaking the law. It is this that God wants us to be sensitive about (GCB April 1, 1903). {7BC 937.2}

Chapter 4

4. See EGW on Matt. 6:24. {7BC 937.3}

7, 8. Annoyances Vanish When Jesus Draws Near.--"Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." How precious to the tempted soul is this positive promise. Now if the one in trouble and temptation keeps his eye fixed on Jesus, and draws nigh to God, talking of His goodness and mercy, Jesus draws nigh to him, and his annoyances that he thought almost unbearable vanish (Letter 43, 1892). {7BC 937.4}

Breaking Satan's Power.--The soul that loves God, loves to draw strength from Him by constant communion with Him. When it becomes the habit of the soul to converse with God, the power of the evil one is broken; for Satan cannot abide near the soul that draws nigh unto God (RH Dec. 3, 1889). {7BC 937.5}

8 (ch. 5:16; see EGW on Heb. 1:14). Safe in God's Presence.-- "Draw nigh to God." What is the result of this? We cannot draw nigh to God and behold His loveliness and compassion without realizing our defects and being filled with a desire to rise higher. "And he will draw

nigh to you." The Lord will draw nigh to him who confesses to his brethren the wrongs he has done them, and then comes to God in humility and contrition. {7BC 937.6}

He who feels his own danger is on the watch lest he shall grieve the Holy Spirit and then draw away from God because he knows that He is not pleased with his course of action. How much better and safer it is to draw nigh to God, that the pure light shining from His Word may heal the wounds that sin has made in the soul. The closer we are to God, the safer we are, for Satan hates and fears the presence of God (Letter 40, 1901). {7BC 937.7}

(John 17:21-23.) Answering the Prayer of Christ.--If we draw nigh to God, individually, then don't you see what the result will be? Can't you see that we will draw nigh to one another? We cannot draw nigh to God, and come to the same cross, without our hearts being blended together in perfect unity, answering the prayer of Christ "that they may be one" as He is one with the Father. And therefore we should seek in spirit, in understanding, in faith, that we may be one, that God may be glorified in us as He is glorified in the Son; and that God shall love us as He loves the Son (MS 7, 1890). {7BC 937.8}

Draw Nigh By Prayer.--"Draw nigh to God, and He will draw nigh to you." Draw nigh to Him by prayer, by contemplation, by reading His Word. When He draws

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nigh to you, He lifts up for you a standard against the enemy. Let us take courage; for the enemy cannot pass this standard (MS 92, 1901). {7BC 937.9}

(Ch. 1:8; Matt. 6:24.) Essential Work for the Sinner Defined.-- The Lord says, "Draw nigh to God." How? By secret, earnest examination of your own heart, by childlike, heartfelt, humble dependence upon God, making known all your weakness to Jesus, and by confessing your sins. Thus you may draw nigh to God, and He will draw nigh to you. {7BC 938.1}

But let us read the remainder of the lesson given for our instruction, that we may more fully comprehend what it means to draw nigh to God. "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." The work that is essential to be done by the sinner is here clearly defined. It is a work not agreeable to the inclination of the human heart; but unless it is done the soul is not in a condition to appreciate the purity and perfection of the character of Christ, and in no condition either to understand the offensiveness of sin. The exhortation is given, "Purify your hearts, ye double minded." While professing to be Christians, many have the mold of the world upon them, and their affections are not set upon God. They are double minded, making an attempt to serve God and mammon at the same time; but the world's Redeemer has declared, "Ye cannot serve God and mammon" (Matt. 6:24). By trying to serve two masters, they are unstable in all their ways, and cannot be depended upon. To all appearances they are serving God, while at the same time in heart they are yielding to the temptation of Satan and cherishing sin. They may speak words that are smoother than oil, yet their hearts are full of deception and deceit in all their practices. Professing to be righteous, yet they have a heart that is desperately wicked. {7BC 938.2}

Of what profit is it to say pleasant things, to deplore the work of Satan, and yet at the same time to enter into the fulfillment of all his devices? This is being double minded (Letter 13, 1893). {7BC 938.3}

8, 9 (Matt. 5:4; 2 Cor. 7:10). The Sorrow of True Repentance.-- "Be afflicted, and mourn and weep: let your laughter be turned to mourning, and your joy into heaviness." It is right to be cheerful, and even joyful. It is right to cultivate cheerfulness of spirit through sanctification of the truth; but it is not right to indulge in foolish jesting and joking, in lightness and trifling, in words of criticism and condemnation of others. {7BC 938.4}

Those who observe such persons who make a profession of religion, know that they are deceived. They know that the hands of such professors need to be cleansed, their hearts need to be purified. They need to experience genuine repentance for sin. What have they to mourn over? They should mourn over their inclination to sin, over the danger they are in from inward corruption and from outward temptation. They should be afraid because they have so

feeble a sense of the sinfulness of sin, and so little idea of what constitutes sin (Letter 13, 1893). {7BC 938.5}

10 (1 Peter 5:6). Humility Before Pardon.--God grants no pardon to him whose penitence produces no humility (MS 11, 1888).

Chapter 5 {7BC 938.6}

14-16. Miracles and Natural Remedies.--God's miracles do not always bear the outward semblance of miracles. Often they are brought about in a way which looks like the natural course of events. When we pray for the sick, we also work for them. We answer our own prayers by using the remedies within our reach. Water, wisely applied, is a most powerful remedy. As it is used intelligently, favorable results are seen. God has given us intelligence, and He desires us to make the most of His health-giving blessings. We ask that God will give bread to the hungry; we are then to act as His helping hand in relieving hunger. We are to use every blessing God has placed within our reach for the deliverance of those in danger. {7BC 938.7}

Natural means, used in accordance with God's will, bring about supernatural results. We ask for a miracle, and the Lord directs the mind to some simple remedy. We ask to be kept from the pestilence that walketh in darkness, that is stalking with such power through the world; we are then to cooperate with God, observing the laws of health and life. Having done

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all that we possibly can, we are to keep asking in faith for health and strength. We are to eat that food which will preserve the health of the body. {7BC 938.8}

God gives us no encouragement that He will do for us what we can do for ourselves. Natural laws are to be obeyed. We are not to fail of doing our part. God says to us, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." {7BC 939.1}

We cannot disregard the laws of nature without disregarding the laws of God. We cannot expect the Lord to work a miracle for us while we neglect the simple remedies He has provided for our use, which aptly and opportunely applied, will bring about a miraculous result. Therefore, pray, believe, and work (Letter 66, 1901). {7BC 939.2}

Healed in Spite of Unconsecrated Minister.--A case was held up before me of a . . . minister; eighty miles he was sent for, to pray for a sick sister who sent for him in compliance with the teaching of James. He went and prayed in earnest, and she prayed; she believed the minister to be a man of God, a man of faith. Physicians had given her up to die of consumption. She was healed immediately. She arose and prepared supper, a thing she had not done for ten years. Now the minister was vile, his life was corrupt, and yet here was a great work. He took the glory all to himself. {7BC 939.3}

Then again the scene mentioned above passed before me. I saw that the woman was a true disciple of Christ; her faith was that she should be healed. I saw their prayers: one was misty, dark, fell downward. The other prayer was mixed with light or specks which looked to me like diamonds, and arose upward to Jesus and He sent it up to His Father like sweet incense, and a beam of light was immediately sent to the afflicted one and she revived and strengthened under its influence. Said the angel, God will gather every particle of true, sincere faith; like diamonds shall they be gathered up and will surely bring a return or answer; and God will separate the precious from the vile. Although He bears long with the hypocrite and sinner, yet he will be searched out. Though he may flourish with the honest a while like the green bay tree, yet the time will come when his folly will be made manifest (Letter 2, 1851). {7BC 939.4}

(2 Thess. 2:7-12.) The Work of False Healers.--Men under the influence of evil spirits will work miracles. They will make people sick by casting their spell upon them, and will then

remove the spell, leading others to say that those who were sick have been miraculously healed. This Satan has done again and again (Letter 259, 1903). {7BC 939.5}

16 (see EGW on ch. 4:8). The Eloquence That God Accepts.--He who strives for eloquent language when praying is entirely out of place. The eloquence that God accepts is the earnest, longing cry of the soul which feels that it must have help. {7BC 939.6}

Long prayers are not essential. Those who labor in the right spirit will pray in the right spirit. He who labors as Christ labored will be in earnest when he prays. And the Word of God assures us, "The effectual fervent prayer of a righteous man availeth much" (Letter 121, 1901).

{7BC 939.7}

1 Peter

Chapter 1

2. See EGW on Rom. 11:4-6; Eph. 1:4, 5, 11; 2 Peter 1:10. {7BC 939.8}

5. See EGW on Rev. 2:1-5. {7BC 939.9}

6, 7. See EGW on 2 Cor. 4:17, 18; Heb. 12:11. {7BC 939.10}

11, 12. See EGW on Phil. 2:5-8; 1 Tim. 3:16. {7BC 939.11}

16 (Heb. 12:14). The Drawing Cords of Love.--As Jehovah is holy, He requires His people to be holy, pure, undefiled; for without holiness no man shall see the Lord.

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Those who worship Him in sincerity and truth will be accepted by Him. If church members will put away all self-worship, and will receive in their hearts the love for God and for one another that filled Christ's heart, our heavenly Father will constantly manifest His power through them. Let His people be drawn together with the cords of divine love. Then the world will recognize the miracle-working power of God, and will acknowledge that He is the Strength and the Helper of His commandment-keeping people (MS 125, 1907). {7BC 939.12}

18, 19. See EGW on Col. 2:9. {7BC 940.1}

19. See EGW on John 1:14. {7BC 940.2}

22 (Rom. 5:1; Gal. 5:6; Eph. 2:8; Heb. 11:1). The Creation of Faith.--Under the inspiration of the Spirit, the apostle Peter represents Christians as those who have purified their souls in obeying the truth. Just in accordance with the faith and love we bring into our work will be the power brought into it. No man can create faith. The Spirit operating upon and enlightening the human mind, creates faith in God. In the Scriptures faith is stated to be the gift of God, powerful unto salvation, enlightening the hearts of those who search for truth as for hidden treasure. The Spirit of God impresses the truth on the heart. The gospel is called the power of God unto salvation because God alone can make the truth a power which sanctifies the soul. He alone can render the cross of Christ triumphant (MS 56, 1899). {7BC 940.3}

(John 3:21; Titus 2:11; 1 John 3:3; see EGW on 1 John 3:3-6; 4:7, 8.) Airing the Soul of Sin.--The Lord purifies the heart very much as we air a room. We do not close the doors and windows, and throw in some purifying substance; but we open the doors and throw wide the windows, and let heaven's purifying atmosphere flow in. The Lord says, "He that doeth truth cometh to the light." The windows of impulse, of feeling, must be opened up toward heaven, and the dust of selfishness and earthliness must be expelled. The grace of God must sweep through the chambers of the mind, the imagination must have heavenly themes for

contemplation, and every element of the nature must be purified and vitalized by the Spirit of God (MS 3, 1892). {7BC 940.4}

Chapter 2

1, 2 (Heb. 12:15). Objectionable Missionary Work.--[1 Peter 2:1, 2 quoted.] . . . We are fellow pilgrims, seeking a better country, even a heavenly. God will never say to us, "Well done, good and faithful servant," at the end of our journey, if we now cherish a spirit which craves to crowd out and supplant others. Malice, guile, hypocrisy, envy, and evil speaking are things which God abhors, and no one who reveals those fruits in his life will enter the kingdom of heaven. . . . {7BC 940.5}

Those who make faultfinding their work, may appear to be constantly anxious and interested in regard to the welfare of others. They may seem to be actively engaged in good work. But their work does harm, and by the Lord it is not regarded as of any value. "They say," is whispered here and there; by blind suggestions, other minds are filled with suspicion and distrust; uneasiness is created. Those who have listened to the "They say," call to mind something they have observed in their brethren, which might have been wrong, and much is made of that which is worthy of but little notice. These apparently innocent words strike long, fibrous roots into the minds of those that hear them, and untold harm is done. Seeds of bitterness are planted; evil suggestions rankle in human hearts, and the seed springs up to bear an abundant harvest. {7BC 940.6}

The enemy of all righteousness sets in operation objectionable missionary work of this kind. One who is professedly working for Christ is tempted by him to probe the minds of others, and ask their opinions of words which have been spoken. In this way suspicion and envy are planted in many breasts. If those who carry on this missionary work could see it as it is regarded by the Lord of heaven; if for one day they could trace the course of their work, and see its baleful results, they would repent. {7BC 940.7}

To do good to all, to faithfully perform our home duties, to devote our time to comparing our lives with the life of Christ, praying for a humble, sanctified mind--this is the missionary work which the Lord requires us to do. Angels of heaven cannot work with the human agent who sows

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the seeds of dissension and strife, but evil angels attend him wherever he goes (MS 47, 1896). {7BC 940.8}

2. Feeding the Soul With Truth.--Coming to God inspires confidence, and stimulates the soul to action. The body will die if deprived of suitable nourishment, and so with the soul. In order to have spiritual strength, or even life, it must be nourished by the Word, which is spirit and life. It must be constantly fed by the truth which connects the soul with Him in whom we live, and move, and have our being (MS 16, 1890). {7BC 941.1}

4, 5. See EGW on Eph. 2:19-21. {7BC 941.2}

5. See EGW on Ps. 144:12. {7BC 941.3}

11. See EGW on 1 Cor. 9:24-27. {7BC 941.4}

12. See EGW on Rom. 12:17. {7BC 941.5}

21. See EGW on Rev. 14:4. {7BC 941.6}

24 (see EGW on Heb. 2:14; 7:25). Bad Habits to Be Firmly Resisted.--Christ is represented as bearing the griefs and sorrows caused by sin, and He does this, not only as our sympathizing friend, but as our substitute. Therefore our sins of selfishness, of unamiable temper, of indolence, of wrong habits and practices, are to be positively and firmly put away. The one who breaks with Satan is to give no place to his temptations. Let the souls who come to Christ consider that He is the sin bearer. . . . Let the repenting soul lay hold by faith of the provision made to save him, not in his sin, but from his sin. Christ as the sin bearer must take

away the sin and rescue the sinner from his morbid spiritual condition (MS 56, 1900). {7BC 941.7}

A Bridge Over the Gulf.--By transgression man was severed from God, the communion between them was broken; but Jesus Christ died upon the cross of Calvary, bearing in His body the sins of the whole world, and the gulf between heaven and earth was bridged by that cross. Christ leads men to the gulf, and points to the bridge by which it is spanned, saying, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (MS 21, 1895). {7BC 941.8}

Chapter 3

1-5. See EGW on Isa. 3:18-23. {7BC 941.9}

3, 4 (Ex. 32:1-6; see EGW on Num. 15:38, 39). The Buds and Blossoms of Pride.--There are idols cherished in our families and in our churches today which have the same influence upon us as did the golden calf upon the Israelites. Will the people search themselves? Will the shepherds do their work as faithful sentinels of God? Will they see what idols they are cherishing? Will every one that is in moderate circumstances consider that they are to be a people distinct and separate in their fashions of dress, their speech, their deportment, from the world? Will they see their idolatry in small as well as in large matters, and that it is separating them from God? When reproofs come they are ashamed, but not repentant. They have had great light, great opportunities, line upon line, and precept upon precept, but pride buds and blossoms in their apparel, revealing the thoughts and intents of the heart (MS 52, 1898). {7BC 941.10}

(1 Tim. 2:8-10.) What Idols Are We Cherishing?--This idolatry on the part of ancient Israel was an offense to God; but are there not idols just as offensive cherished in our families and in our churches today--idols which have the same influence upon us as did the golden calf upon the Israelites? On the part of God's professed people there is a manifest disregard of the warnings given by Peter: "Whose adorning let it not be that outward adorning. . . ." {7BC 941.11}

The time has come when we as a people should search ourselves to see what idols we are cherishing; when the shepherds of the flock should do faithful work as the sentinels of God. In dress, in speech, in deportment, we are to be a people distinct and separate from the world. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (RH March 7, 1899). {7BC 941.12}

The Passion for Display.--At the foundation of the ruin of many homes lies the passion for display. Men and women scheme and plan to get means in order that they may appear richer than their

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neighbors. But even though they may succeed in their desperate struggle, they are not truly happy. True happiness springs from a heart at peace with God [1 Peter 3:3, 4 quoted] (MS 99, 1902). {7BC 941.13}

The Charm of Moral Worth.--Moral worth has a charm that wealth and outward attractions do not possess. The woman having the ornament of a meek and quiet spirit, in the sight of God has an endowment of great value, before which the silver of Tarshish, and the gold of Ophir, are worthless. Solomon's bride, in all her glory, cannot compare with one of these household treasures (HR May, 1878). {7BC 942.1}

8. A Supreme Reverence for Truth.--"Love as brethren, be pitiful, be courteous." Cherish a supreme reverence for justice and truth, and a hatred for all cruelty and oppression. Do unto

others as you would wish them to do to you. God forbids you to favor self, to the disadvantage of another (RH April 13, 1905). {7BC 942.2}

18-20. See EGW on Gen. 6:3. {7BC 942.3}

Chapter 4

17. See EGW on Rev. 11:1. {7BC 942.4}

19. The Spirit Works With the Contrite Ones.--It means much to commit the keeping of the soul to God. It means that we are to live and walk by faith, not trusting in or glorifying self, but looking to Jesus our Advocate, as the author and finisher of our faith. The Holy Spirit will do its work upon the heart that is contrite, but never can He work upon a self-important, self-righteous soul. In his own wisdom such a one would mend himself. He interposes between his soul and the Holy Spirit. The Holy Spirit will work if self will not interpose (MS 148, 1897). {7BC 942.5}

Chapter 5

2, 3 (Acts 20:28). A Wide Field for Church Leaders.--God is not glorified by leaders in the church who seek to drive the sheep. No, no. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." There is a wide field for the elders and the helpers in every church. They are to feed the flock of God with pure provender, thoroughly winnowed from the chaff, the poisonous mixture of error. You who have any part to act in the church of God, be sure that you act wisely in feeding the flock of God; for its prosperity much depends upon the quality of this food (MS 59, 1900). {7BC 942.6}

3. See EGW on Ps. 89:14. {7BC 942.7}

6. See EGW on James 4:10.

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{7BC 942.8}

2 Peter

Chapter 1

The Keynote of Victory.--The first chapter of Second Peter is full of instruction, and strikes the keynote of victory. The truth is impressively forced upon the mind by the way it is presented in this chapter. Let us more abundantly recommend the study of these words, and the practicing of these precepts (Letter 43, 1895). {7BC 942.9}

1-3. No Standstill in the Christian Life.--[2 Peter 1:1-3 quoted.] What a grand theme this is for contemplation--the righteousness of God and our Saviour Jesus Christ. Contemplating Christ and His righteousness leaves no room for self-righteousness, for the glorifying of self. In this chapter there is no standstill. There is continual advancement in every stage of the knowledge of Christ (Letter 43, 1895). {7BC 942.10}

2, 5-7. See EGW on Rom. 6:1-4. {7BC 942.11}

4 (Heb. 10:23). God Behind All His Promises.--Promises are estimated by the truth of the one who makes them. Many men make promises only to break them,

to mock the heart that trusted in them. Those who lean upon such men lean upon broken reeds. But God is behind the promises He makes. He is ever mindful of His covenant, and His truth endureth to all generations (MS 23, 1899). {7BC 942.12}

(Eph. 2:1-6; see EGW on Gen. 2:7; Ex. 20:1-17; Matt. 4:1-11; Heb. 2:14-18; 4:15.)

Partakers of the Divine Nature.--We must learn of Christ. We must know what He is to those He has ransomed. We must realize that through belief in Him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are cleansed from all sin, all defects of character. We need not retain one sinful propensity. . . . [Eph. 2:1-6 quoted.] . . . {7BC 943.1}

As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good. Ever learning of the divine Teacher, daily partaking of His nature, we cooperate with God in overcoming Satan's temptations. God works, and man works, that man may be one with Christ as Christ is one with God. Then we sit together with Christ in heavenly places. The mind rests with peace and assurance in Jesus (RH April 24, 1900). {7BC 943.2}

The Enabling Grace of God.--In His Word God reveals what He can do for human beings. He molds and fashions after the divine similitude the characters of those who will wear His yoke. Through His grace they are made partakers of the divine nature, and are thus enabled to overcome the corruption that is in the world through lust. It is God who gives us power to overcome. Those who hear His voice and obey His commandments are enabled to form righteous characters. Those who disregard His expressed commands will form characters like the propensities that they indulge (Letter 44, 1903). {7BC 943.3}

One With God.--It is a knowledge of the perfection of the divine character, manifested to us in Jesus Christ, that opens up to us communion with God. It is by appropriating the great and precious promises that we are to become partakers of the divine nature, having escaped the corruption that is in the world through lust. {7BC 943.4}

What possibilities are opened up to the youth who lay hold of the divine assurances of God's Word! Scarcely can the human mind comprehend what is the breadth and depth and height of the spiritual attainments that can be reached by becoming partakers of the divine nature. The human agent who daily yields obedience to God, who becomes a partaker of the divine nature, finds pleasure daily in keeping the commandments of God; for he is one with God. It is essential that he hold as vital a relation with God as does the Son to the Father. He understands the oneness that Christ prayed might exist between the Father and the Son (Letter 43, 1895). {7BC 943.5}

5-7. Graces to Grow Up Together.--We are to add to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. You are not to think that you must wait until you have perfected one grace before cultivating another. No; they are to grow up together, fed continually from the fountain of charity; every day that you live, you can be perfecting the blessed attributes fully revealed in the character of Christ; and when you do this, you will bring light, love, peace, and joy into your homes (RH July 29, 1890). {7BC 943.6}

5-11 (Phil. 2:12, 13). Daily Diligence Needed.--Temptation must be met and resisted. Day by day the spiritual battle goes on. Day by day we are to work out our own salvation with fear and trembling. It is God that works in us, to will and to do of His good pleasure. Every soul is to strive with "all diligence" to add constantly to his spiritual attainments, strengthening every grace, increasing in efficiency that he may grow in usefulness and holiness, as a fruit-bearing tree in the Lord's garden. He is to be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. True religion leads to the cultivation of the gifts that make a man more precious in God's sight than the gold of Ophir. {7BC 943.7}

"All diligence" means much. It means a daily diligence. There is danger that we shall be blind in regard to the working of satanic agencies, and that we shall be ensnared

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by Satan's alluring temptations. Therefore the word comes to us, "Giving all diligence," add to your character the graces that will make you strong to resist evil. "He that lacketh these things is blind, and cannot see afar off." He does not realize his spiritual poverty [2 Peter 1:10, 11 quoted] (Letter 144, 1903). {7BC 943.8}

6. Temperance Precedes Patience.--"And to temperance patience." An intemperate man never can be a patient man. Temperance comes first, and then patience (MS 49, 1894). {7BC 944.1}

10 (John 1:12; 1 Cor. 6:19, 20; 1 Peter 1:2, 18-20; see EGW on Rom. 11:4-6; Eph. 1:4, 5, 11; Heb. 7:25). Election Price Paid for All.--There could be no such thing as one not prepared for heaven entering heaven. There is no such thing as a human being sanctified and fitted for the heavenly kingdom not having an election to that kingdom. God elects those who have been working on the plan of addition. The explanation is given in the first chapter of Second Peter. For every human being, Christ has paid the election price. No one need be lost. All have been redeemed. To those who receive Christ as a personal Saviour will be given power to become the sons and daughters of God. An eternal life insurance policy has been provided for all. {7BC 944.2}

Whom God elects, Christ redeems. The Saviour has paid the redemption price for every soul. We are not our own; for we are bought with a price. From the Redeemer, who from the foundation of the world has chosen us, we receive the insurance policy that entitles us to eternal life (Letter 53, 1904). {7BC 944.3}

Election Within Our Reach.--There is the election of God on the condition of practice, and there is no other election in the Bible. Election is within our reach. "If ye do these things, ye shall never fall" (MS 49, 1894). {7BC 944.4}

10, 11 (see EGW on Rev. 11:1). The Best Life Insurance.--[2 Peter 1:10, 11 quoted.] Here are your life-insurance papers. This is not an insurance policy the value of which some one else will receive after your death; it is a policy that assures you a life measuring with the life of God--even eternal life. O what an assurance! what a hope! Let us ever reveal to the world that we are seeking for a better country, even a heavenly. Heaven has been made for us, and we want a part in it. We cannot afford to allow anything to separate us from God and heaven. In this life we must be partakers of the divine nature. Brethren and sisters, you have only one life to live. O let it be a life of virtue, a life hid with Christ in God (RH May 26, 1904). {7BC 944.5}

(See EGW on 1 John 3:1.) Benefits Secured by the Elect.--It depends upon your course of action as to whether or not you will secure the benefits bestowed upon those who, as the elect of God, receive an eternal life-insurance policy (MS 81, 1900). {7BC 944.6}

14, 15. See EGW on Acts 8:9-24. {7BC 944.7}

21 (2 Tim. 3:16). Inspiration of the Bible Writers.--God committed the preparation of His divinely inspired Word to finite man. This Word arranged into books, the Old and New Testaments, is the guidebook to the inhabitants of a fallen world; bequeathed to them, that by studying and obeying the directions, not one soul would lose its way to heaven. {7BC 944.8}

Those who think to make the supposed difficulties of Scripture plain, in measuring by their finite rule that which is inspired and that which is not inspired, had better cover their faces, as Elijah when the still small voice spoke to him; for they are in the presence of God and holy angels, who for ages have communicated to men light and knowledge, telling them what to do, and what not to do, unfolding before them scenes of thrilling interest, waymark by waymark in symbols and signs and illustrations. {7BC 944.9}

And He has not, while presenting the perils clustering about the last days, qualified any finite man to unravel hidden mysteries, or inspired one man or any class of men to pronounce

judgment as to that which is inspired or is not. When men, in their finite judgment, find it necessary to go into an examination of Scriptures to define that which is inspired and that which is not, they have stepped before Jesus to show Him a better way than He has led us. {7BC 944.10}

I take the Bible just as it is, as the

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Inspired Word. I believe its utterances in an entire Bible. . . . {7BC 944.11}

Simplicity and plain utterance are comprehended by the illiterate, by the peasant, and the child as well as by the full-grown man or the giant in intellect. If the individual is possessed of large talents of mental powers, he will find in the Oracles of God treasures of truth, beautiful and valuable, which he can appropriate. He will also find difficulties, and secrets and wonders which will give him the highest satisfaction to study during a long lifetime, and yet there is an infinity beyond. {7BC 945.1}

Men of humble acquirements, possessing but limited capabilities and opportunities to become conversant in the Scriptures, find in the Living Oracles comfort, guidance, counsel, and the plan of salvation as clear as a sunbeam. No one need be lost for want of knowledge unless he is willfully blind. {7BC 945.2}

We thank God that the Bible is prepared for the poor man as well as for the learned man. It is fitted for all ages and all classes (MS 16, 1888). {7BC 945.3}

The writers of the Bible had to express their ideas in human language. It was written by human men. These men were inspired of the Holy Spirit. Because of the imperfections of human understanding of language, or the perversity of the human mind, ingenious in evading truth, many read and understand the Bible to please themselves. It is not that the difficulty is in the Bible. Opposing politicians argue points of law in the statute book, and take opposite views in their application and in these laws. {7BC 945.4}

The Scriptures were given to men, not in a continuous chain of unbroken utterances, but piece by piece through successive generations, as God in His providence saw a fitting opportunity to impress man at sundry times and divers places. Men wrote as they were moved upon by the Holy Ghost. There is "first the bud, then the blossom, and next the fruit," "first the blade, then the ear, after that the full corn in the ear." This is exactly what the Bible utterances are to us. {7BC 945.5}

There is not always perfect order or apparent unity in the Scriptures. The miracles of Christ are not given in exact order, but are given just as the circumstances occurred, which called for this divine revealing of the power of Christ. The truths of the Bible are as pearls hidden. They must be searched, dug out by painstaking effort. Those who take only a surface view of the Scriptures, will, with their superficial knowledge, which they think is very deep, talk of the contradictions of the Bible, and question the authority of the Scriptures. But those whose hearts are in harmony with truth and duty will search the Scriptures with a heart prepared to receive divine impressions. The illuminated soul sees a spiritual unity, one grand golden thread running through the whole, but it requires patience, thought, and prayer to trace out the precious golden thread. Sharp contentions over the Bible have led to investigation and revealed the precious jewels of truth. Many tears have been shed, many prayers offered, that the Lord would open the understanding to His Word. {7BC 945.6}

The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes. {7BC 945.7}

The stamps of minds are different. All do not understand expressions and statements alike. Some understand the statements of the Scriptures to suit their own particular minds and cases. Prepossessions, prejudices, and passions have a strong influence to darken the understanding and confuse the mind even in reading the words of Holy Writ. . . . {7BC 945.8}

The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. Look at the different writers. {7BC 945.9}

It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or

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his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the Word of God (MS 24, 1886). {7BC 945.10}

Finite Vehicles of Thought.--The Lord speaks to human beings in imperfect speech, in order that the degenerate senses, the dull, earthly perception, of earthly beings may comprehend His words. Thus is shown God's condescension. He meets fallen human beings where they are. The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God; for infinite ideas cannot be perfectly embodied in finite vehicles of thought. Instead of the expressions of the Bible being exaggerated, as many people suppose, the strong expressions break down before the magnificence of the thought, though the penman selected the most expressive language through which to convey the truths of higher education. Sinful beings can only bear to look upon a shadow of the brightness of heaven's glory (Letter 121, 1901). {7BC 946.1}

Chapter 2

1. See EGW on Acts 20:30; 1 John 4:1; Rev. 1:1, 2. {7BC 946.2}
- 15-21. See EGW on Eph. 1:4, 5, 11. {7BC 946.3}
- 20, 21. See EGW on Matt. 12:43-45. {7BC 946.4}

Chapter 3

9 (Rev. 22:10-12). The Boundary of Divine Forbearance.--God is long-suffering, not willing that any should perish; but His forbearance has a limit, and when the boundary is past, there is no second probation. His wrath will go forth and He will destroy without remedy. {7BC 946.5}

When men, being in power, oppress and spoil their fellow men, and no earthly tribunal can be found to do justice, God will interpose in behalf of those who cannot defend themselves. He will punish for every act of oppression. No earthly wisdom can secure wrongdoers against the judgments of heaven. And when men put their trust in earthly powers instead of their Maker, when they become lifted up in pride and self-confidence, God will in His own time make them to be despised (Letter 122, 1900). {7BC 946.6}

10 (Ps. 27:5; 91:9, 10; Isa. 2:17-21; see EGW on Gen. 6:17; Rev. 20:9, 10, 14). God the Refuge of His People.--Before the Son of man appears in the clouds of heaven, everything in nature will be convulsed. Lightning from heaven uniting with the fire in the earth, will cause the mountains to burn like a furnace, and pour out their floods of lava over villages and cities. Molten masses of rock, thrown into the water by the upheaval of things hidden in the earth, will cause the water to boil and send forth rocks and earth. There will be mighty earthquakes and great destruction of human life. But as in the days of the great Deluge Noah was preserved in the ark that God had prepared for him, so in these days of destruction and calamity, God will be the refuge of His believing ones . . . [Ps. 91:9, 10; 27:5 quoted] (Letter 258, 1907). {7BC 946.7}

Destruction From Earth and Sky.--The hand of Omnipotence is at no loss for ways and means to accomplish His purposes. He could reach into the bowels of the earth and call forth His weapons, waters there concealed, to aid in the destruction of the corrupt inhabitants of the old world. . . . {7BC 946.8}

Water will never destroy the earth again, but the weapons of God are concealed in the bowels of the earth, which He will draw forth to unite with the fire from heaven to accomplish His purpose in the destruction of all those who would not receive the message of warning and purify their souls in obeying the truth and being obedient to the laws of God (ST Jan. 3, 1878). {7BC 946.9}

(Ps. 144:5, 6; Nahum 1:5, 6.) Destruction by Water and Fire.--In the bowels of the earth God has in reserve the weapons that He will use to destroy the sinful race. Since the Flood, God has used, to destroy wicked cities, both the water and the fire that are concealed in the earth. In the final conflagration God will in His wrath send lightning from heaven that will unite with the fire in the earth. The mountains will burn like a furnace, and pour forth

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streams of lava [Nahum 1:5, 6; Ps. 144:5, 6 quoted] (MS 21, 1902). {7BC 946.10}

11. See EGW on Rev. 3:14-18. {7BC 947.1}

18 (Prov. 11:25; Eph. 4:15; see EGW on Rev. 2:4). Divine Law of Impartation.--It is the Lord's desire that His followers shall grow in grace, that their love shall abound more and more, that they shall be filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God. . . . {7BC 947.2}

One of the divine plans for growth is impartation. The Christian is to gain strength by strengthening others. "He that watereth shall be watered also himself." This is not merely a promise; it is a divine law, a law by which God designs that the streams of benevolence, like the waters of the great deep, shall be kept in constant circulation, continually flowing back to their source. In the fulfilling of this law is the secret of spiritual growth (ST June 12, 1901). {7BC 947.3}

(1 Thess. 4:3.) Sanctification a Continual Growth in Grace.--[2 Peter 3:14, 18 quoted.] There is no Bible sanctification for those who cast a part of the truth behind them. . . . {7BC 947.4}

Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace. We know not one day how strong will be our conflict the next. Satan lives, and is active, and every day we need to earnestly cry to God for help and strength to resist him. As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place. There is no point to which we can come and say we have fully attained (RH May 6, 1862). {7BC 947.5}

(2 Cor. 3:18; Heb. 11:27.) A Connection With the Channel of Light.--How is it possible that we may grow in grace? It is possible to us only as we empty our hearts of self, and present them to Heaven, to be molded after the divine Pattern. We may have a connection with the living channel of light; we may be refreshed with the heavenly dew, and have the showers of Heaven descend upon us. As we appropriate the blessing of God, we shall be able to receive greater measures of His grace. As we learn to endure as seeing Him who is invisible, we shall become changed into the image of Christ. The grace of Christ will not make us proud, cause us to be lifted up in self, but we shall become meek and lowly in heart (ST Jan. 16, 1893).

{7BC 947.6}

Chapter 1

1-3. Testimony of John Invaluable.--[1 John 1:1-3 quoted.] Thus John bears testimony that he had seen Christ, had been with Christ. In the early history of the Christian church, the enemy tried to bring in questions that would lead to doubt and dissension. At this time the testimony of John was invaluable in establishing the faith of the believers. He could say with assurance, I know that Christ lived on this earth; and I can bear testimony regarding His words and works (MS 29, 1911). {7BC 947.7}

1-10 (see EGW on Rev. 1:9). John the Aged Servant of Jesus.--The apostle John is an example of the way in which God can use aged workers. Read his stirring words, written when he was an old man. Who could bear a firmer, more decided testimony? [1 John 1:1-10; 2:1-5 quoted.] {7BC 947.8}

In his old age John revealed the life of Christ in his life. He lived to be nearly one hundred years old, and over and over again he repeated the story of the crucified and risen Saviour. Persecution came upon the believers, and those young in experience were often in danger of losing their hold on Christ. But the old, tried servant of Jesus steadfastly maintained his faith (MS 92, 1903). {7BC 947.9}

7-9. See EGW on 1 Tim. 2:5. {7BC 947.10}

7, 9 (Heb. 9:11-14, 22; Rev. 22:1). Efficacy of Christ's Blood.-- Thank God that
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He who spilled His blood for us, lives to plead it, lives to make intercession for every soul who receives Him. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The blood of Jesus Christ cleanses us from all sin. It speaketh better things than the blood of Abel, for Christ ever liveth to make intercession for us. We need to keep ever before us the efficacy of the blood of Jesus. That life-cleansing, life-sustaining blood, appropriated by living faith, is our hope. We need to grow in appreciation of its inestimable value, for it speaks for us only as we by faith claim its virtue, keeping the conscience clean and at peace with God. {7BC 947.11}

This is represented as the pardoning blood, inseparably connected with the resurrection and life of our Redeemer, illustrated by the ever-flowing stream that proceeds from the throne of God, the water of the river of life (Letter 87, 1894). {7BC 948.1}

Chapter 2

1 (Rom. 8:34; 1 Tim. 2:5; Heb. 2:18; 7: 25; 9:24; see EGW on John 17:5, 24). Fenced From Satan's Attacks.--"If any man sin, we have an advocate with the Father, Jesus Christ, the righteous." How careful is the Lord Jesus to give no occasion for a soul to despair. How He fences about the soul from Satan's fierce attacks. If through manifold temptations we are surprised or deceived into sin, He does not turn from us and leave us to perish. No, no, that is not our Saviour. Christ prayed for us. He was tempted in all points like as we are; and having been tempted, He knows how to succor those who are tempted. {7BC 948.2}

Our crucified Lord is pleading for us in the presence of the Father at the throne of grace. His atoning sacrifice we may plead for our pardon, our justification, and our sanctification. The Lamb slain is our only hope. Our faith looks up to Him, grasps Him as the One who can save to the uttermost, and the fragrance of the all-sufficient offering is accepted of the Father. Unto Christ is committed all power in heaven and in earth, and all things are possible to him that believeth. Christ's glory is concerned in our success. He has a common interest in all humanity. He is our sympathizing Saviour (Letter 33, 1895). {7BC 948.3}

(Isa. 49:16; Zech. 3:1; Heb. 4:14-16; see EGW on Matt. 28:18; Heb. 5:5, 6; 10:19-21.) Efficiency of Christ's Priesthood.--Let us remember that our great High Priest is pleading

before the mercy seat in behalf of His ransomed people. He ever liveth to make intercession for us. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." {7BC 948.4}

The blood of Jesus is pleading with power and efficacy for those who are back-slidden, for those who are rebellious, for those who sin against great light and love. Satan stands at our right hand to accuse us, and our Advocate stands at God's right hand to plead for us. He has never lost a case that has been committed to Him. We may trust in our Advocate; for He pleads His own merits in our behalf. Hear His prayer before His betrayal and trial. Listen to His prayer for us; for He had us in remembrance. {7BC 948.5}

He will not forget His church in the world of temptation. He looks upon His tried and suffering people, and prays for them. . . . Yes, He beholds His people in this world, which is a persecuting world, and all seared and marred with the curse, and [He] knows that they need all the divine resources of His sympathy and His love. Our Forerunner hath for us entered within the veil, and yet by the golden chain of love and truth, He is linked with His people in closest sympathy. {7BC 948.6}

He is making intercession for the most lowly, the most oppressed and suffering, for the most tried and tempted ones. With upraised hands He pleads, "I have graven thee upon the palms of my hands." God loves to hear, and responds to the pleadings of His Son . . . [Heb. 4:14-16 quoted] (RH Aug. 15, 1893). {7BC 948.7}

Fixing Our Eyes Upon Our Advocate.--In all our acts of true devotion, we fix our eye of faith upon our Advocate, who is standing between man and the eternal throne, waiting to meet our every effort, and by His Spirit assist us to a more perfect knowledge of God (MS 7, 1898). {7BC 948.8}

1, 2. See EGW on Heb. 2:14-18; James 1:25. {7BC 948.9}

3, 4. See EGW on 1 Thess. 4:3.

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{7BC 948.10}

4. See EGW on John 14:15; Rom. 3:31. {7BC 949.1}

6 (see EGW on 2 Cor. 5:17; Rev. 14:4). Walking as Christ Walked. --Those who walk even as Christ walked, who are patient, gentle, kind, meek and lowly in heart, those who yoke up with Christ and lift His burdens, who yearn for souls as He yearned for them--these will enter into the joy of their Lord. They will see with Christ the travail of His soul, and be satisfied. Heaven will triumph, for the vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord (RH May 29, 1900). {7BC 949.2}

The Imitation of Christ.--True religion is the imitation of Christ. Those who follow Christ will deny self, take up the cross, and walk in His footsteps. Following Christ means obedience to all His commandments. No soldier can be said to follow his commander unless he obeys orders. Christ is our model. To copy Jesus, full of love and tenderness and compassion, will require that we draw near to Him daily. O how God has been dishonored by His professed representatives (Letter 31a, 1894)! {7BC 949.3}

15. Space Between the Soul and Jesus.--Those who are ever pressing a little closer to the world, and becoming more like them in feelings, in plans, in ideas, have left a space between them and the Saviour, and Satan has pressed his way into this space, and low, worldly-tainted, selfish plans become interwoven with their experience (RH June 7, 1887). {7BC 949.4}

Not the Golden Currency of Heaven.--As the lovers of the world make religion subservient to the world, God requires His worshipers to subordinate the world to religion. The things of the world, that perish with the using, are not to be made the first consideration; these are not the golden currency of heaven. God has not stamped upon them His image and superscription (MS 16, 1890). {7BC 949.5}

18 (Dan. 12:13; Rev. 14:6-12). Meaning of Antichrist to Be Understood.--Those who become confused in their understanding of the Word, who fail to see the meaning of

antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which every one should understand. These prophecies are to be witnesses in the world. By their fulfillment in these last days they will explain themselves. {7BC 949.6}

The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, combining the first, second, and third angels' messages, is to be given to the world. This is to be the burden of our work. Those who truly believe in Christ will openly conform to the law of Jehovah. The Sabbath is the sign between God and His people; and we are to make visible our conformity to the law of God by observing the Sabbath. It is to be the mark of distinction between God's chosen people and the world (MS 10, 1900). {7BC 949.7}

(2 Thess. 2:3-10; Rev. 13:16, 17; 18:3-7.) Society Ranging Into Two Classes.--All society is ranging into two great classes, the obedient and the disobedient. Among which class shall we be found? {7BC 949.8}

Those who keep God's commandments, those who live not by bread alone, but by every word that proceedeth out of the mouth of God, compose the church of the living God. Those who choose to follow antichrist are subjects of the great apostate. Ranged under the banner of Satan, they break God's law and lead others to break it. They endeavor so to frame the laws of nations that men shall show their loyalty to earthly governments by trampling upon the laws of God's kingdom. {7BC 949.9}

Satan is diverting minds with unimportant questions, in order that they shall not with clear and distinct vision see matters of vast importance. The enemy is planning to ensnare the world. {7BC 949.10}

The so-called Christian world is to be the theater of great and decisive actions. Men in authority will enact laws controlling the conscience, after the example of the papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation will be involved. . . [Rev. 18:3-7 quoted] (MS 24, 1891). {7BC 949.11}

All Heaven on Christ's Side.--The determination of Antichrist to carry out the

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rebellion he began in heaven will continue to work in the children of disobedience. Their envy and hatred against those who obey the fourth commandment will wax more and more bitter. But the people of God are not to hide their banner. They are not to ignore the commandments of God, and in order to have an easy time, go with the multitude to do evil. . . . {7BC 949.12}

The greater man's influence for good, under the control of the Spirit of God, the more determined will be the enemy to indulge his envy and jealousy toward him by religious persecution. But all heaven is on the side of Christ, not of Antichrist. Those who love God and are willing to be partakers with Christ in His sufferings, God will honor. Antichrist, meaning all who exalt themselves against the will and work of God, will at the appointed time feel the wrath of Him who gave Himself that they might not perish but have eternal life. All who persevere in obedience, all who will not sell their souls for money or for the favor of men, God will register in the book of life (MS 9, 1900). {7BC 950.1}

(Col. 2:8; 1 Tim. 6:20.) Human Reason vs. God's Wisdom.--Many exalt human reason, idolize human wisdom, and set the opinions of men above the revealed wisdom of God. This affords opportunity for the working of Satan, and the spirit of Antichrist is far more widespread than any of us imagine. . . . {7BC 950.2}

The maxims of the world, that know not God, have been worked into the theories of the church. In the eyes of men, vain philosophy and science, falsely so-called, are of more value than the Word of God. The sentiment prevails to a large extent that the divine Mediator is not essential to the salvation of man. A variety of theories advanced by the so-called worldly-wise

men for man's elevation, are believed and trusted in more than is the truth of God, as taught by Christ and His apostles. {7BC 950.3}

The lying spirit that enticed Eve in Eden, finds acceptance with the majority of earth's inhabitants today. Even the Christian world refuses to be converted by the Spirit of God, but listens to the prince of darkness, as he comes to them in the garb of an angel of light. The spirit of Antichrist is prevailing in the world to a far greater extent than it has ever prevailed before. {7BC 950.4}

The day of test and purification is just upon us. Signs of a most startling character appear, in floods, in hurricanes, in tornadoes, in cloudbursts, in casualties by land and by sea, that proclaim the approach of the end of all things. The judgments of God are falling on the world, that men may be awakened to the fact that Christ will come speedily (RH Nov. 8, 1892). {7BC 950.5}

Chapter 3

1 (John 3:16; 2 Peter 1:10, 11; see EGW on 1 John 4:7, 8). Welcomed as a Child.--The plan of redemption is not merely a way of escape from the penalty of transgression, but through it the sinner is forgiven his sins, and will be finally received into heaven--not as a forgiven culprit pardoned and released from captivity, yet looked upon with suspicion and not admitted to friendship and trust; but welcomed as a child, and taken back into fullest confidence. {7BC 950.6}

The sacrifice of our Saviour has made ample provision for every repenting, believing soul. 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. Oh, what love, what wondrous love the Father has shown in the gift of His beloved Son for this fallen race! And this Sacrifice is a channel for the outflow of His infinite love, that all who believe on Jesus Christ may, like the prodigal son, receive full and free restoration to the favor of Heaven (RH Sept. 21, 1886). {7BC 950.7}

3. See EGW on 1 Peter 1:22; Rev. 7:2, 3. {7BC 950.8}

3-6 (1 Peter 1:22). Power to Keep Us in Temptation.--"And every man that hath this hope in him purifieth himself, even as he is pure." {7BC 950.9}

Does this text mean that the human agent can remove one stain of sin from his soul? No. Then what does it mean to purify himself? It means to look upon the

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Lord's great moral standard of righteousness, the holy law of God, and see that he is a sinner in the light of that law. "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." {7BC 950.10}

It is through faith in Jesus Christ that the truth is accepted in the heart, and the human agent is purified and cleansed. . . . He has an abiding principle in the soul, that enables him to overcome temptation. "Whosoever abideth in him sinneth not." God has power to keep the soul that is in Christ who is under temptation. . . . {7BC 951.1}

A mere profession of godliness is worthless. It is he that abideth in Christ that is a Christian. . . . Unless the mind of God becomes the mind of men, every effort to purify himself will be useless; for it is impossible to elevate man except through a knowledge of God. The outward gloss may be put on, and men may be as were the Pharisees whom Jesus describes as "whited sepulchres" full of corruption and dead men's bones. But all the deformity of the soul is open to Him who judgeth righteously, and unless the truth is planted in the heart, it cannot control the life. Cleansing the outside of the cup will never make the vessel pure within. A nominal acceptance of truth is good as far as it goes, and the ability to

give a reason for our faith is a good accomplishment, but if the truth does not go deeper than this, the soul will never be saved. The heart must be purified from all moral defilement (Letter 13, 1893). {7BC 951.2}

4 (Rom. 3:20; see EGW on Gal. 3:24-26; Eph. 2:14-16). Only Definition of Sin.--"Sin is the transgression of the law." This is the only definition of sin. Without the law there can be no transgression. "By the law is the knowledge of sin." The standard of righteousness is exceeding broad, prohibiting every evil thing (MS 27, 1899). {7BC 951.3}

4, 5. What Is the Justice of God?--The transgression of God's law in a single instance, in the smallest particular, is sin. And the nonexecution of the penalty of that sin would be a crime in the divine administration. God is a judge, the avenger of justice, which is the habitation and foundation of His throne. He cannot dispense with His law, He cannot do away with its smallest item in order to meet and pardon sin. The rectitude and justice and moral excellence of the law must be maintained and vindicated before the heavenly universe and the worlds unfallen. {7BC 951.4}

What is the justice of God? It is the holiness of God in relation to sin. Christ bore the sins of the world in man's behalf that the sinner might have another trial, with all the divine opportunities and advantages which God has provided in man's behalf (MS 145, 1897). {7BC 951.5}

8 (see EGW on Gen. 6:3). Simple Godliness Not Shallowness.--John bears testimony of Christ, the giver of the Word, saying, "For this purpose the Son of God was manifested, that He might destroy the works of the devil." In the simplest language John sets before us true practical godliness. This simplicity does not show shallowness, but depth. John is speaking to real men and women, and the Holy Spirit directed him to write in such a way that they would be brought in contact with a real, living God. He shows us what God is doing, and what man must do to meet God's requirements. John does not present the truth hesitatingly, but in a decided manner. He speaks positively [1 John 1:1-7 quoted] (ST Jan. 11, 1899). {7BC 951.6}

Chapter 4

1 (Isa. 8:20; Matt. 7:15, 16; 24:11, 23, 24; 1 Thess. 5:19-21; 1 Tim. 4:1; see EGW on Col. 2:8; Rev. 1:1, 2). Beware of False Prophets.-- In these days of peril we are not to accept everything that men bring to us as truth. As professed teachers from God come to us declaring that they have a message from God, it is proper to inquire carefully, How do we know that this is truth? Jesus has told us that "false prophets shall arise and shall deceive many." But we need not be deceived; for the Word of God gives us a test whereby we may know what is truth. The prophet says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." {7BC 951.7}

From this statement it is evident that it becomes us to be diligent Bible students, that we may know what is according to the

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law and the testimony. We are safe in no other course of action. Jesus says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits" (RH Feb. 23, 1892). {7BC 951.8}

In these days of delusion, every one who is established in the truth will have to contend for the faith once delivered to the saints. Every variety of error will be brought out in the mysterious working of Satan, which would, if it were possible, deceive the very elect, and turn them from the truth. . . . {7BC 952.1}

There will be false dreams and false visions, which have some truth, but lead away from the original faith. The Lord has given men a rule by which to detect them: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." If they belittle the law of God, if they pay no heed to His will as revealed in the testimonies of

His Spirit, they are deceivers. They are controlled by impulse and impressions which they believe to be from the Holy Spirit and consider more reliable than the Inspired Word. They claim that every thought and feeling is an impression of the Spirit; and when they are reasoned with out of the Scriptures, they declare that they have something more reliable. But while they think that they are led by the Spirit of God, they are in reality following an imagination wrought upon by Satan (BE Sept., 1886). {7BC 952.2}

(Acts 20:30, 31.) I would say to our dear brethren who have been so eager to accept everything that came in the form of visions and dreams, Beware that you be not ensnared. Read the warnings that have been given by the world's Redeemer to His disciples to be given again by them to the world. The Word of God is solid rock, and we may plant our feet securely upon it. Every soul must needs be tested, every faith and doctrine must needs be tried by the law and the testimony. Take heed that no man deceive you. The warnings of Christ on this matter are needed at this time; for delusions and deceptions will come in among us, and will multiply as we near the end. {7BC 952.3}

"Of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember." Bear in mind that trials of this character are to come upon us, not only from without, but from within our own ranks. Our individual safety is in entire consecration to God (MS 27, 1894). {7BC 952.4}

7, 8 (1 Peter 1:22). Working With Love.--Pure love is simple in its operations, and separate from every other principle of action. When combined with earthly motives and selfish interests, it ceases to be pure. God considers more with how much love we work, than the amount we do. Love is a heavenly attribute. The natural heart cannot originate it. This heavenly plant only flourishes where Christ reigns supreme. Where love exists, there is power and truth in the life. Love does good and nothing but good. Those who have love bear fruit unto holiness, and in the end everlasting life (YI Jan. 13, 1898).

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{7BC 952.5}

Jude

4. See EGW on Rev. 2:6. {7BC 952.6}

9 (Isa. 49:24, 25). Christ's Right to Free the Captives.--What right had Christ to take the captives out of the enemy's hands?--the right of having made a sacrifice that satisfies the principles of justice by which the kingdom of heaven is governed. He came to this earth as the Redeemer of the lost race, to conquer the wily foe, and, by His steadfast allegiance to right, to save all who accept Him as their Saviour. On the cross of Calvary He paid the redemption price of the race. And thus He gained the right to take the captives from the grasp of the great deceiver, who, by a lie framed against the government of God, caused the

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fall of man, and thus forfeited all claim to be called a loyal subject of God's glorious everlasting kingdom (ST Sept. 30, 1903). {7BC 952.7}

"The False Claims of Satan.--Satan, the rebel and apostate, works by every possible device to defeat the purpose of God. Because men have sinned, he claims that they have come under his dominion, and that the heavenly agencies, angels that excel in strength, should not take his subjects from under his control. Should men receive divine power, he knows that he cannot prevail against them, and work his will in cruelty upon body and mind; therefore he accuses them before God, and claims that the power of God shall not be imparted to them (RH June 20, 1893). {7BC 953.1}

15 (Eccl. 12:13, 14; see EGW on Gen. 6:3; Rom. 3:19). Every Action Weighed in the Scales.--[Jude 14, 15; Eccl. 12:13, 14 quoted in part.] God places every action in the scale. What a scene it will be! What impressions will be made regarding the holy character of God and the terrible enormity of sin, when the judgment, based on the law, is carried forward in the presence of all the worlds. Then before the mind of the unrepentant sinner there will be opened all the sins that he has committed, and he will see and understand the aggregate of sin and his own guilt. {7BC 953.2}

When the loyal overcomers are crowned, God would have present all who have transgressed His law and broken their covenant with Him. And not one of the righteous will be absent. They see in the Judge, Christ Jesus, the One whom every sinner has crucified. The Son of man shall come in His glory, and before Him shall be gathered all nations. The Father judgeth no man, but hath committed all judgment to the Son (MS 77, 1906). {7BC 953.3}

20-25. Most Earnest Work to be Done.--The instruction given by Jude from verse twenty to the close of the chapter, will make our work a complete whole, teaching us how to conduct the warfare in the service of Christ. No one-sided extravagance is to be revealed, no indolence of shiftlessness is to be indulged. We are not to ignore any man's individuality, or in any way to justify cold-hearted criticism or selfish practice. {7BC 953.4}

This scripture brings to view the fact that there is most earnest work to be done, and we need divine intuition that we may know how to work for souls ready to perish. There are souls to be plucked out of the fire, there are souls who are to be treated with the tenderest compassion. Workers are needed who have learned in the school of Christ His method of saving souls (Letter 7, 1895). {7BC 953.5}

24. See EGW on Rev. 2:1-5.

{7BC 953.6}

Revelation

Chapter 1

1,2 (2 Peter 2:1; 1 John 4:1). The Trustee of Divine Revelation.--[Rev. 1:1, 2 quoted.] The whole Bible is a revelation; for all revelation to men comes through Christ, and all centers in Him. God has spoken unto us by His Son, whose we are by creation and by redemption. Christ came to John exiled on the Isle of Patmos to give him the truth for these last days, to show him that which must shortly come to pass. Jesus Christ is the great trustee of divine revelation. It is through Him that we have a knowledge of what we are to look for in the closing scenes of this earth's history. God gave this revelation to Christ, and Christ communicated the same to John. {7BC 953.7}

John, the beloved disciple, was the one chosen to receive this revelation. He was the last survivor of the first chosen disciples. Under the New Testament dispensation he was honored as the prophet Daniel was honored under the Old Testament dispensation. {7BC 953.8}

The instruction to be communicated to John was so important that Christ came from heaven to give it to His servant, telling

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him to send it to the churches. This instruction is to be the object of our careful and prayerful study; for we are living in a time when men who are not under the teaching of the Holy Spirit will bring in false theories. These men have been standing in high places, and they have ambitious projects to carry out. They seek to exalt themselves, and to revolutionize the whole showing of things. God has given us special instruction to guard us against such ones. He

bade John write in a book that which should take place in the closing scenes of this earth's history (MS 129, 1905). {7BC 953.9}

1-3. Revelation an Open Book.--Many have entertained the idea that the book of Revelation is a sealed book, and they will not devote time and study to its mysteries. They say that they are to keep looking to the glories of salvation, and that the mysteries revealed to John on the Isle of Patmos are worthy of less consideration than these. But God does not so regard this book. . . . {7BC 954.1}

The book of Revelation opens to the world what has been, what is, and what is to come; it is for our instruction upon whom the ends of the world are come. It should be studied with reverential awe. We are privileged in knowing what is for our learning. . . . {7BC 954.2}

The Lord Himself revealed to His servant John the mysteries of the book of Revelation, and He designs that they shall be open to the study of all. In this book are depicted scenes that are now in the past, and some of eternal interest that are taking place around us; other of its prophecies will not receive their complete fulfillment until the close of time, when the last great conflict between the powers of darkness and the Prince of heaven will take place (RH Aug. 31, 1897). {7BC 954.3}

8. See EGW on 1 Cor. 15:22, 45. {7BC 954.4}

9. Companions of John on Patmos.--John was sent to the Isle of Patmos, where, separated from his companions in the faith, his enemies supposed he would die from hardship and neglect. But John made friends and converts even there. They thought that they had at last placed the faithful witness where he could no longer trouble Israel or the wicked rulers of the world. {7BC 954.5}

But all the heavenly universe saw the result of the conflict with the aged disciple and his separation from his companions in the faith. God and Christ and the heavenly host were John's companions on the Isle of Patmos. From them he received instruction which he imparted to those separated with him from the world. There he wrote out the visions and revelations he received from God, telling of the things which would take place in the closing period of this earth's history. When his voice would no longer witness for the truth, when he could no longer testify of the One he loved and served, the messages given to him on that rocky, barren coast were to go forth as a lamp that burneth (MS 150, 1899). {7BC 954.6}

(1 John 1:1-10.) Glorious Truths Entrusted to John.--Often the very best men, those whom God uses to His name's glory, are unrecognized by human wisdom, but not for one moment are they forgotten by God. When John was exiled to the Isle of Patmos, there were many who thought him to be past service, an old and broken reed ready to fall at any time. But the Lord saw fit to use him in that lonely island home where His servant was imprisoned. The world and the bigoted priests and rulers rejoiced that they were at last rid of his ever fresh testimony. [1 John 1:1-3 quoted.] {7BC 954.7}

This whole chapter is full of brave courage, of hope and faith and assurance. It was because of this testimony, so amazing to those who wished to forget Christ, who hated the crucified Redeemer, whom they had rejected, that they wished to get that voice beyond their hearing, that his testimony might no more be a witness against their wicked deeds in crucifying the Lord of glory. But they could not put him in any place where his Lord and Saviour Jesus Christ could not find him. {7BC 954.8}

Christ's servants who are true and faithful may be unrecognized and unhonored by men . . . , but the Lord will honor them. They will not be forgotten by God. He will honor them by His presence because they have been found true and faithful. Those who have grown old in the cause and work of God have an experience of great value for the church. God honors His servants

who have grown old in His service. The most glorious truths concerning the last chapters of this earth's history were given to the aged disciple whom Jesus loved (MS 109, 1897). {7BC 954.9}

9, 10 (Ps. 71:9; 92:14; Isa. 46:4). John's Last Years.--It was after John had grown old in the service of the Lord that he was exiled to Patmos. And on that lonely isle he received more communications from heaven than he had received during the rest of his lifetime (RH July 26, 1906). {7BC 955.1}

Christ's aged representative was exiled that his testimony might no longer be heard; for it was a living power on the side of right. But though separated from his brethren, he was visited by Christ, whom he had not seen since the ascension (RH May 16, 1899). {7BC 955.2}

9-15. God's Plan for Future Ages.--The hand of persecution falls heavily on the apostle. He is banished to the Isle of Patmos "for the word of God, and for the testimony of Jesus Christ." He writes, "I was in the Spirit on the Lord's day." He was filled with unspeakable joy; for heaven seemed open before him. In clear, distinct tones a voice spoke to him, saying, "I am Alpha and Omega, the first and the last." Turning, he beheld his Master, with whom he had walked and talked in Judea, on whose breast he had leaned. {7BC 955.3}

But Oh, how changed is His appearance! John had seen Him clothed in an old purple robe and crowned with thorns. Now He is clothed with a garment of heavenly brightness, and girt about with a golden girdle. Writing of His appearance, John says, "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." . . . {7BC 955.4}

God's plan for future ages was revealed to John. The glories of heaven were opened before his enraptured vision. He saw the throne of God, and heard the anthems of joy resounding through the heavenly courts. As we read his description of what he saw in his vision, we long to stand with the redeemed in the presence of God. {7BC 955.5}

Half a century had passed since Jesus ascended to present His church before God, and to prepare mansions for His faithful ones. He still loved His people; for He came to His aged servant to reveal to Him God's plans for the future. {7BC 955.6}

On the rugged, desolate island John was left alone with God and his faith. Here, among the rocks and cliffs, he held communion with his Maker. He reviewed his past life, and at the thought of the blessings he had received at the hand of God, peace filled his heart. He had lived the life of a Christian, and he could say in faith, "It is well with my soul." Not so the emperor who had banished him. He could look back only on fields of warfare and carnage, on desolated homes and weeping widows and orphans--the result of his ambitious desire for pre-eminence (MS 99, 1902). {7BC 955.7}

10. Christ Appears on the Sabbath.--The Sabbath, which God had instituted in Eden, was as precious to John on the lonely isle as when he was with his companions in the cities and towns. The precious promises that Christ had given regarding this day he repeated and claimed as his own. It was the sign to him that God was his. . . . On the Sabbath day the risen Saviour made His presence known to John. [Rev. 1:10-13, 17, 18 quoted.] {7BC 955.8}

The persecution of John became a means of grace. Patmos was made resplendent with the glory of a risen Saviour. John had seen Christ in human form, with the marks of the nails, which will ever be His glory, in His hands and His feet. Now he was permitted again to behold his risen Lord, clothed with as much glory as a human being could behold, and live. What a Sabbath was that to the lonely exile, always precious in the sight of Christ, but now more than ever exalted! Never had he learned so much of Jesus. Never had he heard such exalted truth (YI April 5, 1900). {7BC 955.9}

16, 20. See EGW on ch. 2:1, 1-5. {7BC 955.10}

18-20 (John 1:1-3). The Self-existent, Unchangeable One.--[Rev. 1:18-20 quoted.] These are wonderfully solemn and significant statements. It was the Source of all mercy and pardon,

peace and grace, the self-existent, eternal, unchangeable One, who visited His exiled servant on the isle that is called Patmos (MS 81, 1900).

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{7BC 955.11}

Chapter 2

1 (ch. 1:16, 20; Ps. 121:3, 4; see EGW on Eph. 5:25). Constant Diligence in Behalf of His Church.--In the message to the church at Ephesus, Christ is represented as holding the seven stars in His hand, and walking in the midst of the seven golden candlesticks. He is represented as "walking" among them, thus illustrating His constant diligence in behalf of His church. He that keepeth Israel neither slumbers nor sleeps. Nor does He become indifferent. These figures are to be carefully studied by the undershepherds, and faithfully applied to their own experience, that they may not lose sight of their great privilege of securing light from the Source of all light, and giving it in turn to those for whom they labor (Letter 4, 1908). {7BC 956.1}

1-5 (1 Peter 1:5; Jude 24). The Warder of the Temple Courts.-- [Rev. 2:1-5 quoted.] The words fall from the lips of One who cannot lie. The picture reveals eternal vigilance. Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart. He that keepeth Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human beings, how often the light would flicker and go out! But God has not given His church into the hands of men. Christ, the One who gave His life for the world, that all who believe in Him may not perish but have everlasting life, is the watchman of the house. He is the warder, faithful and true, of the temple courts of the Lord. . . . {7BC 956.2}

Christ walks in the midst of His churches through the length and breadth of the earth. He looks with intense interest to see whether His people are in such a condition spiritually that they can advance His kingdom. He is present in every assembly of the church. He knows those whose hearts He can fill with the holy oil, that they may impart it to others. Those who faithfully carry forward the work of Christ, representing in word and deed the character of God, fulfill the Lord's purpose for them, and Christ takes pleasure in them (RH May 26, 1903). {7BC 956.3}

(Eph. 1:1, 15, 16.) Evil Results of Neglect.--[Rev. 2:1-5 quoted.] In this scripture are outlined the conditions of acceptance with God. The first experience of the Ephesus church led to good works. God took delight in the fact that His church reflected the light of heaven by revealing the spirit of Christ in tenderness and compassion. The love that dwelt in the heart of Christ; the love that caused Him to give Himself a sacrifice for humanity, and to suffer with forbearance the reproach of men, even to the extent of being called a devil; the love that prompted Him to perform mighty works of healing during His ministry--this was the love that was to be revealed in the lives of His disciples. {7BC 956.4}

But they neglected to cherish Christ's compassion and tenderness. Self, as manifested in hereditary traits of character, spoiled the principles of the grand, good works that identified the members of the Ephesus church as Christians. The Lord Jesus must needs show them that they had lost that which was everything to them. The love that constrained the Saviour to die for us, was not revealed in its fullness in their lives; and hence they were unable to bring honor to the name of the Redeemer. And as they lost their first love, they increased in a knowledge of scientific theories originated by the father of lies (MS 11, 1906). {7BC 956.5}

2. See EGW on Gal. 5:6. {7BC 956.6}

2-6. Losing the Talent of Love.--This message is an example of the way in which the ministers of God are to give reproof today. Following the commendation for earnest labor

comes the reproof for losing the talent of love, which is a most sacred trust. It was the love of God that saved the fallen race from eternal death (MS 136, 1902). {7BC 956.7}

4 (2 Peter 3:18; 2 John 6). Love for Christ Need Not Flag.-- "Nevertheless I have somewhat against thee, because thou hast left thy first love." Thine is a decay, a declension in holy zeal--not forsaken is the object of it, but lost is the fervor. The first affection of the convert to Christ is deep, full, and ardent. It is not necessary that this love should become less as knowledge increases, as the more and increased light shines upon him. That love should become more fervent as he becomes better acquainted with his Lord. . . . {7BC 956.8}

God will accept nothing less than the whole heart. Happy are they who from

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the commencement of their religious life have been true to their first love, growing in grace and the knowledge of our Lord Jesus Christ. The sure result of their intercourse and fellowship with their beloved Lord will be to increase their piety, their purity, their fervor. They are receiving a divine education, and this is illustrated in a life of fervor, of diligence and zeal. . . . {7BC 956.9}

It is our work to know our special failings and sins, which cause darkness and spiritual feebleness, and quenched our first love (RH June 7, 1887). {7BC 957.1}

4, 5 (see EGW on ch. 3:14-18; 1 Kings 11:4). Spiritually Fallen, but Unaware of It.--In view of the many virtues enumerated, how striking is the charge brought against the church at Ephesus: "Nevertheless I have somewhat against thee, because thou hast left thy first love." This church had been highly favored. It was planted by the apostle Paul. In the same city was the temple of Diana, which, in point of grandeur, was one of the marvels of the world. The Ephesian church met with great opposition, and some of the early Christians suffered persecution; and yet some of these very ones turned from the truths that had united them with Christ's followers, and adopted, in their stead, the specious errors devised by Satan. {7BC 957.2}

This change is represented as a spiritual fall. "Remember therefore from whence thou art fallen, and repent, and do the first works"--as outlined in the preceding verses. The believers did not sense their spiritual fall. They knew not that a change had taken place in their hearts, and that they would have to repent because of the noncontinuance of their first works. But God in His mercy called for repentance, for a return to their first love and to the works that are always the result of true, Christlike love (MS 11, 1906). {7BC 957.3}

Loss of Love a Moral Fall.--The losing of the first love is specified as a moral fall. The loss of this love is represented as something that will affect the entire religious life. Of those who have lost this love, God says that unless they repent, He will come to them, and remove their candlestick out of its place (MS 1, 1906). {7BC 957.4}

6 (Jude 4). The Sin of the Nicolaitans.--Is it [our sin] the sin of the Nicolaitans, turning the grace of God into lasciviousness (RH June 7, 1887)? {7BC 957.5}

(Rom. 3:31.) Doctrine of the Nicolaitans.--The doctrine is now largely taught that the gospel of Christ has made the law of God of no effect; that by "believing" we are released from the necessity of being doers of the Word. But this is the doctrine of the Nicolaitans, which Christ so unsparingly condemned (ST Jan. 2, 1912). {7BC 957.6}

7 (ch. 22:2). The Leaves of the Tree of Life.--[Rev. 2:7 quoted.] Must we wait until we are translated before we eat of the leaves of the tree of life? He who receives into his heart the words of Christ knows what it means to eat the leaves of the tree of life. [John 6:33-63 quoted.] {7BC 957.7}

When the believer, in the fellowship of the Spirit, can lay his hand upon truth itself, and appropriate it, he eats the bread that comes down from heaven. He enters into the life of Christ, and appreciates the great sacrifice made in behalf of the sinful race. {7BC 957.8}

The knowledge that comes from God is the bread of life. It is the leaves of the tree of life which are for the healing of the nations. The current of spiritual life thrills the soul as the

words of Christ are believed and practiced. Thus it is that we are made one with Christ. The experience that was weak and feeble becomes strong. It is eternal life to us if we hold the beginning of our confidence firm unto the end. {7BC 957.9}

All truth is to be received as the life of Jesus. Truth cleanses us from all impurity, and prepares the soul for Christ's presence. Christ is formed within, the hope of glory (MS 103, 1902). {7BC 957.10}

7, 11, 17, 29 (ch. 3:6, 13, 22). Ears Closed to Folly and Nonsense.--"He that hath an ear, let him hear what the Spirit saith unto the churches." If you "hear what the Spirit saith unto the churches," and meditate upon the instruction given to them, your ears will be closed to the folly and nonsense which surround you. You will neither hear and repeat these things, nor will you ever hanker after them. When Christ satisfies the soul hunger, these trivialities are to you distasteful and disgusting. You have no desire to feast upon them, but choose instead the bread of heaven (MS 92, 1901).

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{7BC 957.11}

9. The Synagogue of Satan.--Christ speaks of the church over which Satan presides as the synagogue of Satan. Its members are the children of disobedience. They are those who choose to sin, who labor to make void the holy law of God. It is Satan's work to mingle evil with good, and to remove the distinction between good and evil. Christ would have a church that labors to separate the evil from the good, whose members will not willingly tolerate wrongdoing, but will expel it from the heart and life (RH Dec. 4, 1900). {7BC 958.1}

10. Crowns Bestowed by Christ.--In that day of final punishment and reward, both saints and sinners will recognize in Him who was crucified the Judge of all living. Every crown that is given to the saints of the Most High will be bestowed by the hands of Christ--those hands that cruel priests and rulers condemned to be nailed to the cross. He alone can give to men the consolation of eternal life (RH Nov. 22, 1898). {7BC 958.2}

Chapter 3

1 (2 Cor. 4:7; Gal. 2:20; Phil. 1:21; 3:8). Faithful Stewards Over Ourselves.--[Rev. 3:1 quoted.] God calls upon this church to make a change. They had a name to live, but their works were destitute of the love of Jesus. Oh, how many have fallen because they trusted in their profession for salvation! How many are lost by their effort to keep up a name! If one has the reputation of being a successful evangelist, a gifted preacher, a man of prayer, a man of faith, a man of special devotion, there is positive danger that he will make shipwreck of faith when tried by the little tests that God suffers to come. Often his great effort will be to maintain his reputation. {7BC 958.3}

He who lives in the fear that others do not appreciate his value is losing sight of Him who alone makes us worthy of glorifying God. Let us be faithful stewards over ourselves. Let us look away from self to Christ. Then there will be no trouble at all. All the work done, however excellent it may appear to be, is worthless if not done in the love of Jesus. One may go through the whole round of religious activity, and yet, unless Christ is woven into all that he says and does, he will work for his own glory (Letter 48, 1903). {7BC 958.4}

1-3. Remember How Thou Hast Received.--A warning is given of a time when errors would come in as a thief to steal away the faith of God's people, when they must watch diligently and be constantly guarded against the delusions of the enemy. {7BC 958.5}

In Sardis many had been converted through the preaching of the apostles. The truth had been received as a bright and shining light. But some had forgotten the wonderful manner in which they had received the truth, and Jesus found it necessary to send reproof. {7BC 958.6}

One after another of the old standardbearers had fallen, and some had become wearied of the oft-repeated truths. They desired a new phase of doctrine, more pleasing to many minds.

They thought they needed a wonderful change, and in their spiritual blindness did not discern that their sophistries would uproot all the experiences of the past. {7BC 958.7}

But the Lord Jesus could see the end from the beginning. Through John He sent them the warning, "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief" (MS 34, 1905). {7BC 958.8}

(2 Tim. 2:23-26.) Hazards of Quibbling.--[Rev. 3:1-3 quoted.] Among the people to whom this message was sent, there were those who had heard and been convinced by the preaching of John the Baptist, but who had lost the faith in which they once rejoiced. There were others who had received the truth from Christ's teaching, and who were once ardent believers, but who had lost their first love, and were without spiritual strength. They had not held the beginning of their confidence firm unto the end. They had a name to live, but as far as exerting a saving influence is concerned, they were dead. They had a form of godliness without the power. They quibbled about matters of no special importance, not given by the Lord as tests, till these matters became as mountains, separating them from Christ and from one another. . . . {7BC 958.9}

"I know thy works, that thou hast a name that thou livest, and art dead." With God outward show weighs nothing. The outward forms of religion, without the love of God in the soul, are utterly worthless.

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{7BC 958.10}

"Be watchful, and strengthen the things which remain, that are ready to die." This is our work. There are many ready to die spiritually, and the Lord calls upon us to strengthen them. God's people are to be firmly united in the bonds of Christian fellowship, and are to be strengthened in the faith by speaking often to one another about the precious truths entrusted to them. Never are they to spend their time in accusing and condemning one another (RH Aug. 10, 1905). {7BC 959.1}

1-4 (Heb. 4:13). Weighing the Character.--[Rev. 3:1-3 quoted.] The discrimination revealed by Christ in weighing the characters of those who have taken to themselves His name, as Christians, leads us to realize more fully that every individual is under His supervision. He is acquainted with the thoughts and intents of the heart, as well as with every word and act. He knows all about our religious experience; He knows whom we love and serve (MS 81, 1900). {7BC 959.2}

1-5 (Matt. 22:14). A Few Faithful Ones in Sardis.--The church of Sardis is represented as having in it a few faithful ones among the many who had become, as it were, careless and insensible of their obligations to God. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Who is so favored as to be numbered among these few in Sardis? Are you? Am I? Who are among this number? Is it not best for us to inquire into this matter, in order that we may learn to whom the Lord refers when He says that a few have not stained their white robes of character (MS 81, 1900)? {7BC 959.3}

(Vs. 14-18.) Read the Third Chapter of Revelation.--In the message to the church at Sardis two parties are presented--those who have a name to live, but are dead; and those who are striving to overcome. Study this message, found in the third chapter of Revelation. [Rev. 3:1, 2 quoted.] Who are meant by those that are ready to die? and what has made them thus? The explanation is given, "I have not found thy works perfect before God." [Vs. 3-5 quoted.] {7BC 959.4}

To the church of the present day this message is sent. I call upon our church members to read the whole of the third chapter of Revelation, and to make an application of it. The message to the church of the Laodiceans applies especially to the people of God today. It is a message to professing Christians who have become so much like the world that no difference can be seen [vs. 14-18 quoted] (RH Aug. 20, 1903). {7BC 959.5}

3 (Heb. 3:6; 4:14; 10:23). Hold Fast to the Pledge.--"Remember therefore how thou hast received and heard, and hold fast, and repent," Those who have been born again remember with what joy and gladness they received the light of heaven, and how eager they were to tell everybody of their happiness. . . . {7BC 959.6}

"Hold fast." This does not mean, Hold fast to your sins; but, Hold fast to the comfort, the faith, the hope, that God has given you in His Word. Never be discouraged. A discouraged man can do nothing. Satan is seeking to discourage you, telling you it is of no use to serve God, that it does not pay, and that it is just as well to have pleasure and enjoyment in this world. But "what shall it profit a man, if he shall gain the whole world, and lose his own soul?" You may have worldly pleasure at the expense of the future world; but can you afford to pay such a price? {7BC 959.7}

We are to "hold fast" and live up to all the light we receive from heaven. Why? Because God wants us to grasp the eternal truth, and act as His helping hand by communicating the light to those who are not acquainted with His love for them. When you gave yourself to Christ, you made a pledge in the presence of the Father, the Son, and the Holy Spirit--the three great personal Dignitaries of heaven. "Hold fast" to this pledge. {7BC 959.8}

"And repent." The life we live is to be one of continual repentance and humility. We need to repent constantly, that we may be constantly victorious. When we have true humility, we have victory. The enemy never can take out of the hand of Christ the one who is simply trusting in His promises. If the soul is trusting and working obediently, the mind is susceptible to divine impressions, and the light of God shines in, enlightening the understanding. What privileges we have in Christ Jesus!

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{7BC 959.9}

A true sense of repentance before God does not hold us in bondage, causing us to feel like persons in a funeral procession. We are to be cheerful, not sorrowful. But all the time we are to be sorry that after Christ had given His precious life for us, we gave so many years of our life to the powers of darkness. We are to feel sorrow of heart as we remember that after Christ had given His all for our redemption, we used in the service of the enemy some of the time and capabilities which the Lord entrusted to us as talents to use to His name's glory. We are to repent because we have not endeavored in every way possible to become acquainted with the precious truth, which enables us to exercise that faith which works by love and purifies the soul. {7BC 960.1}

As we see souls out of Christ, we are to put ourselves in their place, and in their behalf feel repentance before God, resting not until we bring them to repentance. If we do everything we can for them, and yet they do not repent, the sin lies at their door; but we are still to feel sorrow of heart because of their condition, showing them how to repent, and trying to lead them step by step to Jesus Christ (MS 92, 1901). {7BC 960.2}

4. See EGW on ch. 19:7-9; Heb. 2:14-18. {7BC 960.3}

4, 5 (Luke 12:8). True and Loyal and Faithful.--[Rev. 3:4, 5 quoted.] This is the reward to be given to those who have obtained a pure and spotless character, who before the world have held fast to the faith. Jesus Christ will confess their names before the Father and before His angels. They have been true and loyal and faithful. Through evil report as well as good report they have practiced and taught the truth (MS 26, 1905). {7BC 960.4}

(2 Cor. 4:17, 18.) An Eternal Weight of Glory.--"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Because of their faith this honor is bestowed on them. In this life they did not boast, nor lift up their souls unto vanity. With intensity of desire, with a pure, holy faith, they grasped the promise of eternal riches. Their one desire was to be like Christ. Ever they kept the standard of righteousness uplifted. To them is given an eternal weight of glory, because on the earth they walked with God, keeping themselves unspotted from the world, revealing to

their fellow beings the righteousness of Christ. Of them the Saviour declares, "They shall walk with me in white, in the world that I have prepared for them" [Rev. 3:5 quoted] (RH Aug. 10, 1905). {7BC 960.5}

4, 5, 10 (1 Cor. 10:12, 13). The Promise of Victory.--[Rev. 3:4, 5 quoted.] These words are given for the people while they are in connection with the world, subject to temptations and influences which are deceiving and deluding. While they stay their mind upon Him who is their sun and their shield, the blackness and darkness that surround them will not leave one spot or stain upon their garments. They will walk with Christ. They will pray and believe and work to save the souls that are ready to perish. These are trying to break the bands that Satan has fastened upon them, and they will not be put to shame if by faith they will make Christ their companion. Temptations and deceptions will be constantly brought up by the great deceiver to spoil the work of the human agent, but if he trusts in God, if he is humble and meek and lowly of heart, keeping the way of the Lord, heaven will rejoice, for he will gain the victory. God says, "He shall walk with Me in white, with unsullied garments, for he is worthy" (MS 97, 1898). {7BC 960.6}

5 (ch. 13:8; see EGW on chs. 7:9; 20:12-15). Angels Weighing Moral Worth.--Christ says of the overcomer, "I will not blot out his name out of the book of life." The names of all those who have once given themselves to God are written in the book of life, and their characters are now passing in review before Him. Angels of God are weighing moral worth. They are watching the development of character in those now living, to see if their names can be retained in the book of life. A probation is granted us in which to wash our robes of character and make them white in the blood of the Lamb. Who is doing this work? Who is separating from himself sin and selfishness (HS 138)? {7BC 960.7}

6, 13, 22. See EGW on ch. 2:7, 11, 17, 29. {7BC 960.8}

8. An Open Door.--The true Witness declares: "Behold, I have set before thee

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an open door." Let us thank God with heart and soul and voice; and let us learn to approach unto Him as through an open door, believing that we may come freely with our petitions, and that He will hear and answer. It is by a living faith in His power to help, that we shall receive strength to fight the battles of the Lord with the confident assurance of victory (RH July 9, 1908). {7BC 960.9}

(Heb. 10:19, 20.) The Door of Communication.--The true Witness has given us the assurance that He has set before us an open door, which no man can shut. Those who are seeking to be faithful to God may be denied many of the privileges of the world; their way may be hedged up and their work hindered by the enemies of truth; but there is no power that can close the door of communication between God and their souls. The Christian himself may close this door by indulgence in sin, or by rejection of heaven's light. He may turn away his ears from hearing the message of truth, and in this way sever the connection between God and his soul. . . . Neither man nor Satan can close the door which Christ has opened for us (RH March 26, 1889). {7BC 961.1}

Light From the Threshold of Heaven.--[Rev. 3:8, 9 quoted.] Whenever tempted, we have this open door to behold. No power can hide from us the light of the glory which shines from the threshold of heaven along the whole length of the ladder we are to climb; for the Lord has given us strength in His strength, courage in His courage, light in His light. When the powers of darkness are overcome, when the light of the glory of God floods the world, we shall see and understand more clearly than we do today. If we only realized that the glory of God is round about us, that heaven is nearer earth than we suppose, we should have a heaven in our homes while preparing for the heaven above (MS 92, 1901). {7BC 961.2}

14-18 (see EGW on vs. 1-5; 2 Cor. 5:17). Our Condition Revealed.--The message to the Laodicean church reveals our condition as a people (RH Dec. 15, 1904). {7BC 961.3}

Message for the Idlers in the Vineyard.--To the idlers in the Lord's vineyard the Laodicean message is sent (MS 26, 1905). {7BC 961.4}

(Rom. 2:17-24.) Application of Laodicean Message.--The message to the Laodicean church is applicable to all who have had great light and many opportunities, and yet have not appreciated them (RH March 11, 1902). {7BC 961.5}

(Ch. 2:4, 5.) Fervor of Love Lacking.--The message to the Laodicean church is applicable to our condition. How plainly is pictured the position of those who think they have all the truth, who take pride in their knowledge of the Word of God, while its sanctifying power has not been felt in their lives. The fervor of the love of God is wanting in their hearts, but it is this very fervor of love that makes God's people the light of the world (RH July 23, 1889). {7BC 961.6}

Laodicean Message for Adventists.--The message to the Laodicean church is highly applicable to us as a people. It has been placed before us for a long time, but has not been heeded as it should have been. When the work of repentance is earnest and deep, the individual members of the church will buy the rich goods of heaven. [Rev. 3:18 quoted.] Oh, how many behold things in a perverted light, in the light in which Satan would have them see. {7BC 961.7}

You may manifest great zeal in missionary effort, and yet because it is corrupted with selfishness, and tastes strongly of self, it is nought in the sight of God; for it is a tainted, corrupted offering. Unless the door of the heart is open to Jesus, unless He occupies the soul temple, unless the heart is imbued with His divine attributes, human actions when weighed in the heavenly balances, will be pronounced "Wanting." The love of Christ would make you rich; but many do not realize the value of His love. Many do not realize that the spirit which they cherish is destitute of the meekness and lowliness of Christ, destitute of the love that would constitute them channels of light (MS 33, 1894). {7BC 961.8}

(2 Peter 3:11.) Has God Made a Mistake?--The Laodicean message is applicable to the church at this time. Do you believe this message? Have you hearts that feel? Or are you constantly saying, We are rich and increased in goods, and have need of nothing? Is it in vain that the declaration of eternal truth has been given to this nation to be carried to all the nations of the world?

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God has chosen a people and made them the repositories of truth weighty with eternal results. To them has been given the light that must illuminate the world. Has God made a mistake? Are we indeed His chosen instrumentalities? Are we the men and women who are to bear to the world the messages of Revelation fourteen, to proclaim the message of salvation to those who are standing on the brink of ruin? Do we act as if we were (MS 51, 1901)? {7BC 961.9}

Professors but Not Doers.--The Laodicean message applies to all who profess to keep the law of God, and yet are not doers of it. We are not to be selfish in anything. Every phase of the Christian life is to be a representation of the life of Christ. If it is not, we shall hear the terrible words, "I know you not" (RH Oct. 17, 1899). {7BC 962.1}

An Insipid Religious Experience.--The message to the Laodicean church applies most decidedly to those whose religious experience is insipid, who do not bear decided witness in favor of the truth (Letter 98, 1901). {7BC 962.2}

(Isa. 65:5; Luke 18:11, 12.) "Hear, O Hear."--I tell you in the name of the Lord, that those who have had great light are today in the state described by Christ in His message to the Laodicean church. They think that they are rich, and increased in goods, and feel that they have need of nothing. Christ speaks to you. Hear, O hear, if you have any regard for your souls, the words of the great Counselor, and act upon them (Rev. 3:18 quoted) (Letter 5, 1897). {7BC 962.3}

To Rid the Church of Fanaticism.--The design of the message to the Laodiceans was to rid the church of . . . fanatical influences; but the effort of Satan has been to corrupt the message,

and destroy its influence. He would be better pleased to have fanatical persons embrace the testimony, and use it in his cause, than to have them remain in a lukewarm state. I have seen that it was not the design of the message to lead brother to sit in judgment over his brother, to tell him what to do, and just how far to go, but for each individual to search his own heart, and attend to his own individual work (2SG 223). {7BC 962.4}

Bankrupt!--Many are Laodiceans, living in a spiritual self-deception. They clothe themselves in the garments of their own righteousness, imagining themselves to be rich and increased with goods and in need of nothing, when they need daily to learn of Jesus, His meekness and lowliness, else they find themselves bankrupt, their whole life being a lie (Letter 66, 1894). {7BC 962.5}

Self-inflated Religion.--Love of self excludes the love of Christ. Those who live for self are ranged under the head of the Laodicean church who are lukewarm, neither cold nor hot. The ardor of the first love has lapsed into a selfish egotism. The love of Christ in the heart is expressed in the actions. If love for Christ is dull, the love for those for whom Christ has died will degenerate. There may be a wonderful appearance for zeal and ceremonies, but this is the substance of their self-inflated religion. Christ represents them as nauseating to His taste [Rev. 3:17, 18 quoted] (MS 61, 1898). {7BC 962.6}

(Prov. 30:12; Obadiah 3.) Self-exaltation a Dangerous Element.-- Self-exaltation is a dangerous element. It tarnishes everything it touches. It is the offspring of pride, and it works so ingeniously that, unless guarded against, it will take possession of the thoughts and control the actions. {7BC 962.7}

The Laodicean message must be proclaimed with power; for now it is especially applicable. Now, more than ever before, are seen pride, worldly ambition, self-exaltation, double-dealing, hypocrisy, and deception. Many are speaking great swelling words of vanity, saying, "I am rich, and increased with goods, and have need of nothing." Yet they are miserable, and poor, and blind, and naked (RH Sept. 25, 1900). {7BC 962.8}

(Eccl. 10:1; Matt. 7:1-5.) Self-love, Self-deception, and Self-justification.--Those whom Christ warns have some excellent qualifications, but they are neutralized by all who have a diseased self-love, self-deception, self-justification for gross neglect to help brethren in the service of God by encouraging words and deeds. There is a dead fly in the ointment. They are being weighed by One who never makes a mistake. He tells the result of actions which demonstrate that the love of Christ is not an abiding principle in the soul. God calls

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upon you all to learn from Christ His meekness. Put away your faculty for seeing the mistakes of others. Turn your attention to your own defects. Your self-righteousness is nauseating to the Lord Jesus Christ. [Rev. 3:15-18 quoted.] These words apply to the churches and to many of those in positions of trust in the work of God (MS 108, 1899). {7BC 962.9}

Spiritual Novices.--There are a large number of professing Christians who do not really follow Jesus. They do not bear the cross by proper self-denial and self-sacrifice. Although making a great profession of being earnest Christians, they weave into the fabric of their character so many of the threads of their own imperfections that the beautiful pattern is spoiled. Of them Christ says: "You boast of being rich and increased with supposed spiritual attainments. In reality you are neither cold nor hot, but are filled with vain conceit. Unless converted, you cannot be saved; for you would mar heaven with your unsanctified wisdom. I cannot endorse your spirit and your work. You do not act according to the divine Example. You are following a pattern merely of your own invention. Because you are lukewarm, I must spew you out of My mouth." {7BC 963.1}

Let us thank the Lord that while this class is so numerous, there is still time for repentance. Jesus says, "I, your Redeemer, know your works. I am familiar with the motives that prompt you to declare boastfully in regard to your spiritual condition, 'I am rich, and increased with

goods, and have need of nothing.' Thou 'knowest not that thou art wretched, and miserable, and poor, and blind, and naked.'" {7BC 963.2}

Those who are in this condition are willfully ignorant. They do not discern the real character of sin. By their wrongdoing they constantly misrepresent the character of Christ and put Him to open shame. Professing to have a knowledge of the truth, they act in spirit as novices. They do not seem to understand the truth that must be expressed in word and deed to show a decided difference between him that serveth God and him that serveth Him not. They are false claimants of every Christian blessing and privilege, when, as Christ's representatives, they are not rich in spiritual grace or in good works. They are wretched, poor, blind, maimed. What a position to be in! They stand in their own light. {7BC 963.3}

But notwithstanding their willful ignorance, they are not left by the Lord without added warning and counsel (MS 138, 1902). {7BC 963.4}

15. The Mount of Vision.--If every man who has influence could ascend some mount of vision from which he could behold all his works as Christ beholds them when He declares, "I know thy works"; if the laborer could trace from cause to effect every objectionable word and act, the sight would be more than he could bear (MS 128, 1903). {7BC 963.5}

15, 16 (Matt. 6:22-24). Worse Than Infidels.--Halfhearted Christians are worse than infidels; for their deceptive words and noncommittal position lead many astray. The infidel shows his colors. The lukewarm Christian deceives both parties. He is neither a good worldling nor a good Christian. Satan uses him to do a work that no one else can do (Letter 44, 1903). {7BC 963.6}

(Luke 13:24-30.) Fate of the Halfhearted Ones.--There are those who, though professedly serving God, are witnessing against Him. To them the message to the Laodicean church is given. Christ says to them, "I know thy works, that thou art neither cold nor hot." When the avenging angel shall pass through the land, Christ cannot say of them, "Touch them not. I have graven them upon the palms of my hands." No; of these halfhearted ones He says, "I will spew them out of my mouth. They are offensive to me" (Letter 44, 1903). {7BC 963.7}

Dead in Trespasses and Sins.--To those who do not practice it, the Word of God is a dead letter. Christ says of such, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." He cannot present their case to the Father. If they realized that they were sinners, He could plead in their behalf, and the Lord would arouse them by His Holy Spirit. But they are worse than dead in trespasses and sins. They hear the Word, but make no application of it to themselves; instead, they apply the Word spoken to their neighbors (MS 163a, 1898). {7BC 963.8}

15-20 (John 4:13, 14). A Fountain of Living Water.--The condition of many of those who claim to be the children of God

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is exactly represented by the message to the Laodicean church. There is opened before those who serve God, truths of inestimable value, which, brought into the practical life, show the difference between those who serve God and those who serve Him not. {7BC 963.9}

The earth itself is not more richly interlaced with veins of golden ore than is the field of revelation with veins of precious truth. The Bible is the storehouse of the unsearchable riches of God. But those who have a knowledge of the truth do not understand it as fully as they might. They do not bring the love of Christ into the heart and life. {7BC 964.1}

The student of the Word finds himself bending over a fountain of living water. The church needs to drink deeply of the spirituality of the Word. Their service to God needs to be very different from the tame, lifeless, emotionless religious experience that makes many believers but little different from those who believe not, very similar in spirit to the unconverted (MS 117, 1902). {7BC 964.2}

15-21. Laodicean Message to Go to the World.--The Laodicean message has been sounding. Take this message in all its phases and sound it forth to the people wherever

Providence opens the way. Justification by faith and the righteousness of Christ are the themes to be presented to a perishing world (Letter 24, 1892). {7BC 964.3}

15-22 (Col. 4:12, 13). Labor Lost on the Church in Laodicea.-- [Rev. 3:15-22 quoted.] This is the testimony borne concerning the church at Laodicea. This church had been faithfully instructed. In his letter to the Colossians, Paul wrote: "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis." {7BC 964.4}

Much excellent labor was bestowed upon the Laodicean church. To them was given the exhortation, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But the church did not follow up the work begun by God's messengers. They heard, but they failed to appropriate the truth to themselves, and to carry out the instruction given them. The result that followed is the result always sure to follow the rejection of the Lord's warnings and entreaties (MS 128, 1903). {7BC 964.5}

17 (Rom. 11:20; 12:3, 16). Exhausting the Patience of God.-- Christ sees that which man does not see. He sees the sins which, if not repented of, will exhaust the patience of a long-suffering God. Christ cannot take up the names of those who are satisfied in their own self-sufficiency. He cannot importune in behalf of a people who feel no need of His help, who claim to know and possess everything (RH July 23, 1889). {7BC 964.6}

17-20. Shall We Open the Heart's Door?--We must have the buyers and the sellers cleared out of the soul temple, that Jesus may take up His abode within us. Now He stands at the door of the heart as a heavenly merchantman; He says, "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." "Open unto me; buy of me the heavenly wares; buy of me the gold tried in the fire." Buy faith and love, the precious, beautiful attributes of our Redeemer, which will enable us to find our way into the hearts of those who do not know Him, who are cold and alienated from Him through unbelief and sin. He invites us to buy the white raiment, which is His glorious righteousness; and the eyesalve, that we may discern spiritual things. Oh, shall we not open the heart's door to this heavenly visitor (BE Jan. 15, 1892)? {7BC 964.7}

18 (Isa. 55:1; John 14:6). The Vendor of Priceless Treasures.-- The great Vendor of spiritual riches is inviting your recognition. [Rev. 3:18 quoted.] . . . The Saviour comes with jewels of truth of the richest value in distinction from all counterfeits, all that is spurious. He comes to every house, to every door; He is knocking, presenting His priceless treasure, urging, "Buy of me" (Letter 66, 1894). {7BC 964.8}

The Costly Wares of Heaven.--The wares of heaven are offered to our churches. Every individual needs to have a decided interest in the invitation of Christ. Brethren and sisters, are your thoughts after this order? "These sharp, decided words do not mean me; I am in a fairly good condition spiritually, though I may not have all the

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fervor and zeal that some have. I believe the truth. Those to whom this message belongs may take it. I think some need it." You who think and reason thus, be assured that you are the very ones to whom this message belongs. While the costly wares of heaven are open before you, draw nigh and buy that which you have lost--the gold of love and faith, and the white raiment which is the righteousness of Christ (Letter 30a, 1892). {7BC 964.9}

Virtues Wanting Among Us.--The gold that Jesus would have us buy of Him is gold tried in the fire; it is the gold of faith and love, that has no defiling substance mingled with it. The white raiment is the righteousness of Christ, the wedding garment which Christ alone can give. The eyesalve is the true spiritual discernment that is so wanting among us, for spiritual things must be spiritually discerned (RH April 1, 1890). {7BC 965.1}

(Isa. 64:6; Phil. 3:9.) Ample Provision for All.--The true Witness has said, "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." What is the shame of this nakedness and poverty? It is the shame of clothing ourselves with self-righteousness, and of separating ourselves from God, when He has made ample provision for all to receive His blessing (HS 139). {7BC 965.2}

(Ch. 7:14.) Encouraging Counsel for the Church.--The counsel of the true Witness is full of encouragement and comfort. The churches may yet obtain the gold of truth, faith, and love, and be rich in heavenly treasure. "Buy of me gold . . . that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." The white raiment is the righteousness of Christ that may be wrought into the character. Purity of heart, purity of motive, will characterize every one who is washing his robe, and making it white in the blood of the Lamb (RH July 24, 1888). {7BC 965.3}

(Isa. 61:10; Zech. 3:4, 5.) Woven in the Loom of Heaven.--There is nothing in us from which we can clothe the soul so that its nakedness shall not appear. We are to receive the robe of righteousness woven in the loom of heaven, even the spotless robe of Christ's righteousness (RH July 19, 1892). {7BC 965.4}

(Matt. 6:22; James 1:23-25.) Correct Views for the Conscience.-- The eye is the sensitive conscience, the inner light, of the mind. Upon its correct view of things the spiritual healthfulness of the whole soul and being depends. The "eyesalve," the Word of God, makes the conscience smart under its application; for it convicts of sin. But the smarting is necessary that the healing may follow, and the eye be single to the glory of God. The sinner, beholding himself in God's great moral looking glass, sees himself as God views him, and exercises repentance toward God and faith toward our Lord Jesus Christ.... {7BC 965.5}

The Laodiceans . . . were not entirely blind, else the eyesalve would have done nothing to restore their sight, and enable them to discern the true attributes of Christ. Says Christ, By renouncing your own self-sufficiency, giving up all things, however dear to you, you may buy the gold, the raiment, and the eyesalve that you may see (RH Nov. 23, 1897). {7BC 965.6}

18-20. A Merchantman Laden With Riches.--The great Redeemer represents Himself as a heavenly merchantman, laden with riches, calling from house to house, presenting His priceless goods [Rev. 3:18-20 quoted] (RH July 23, 1889). {7BC 965.7}

(Job 22:21-25.) Knocking at the Heart's Door.--The Lord knocks at the door of your heart, desiring to enter, that He may impart spiritual riches to your soul. He would anoint the blind eyes, that they may discover the holy character of God in His law, and understand the love of Christ, which is indeed gold tried in the fire (RH Feb. 25, 1890). {7BC 965.8}

(Isa. 13:12; Matt. 13:45, 46.) Spiritual Riches for the Soul.-- Jesus is going from door to door, standing in front of every soul temple, proclaiming, "I stand at the door, and knock." As a heavenly merchantman, He opens His treasures and cries, "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." The gold that He offers is without alloy, more precious than that of Ophir; for it is faith and love.

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The white raiment He invites the soul to wear is His own robe of righteousness; and the oil for anointing is the oil of His grace, which will give spiritual eyesight to the soul in blindness and darkness, that he may distinguish between the workings of the Spirit of God and the spirit of the enemy. "Open your doors," says the great Merchantman, the possessor of spiritual riches, "and transact your business with Me. It is I, your Redeemer, who counsels you to buy of Me" (RH Aug. 7, 1894). {7BC 965.9}

18-21 (Phil. 3:12-15). The Conflict Is for Us.--The true Witness presents encouragements to all who are seeking to walk in the path of humble obedience, through faith in His name. He declares, "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." {7BC 966.1}

These are the words of our Substitute and Surety. He who is the divine Head of the church, the mightiest of conquerors, would point His followers to His life, His toils, His self-denials, His struggles and sufferings, through contempt, through rejection, ridicule, scorn, insult, mockery, falsehood, up the path of Calvary to the scene of the crucifixion, that they might be encouraged to press on toward the mark for the prize and reward of the overcomer. Victory is assured through faith and obedience. {7BC 966.2}

Let us make an application of the words of Christ to our own individual cases. Are we poor, and blind, and wretched, and miserable? Then let us seek the gold and white raiment that He offers. The work of overcoming is not restricted to the age of the martyrs. The conflict is for us, in these days of subtle temptation to worldliness, to self-security, to indulgence of pride, covetousness, false doctrines, and immorality of life (RH July 24, 1888). {7BC 966.3}

(Song of Solomon 6:10; Isa. 1:16-19.) A Hope of Reform.--The church must and will shine forth "fair as the moon, clear as the sun, and terrible as an army with banners." God's servants must, by laboring together with Christ, roll away the curse that has made the church so lukewarm. [Rev. 3:15-19 quoted.] The chastening reveals a hope of reform [vs. 20, 21 quoted] (Letter 130, 1902). {7BC 966.4}

Laodicean Call Brings Fruitage.--I saw that this call to the Laodicean church will affect souls. A becoming zeal is called for by God on our part. We must repent, throw away our whole feelings, feel our destitution, buy gold that we may be rich, eyesalve that we may see, white raiment that we may be clothed (Letter 2, 1851). {7BC 966.5}

(Matt. 25:1-12.) Hope for the Laodiceans.--[Rev. 3:15-17 quoted.] Yet the case of those who are rebuked is not a hopeless one; it is not beyond the power of the great Mediator. He says: "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, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Though the professed followers of Christ are in a deplorable condition, they are not yet in so desperate a strait as were the foolish virgins whose lamps were going out, and there was no time in which to replenish their vessels with oil. When the bridegroom came, those that were ready went in with him to the wedding; but when the foolish virgins came, the door was shut, and they were too late to obtain an entrance. {7BC 966.6}

But the counsel of the true Witness does not represent those who are lukewarm as in a hopeless case. There is yet a chance to remedy their state, and the Laodicean message is full of encouragement; for the backslidden church may yet buy the gold of faith and love, may yet have the white robe of the righteousness of Christ, that the shame of their nakedness need not appear. Purity of heart, purity of motive, may yet characterize those who are halfhearted and who are striving to serve God and mammon. They may yet wash their robes of character and make them white in the blood of the Lamb (RH Aug. 28, 1894). {7BC 966.7}

There is hope for our churches if they will heed the message given to the Laodiceans (MS 139, 1903). {7BC 966.8}

20 (ch. 22:17; Prov. 1:23-33). Will You Squander God's Talents?-- Says the true Witness, "Behold, I stand at the door and knock." Every warning, reproof, and entreaty in the Word of God, or through His delegated messengers, is a knock at the door of the heart; it is the voice of Jesus,

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asking for entrance. With every knock unheeded, your determination to open becomes weaker and weaker. If the voice of Jesus is not heeded at once, it becomes confused in the mind with a multitude of other voices, the world's care and business engross the attention, and conviction dies away. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of time, and of the great eternity beyond. {7BC 966.9}

The heavenly Guest is standing at your door, while you are piling up obstructions to bar His entrance. Jesus is knocking through the prosperity He gives you. He loads you with

blessings to test your fidelity, that they may flow out from you to others. Will you permit your selfishness to triumph? Will you squander God's talents, and lose your soul through idolatrous love of the blessings He has given (RH Nov. 2, 1886)? {7BC 967.1}

No Discouraging Message for the Church.--We have no discouraging message for the church. Although reproofs and cautions and corrections have been made, yet the church has stood as God's instrumentality to diffuse light. The commandment-keeping people of God have sounded forth a warning to the world, to all languages, tongues, and kindreds. The church of God is a living witness, a continual testimony, to convince men if accepted, to condemn them if resisted and rejected (MS 96, 1893). {7BC 967.2}

21. See EGW on Rom. 8:17; Gal. 6:7, 8; Heb. 4:15. {7BC 967.3}

Chapter 4

3. See EGW on Rom. 3:24-26. {7BC 967.4}

Chapter 5

6 (Eph. 2:5, 6). The Lamb in the Midst of the Throne.--The Lamb of God is represented before us as in the midst of the throne of God. He is the great ordinance by which man and God are united and commune together. Thus men are represented as sitting in heavenly places in Christ Jesus. This is the appointed place of meeting between God and humanity (MS 7, 1898). {7BC 967.5}

8. See EGW on ch. 8:3, 4. {7BC 967.6}

9-12. See EGW on Heb. 1:14. {7BC 967.7}

11 (chs. 7:1-3; 16:13-16; Heb. 1:14; see EGW on Heb. 9:24). Angel Hands Linked About the World.--John writes, "I beheld, and I heard the voice of many angels round about the throne." Angels were united in the work of Him who had broken the seals and taken the book. Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon. {7BC 967.8}

Angels are belting the world, refusing Satan his claims to supremacy, made because of the vast multitude of his adherents. We hear not the voices, we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till the sealing of God's people shall be accomplished. {7BC 967.9}

The ministers of Jehovah, angels have skill and power and great strength, being commissioned to go forth from heaven to earth to minister to His people. They are given the work of keeping back the raging power of him who has come down like a roaring lion, seeking whom he may devour. The Lord is a refuge for all who put their trust in Him. He bids them hide in Him for a little moment, until the indignation shall be overpast. He is soon to come out of His place to punish the world for its iniquity. Then the earth shall disclose her blood and shall no more cover her slain (Letter 79, 1900). {7BC 967.10}

Heaven a Place of Busy Activity.--Oh, that all could behold our precious Saviour as He is, a Saviour. Let His hand draw aside the veil which conceals His glory from our eyes. It shows Him in His high and holy place. What do we see? Our Saviour, not in a position of silence and inactivity. He is surrounded with heavenly intelligences, cherubim, and seraphim, ten thousand times ten thousand of angels.

{7BC 967.11}

All these heavenly beings have one object above all others, in which they are intensely interested--His church in a world of corruption. All these armies are in the service of the Prince of heaven, exalting the Lamb of God, who taketh away the sins of the world. They are working for Christ under His commission, to save to the uttermost all who look to Him and believe in Him. These heavenly intelligences are speeding on their mission, doing for Christ that which Herod and Pilate did against Him. They confederate together to uphold the honor and glory of God. They are united in a holy alliance, in a grand and sublime unity of purpose, to show forth the power and compassion and love and glory of the crucified and risen Saviour. {7BC 968.1}

In their service, these armies of heaven illustrate what the church of God should be. Christ is working in their behalf in the heavenly courts, sending out His messengers to all parts of the globe, to the assistance of every suffering one who looks to Him for relief, for spiritual life and knowledge. {7BC 968.2}

The church of Christ on earth is amid the moral darkness of a disloyal world, which is trampling upon the law of Jehovah. But their Redeemer, who has purchased their ransom with the price of His own precious blood, has made every provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Emmanuel. The bright beams of the Sun of Righteousness, shining through His church, will gather into His fold every lost, straying sheep, who will come unto Him and find refuge in Him. They will find peace and light and joy in Him who is peace and righteousness for ever (Letter 89c, 1897). {7BC 968.3}

12. See EGW on 1 Cor. 15:51-55. {7BC 968.4}

Chapter 6

9 (ch. 18:1-5; see EGW on Rom. 12:19). Opening of the Fifth Seal.--When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out from Babylon [Rev. 18: 1-5 quoted] (MS 39, 1906). {7BC 968.5}

13-17. See EGW on ch. 16:1-21. {7BC 968.6}

14-17. See EGW on Matt. 28:2-4. {7BC 968.7}

15-17. See EGW on Rom. 3:19. {7BC 968.8}

16. See EGW on Matt. 27:21, 22, 29. {7BC 968.9}

Chapter 7

1-3 (ch. 16:13-16; see EGW on ch. 5:11; Eph. 4:30). Probationary Time Running Out.--Already kingdom is rising against kingdom. There is not now a determined engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle. How carefully we should improve the little remaining period of our probation (RH Nov. 27, 1900)! {7BC 968.10}

Just before we entered it [the time of trouble], we all received the seal of the living God. Then I saw the four angels cease to hold the four winds. And I saw famine, pestilence and sword, nation rose against nation, and the whole world was in confusion (Day-Star, March 14, 1846). {7BC 968.11}

Everything in the world is in an unsettled state. The nations are angry, and great preparations for war are being made. Nation is plotting against nation, and kingdom against kingdom. The great day of God is hasting greatly. But although the nations are mustering

their forces for war and bloodshed, the command to the angels is still in force, that they hold the four winds until the servants of God are sealed in their foreheads (RH Jan. 28, 1909). {7BC 968.12}

2, 3 (see EGW on chs. 13:16, 17; 14:9-12). Angels Read the Mark.--What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God's commands (Letter 126, 1898). {7BC 968.13}

(Ex. 12:7, 12, 13; Eze. 9:4; 20:12, 20.) The Signature of God's Appointment.--The Israelites placed over their doors a signature of blood, to show that they were God's property. So the children of God in this age will bear the signature God has appointed.

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They will place themselves in harmony with God's holy law. A mark is placed upon every one of God's people just as verily as a mark was placed over the doors of the Hebrew dwellings, to preserve the people from the general ruin. God declares, "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (RH Feb. 6, 1900). {7BC 968.14}

(Ex. 31:12-17.) God's Special Possession.--Every soul in our world is the Lord's property, by creation and by redemption. Each individual soul is on trial for his life. Has he given to God that which belongs to Him? Has he surrendered to God all that is His as His purchased possession? All who cherish the Lord as their portion in this life will be under His control, and will receive the sign, the mark of God, which shows them to be God's special possession. Christ's righteousness will go before them, and the glory of the Lord will be their reward. The Lord protects every human being who bears His sign. [Ex. 31:12-17 quoted.] {7BC 969.1}

This recognition of God is of the highest value to every human being. All who love and serve Him are very precious in His sight. He would have them stand where they are worthy representatives of the truth as it is in Jesus (Letter 77, 1899). {7BC 969.2}

Natural Traits Must Be Transformed.--How few bear in mind that the tempter was once a covering cherub, a being whom God created for His own name's glory. Satan fell from his high position through self-exaltation; he misused the high capabilities with which God had so richly endowed him. He fell for the same reason that thousands are falling today, because of an ambition to be first, an unwillingness to be under restraint. The Lord would teach man the lesson that, though united in church capacity, he is not saved until the seal of God is placed upon him. . . . {7BC 969.3}

The Lord has a work for us all to do. And if the truth is not rooted in the heart, if the natural traits of character are not transformed by the Holy Spirit, we can never be colaborers with Jesus Christ. Self will constantly appear, and the character of Christ will not be manifested in our lives (Letter 80, 1898). {7BC 969.4}

Without Spot or Wrinkle.--Missionary agencies are greatly needed in every branch of God's work. Our institutions need converted, devoted men, who will make the Lord their dependence. God will reveal through such workers the power of His grace. His servants are to be distinguished from the world by the seal of the living God; their words and their works are to reveal that they are laborers together with God. {7BC 969.5}

God can use the human agent just to the extent that he will be worked by the Holy Spirit. To men who accept positions of responsibility as presidents, ministers, physicians, or workers in any line, I am bidden to say: God will test every man who enters His service. He does not ask, Do they possess learning and eloquence? Have they ability to command and control and manage? He asks, Will they represent My character? Will they walk in humility, that I may

teach them My way? The soul temple must not be defiled by any loose or unclean practice. Those whom I will acknowledge in the courts of heaven must be without spot and wrinkle. {7BC 969.6}

The Lord will use humble men to do a great and good work. Through them He will represent to the world the ineffaceable characteristics of the divine nature (Letter 270, 1907). {7BC 969.7}

(Chs. 14:1-3; 22:4; John 1:12.) An Honor to Bear God's Sign.-- Those who come out from the world, to stand distinct from worldlings in words and works, those who realize that it is an honor to bear God's sign, will receive power to become His sons. The Lord will have men who can be depended on. No one will enter the courts above who does not bear the sign of God. Those who in this sin-cursed earth bear this sign in holy boldness, looking upon it as an honor, will be recognized and honored by Christ in the courts above (Letter 125, 1903). {7BC 969.8}

(Jer. 8:20; 1 John 3:3.) Will the Angel Pass Us By?--"And every man that hath this hope in him purifieth himself, even as he is pure." In a little while every one who is a child of God will have His seal placed upon him. O that it may be placed upon our foreheads! Who can endure the thought of being passed by when the

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angel goes forth to seal the servants of God in their foreheads (RH May 28, 1889)? {7BC 969.9}

Passport to the Holy City.--Only those who receive the seal of the living God will have the passport through the gates of the Holy City. But there are many who take upon themselves responsibilities in connection with the work of God who are not wholehearted believers, and while they remain thus cannot receive the seal of the living God. They trust in their own righteousness, which the Lord accounts as foolishness (Letter 164, 1909). {7BC 970.1}

The Mark of Distinction.--Those who would have the seal of God in their foreheads must keep the Sabbath of the fourth commandment. This is what distinguishes them from the disloyal, who have accepted a man-made institution in the place of the true Sabbath. The observance of God's rest day is the mark of distinction between him that serveth God and him that serveth Him not (MS 27, 1899). {7BC 970.2}

Like Christ in Character.--The seal of the living God will be placed upon those only who bear a likeness to Christ in character (RH May 21, 1895). {7BC 970.3}

Image of Christ on the Soul.--As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ (ST July 18, 1911). {7BC 970.4}

The Seal and the Commandments.--Many will not receive the seal of God because they do not keep His commandments or bear the fruits of righteousness (Letter 76, 1900). {7BC 970.5}

Bitter Disappointment in the Day of God.--The great mass of professing Christians will meet with bitter disappointment in the day of God. They have not upon their foreheads the seal of the living God. Lukewarm and halfhearted, they dishonor God far more than the avowed unbeliever. They grope in darkness, when they might be walking in the noonday light of the Word, under the guidance of One who never errs (Letter 121, 1903). {7BC 970.6}

2-4. See EGW on ch. 14:1-4. {7BC 970.7}

4-17 (ch. 14:1-4; 2 Cor. 3:18). Strive to Be Among the 144,000.-- [Rev. 7:9-17 quoted.] Those whom the Lamb shall lead by the fountains of living waters, and from whose eyes He shall wipe away all tears, will be those now receiving the knowledge and understanding revealed in the Bible, the Word of God. . . . {7BC 970.8}

We are to copy no human being. There is no human being wise enough to be our criterion. We are to look to the man Christ Jesus, who is complete in the perfection of righteousness and holiness. He is the author and finisher of our faith. He is the pattern man. His experience is

the measure of the experience that we are to gain. His character is our model. Let us, then, take our minds off the perplexities and the difficulties of this life, and fix them on Him, that by beholding we may be changed into His likeness. We may behold Christ to good purpose. We may safely look to Him; for He is all-wise. As we look to Him and think of Him, He will be formed within, the hope of glory. {7BC 970.9}

Let us strive with all the power that God has given us to be among the hundred and forty-four thousand (RH March 9, 1905). {7BC 970.10}

9 (chs. 3:5; 19:7-9; John 12:12, 13). The Palms and the Robes.-- The palms signify that they have gained the victory, and the white robes that they have been clothed with the righteousness of Christ. Thank God that a fountain has been opened to wash our robes of character, and make them as white as snow (Und. MS 23). {7BC 970.11}

14. See EGW on chs. 3:18; 19:7-9; Matt. 22:11, 12. {7BC 970.12}

17. See EGW on ch. 22:1, 2; Rom. 11:33. {7BC 970.13}

Chapter 8

3, 4 (Isa. 1:18; Heb. 9:13, 14; see EGW on Rom. 8:26, 34; Heb. 7:25). Prayers Made Fragrant by Christ's Merit.--As the high priest sprinkled the warm blood upon the mercy seat while the fragrant cloud of incense ascended before God, so, while we confess our sins and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character. Notwithstanding our unworthiness, we are to remember that there is One who can take away sin, and who is willing and anxious to save the sinner. With His own blood He paid the penalty for all wrongdoers. Every sin acknowledged before God with a contrite heart, He will remove [Isa. 1:18; Heb. 9:13, 14 quoted] (RH Sept. 29, 1896).

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{7BC 970.14}

(Ch. 5:8; Ps. 141:2; John 1:29; Eph. 5:2.) Incense Represents Blood of Atonement.--[Rev. 8:3, 4 quoted.] Let the families, the individual Christians, and the churches bear in mind that they are closely allied to heaven. The Lord has a special interest in His church militant here below. The angels who offer the smoke of the fragrant incense are for the praying saints. Then let the evening prayers in every family rise steadily to heaven in the cool sunset hour, speaking before God in our behalf of the merits of the blood of a crucified and risen Saviour. {7BC 971.1}

That blood alone is efficacious. It alone can make propitiation for our sins. It is the blood of the only-begotten Son of God that is of value for us that we may draw nigh unto God, His blood alone that taketh "away the sin of the world." Morning and evening the heavenly universe behold every household that prays, and the angel with the incense, representing the blood of the atonement, finds access to God (MS 15, 1897). {7BC 971.2}

Chapter 10

1-11 (ch. 14:6-12; Dan. 12:4-13). No Less a Person Than Christ.-- The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands

attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth. {7BC 971.3}

After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: "Seal up those things which the seven thunders uttered." These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. {7BC 971.4}

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them. {7BC 971.5}

The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. {7BC 971.6}

This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844. {7BC 971.7}

The angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls (MS 59, 1900). {7BC 971.8}

7 (ch. 22:10-12). The Last Period of Probation.--The gospel dispensation is the

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last period of probation that will ever be granted to men. Those who live under this dispensation of test and trial and yet are not led to repent and obey will perish with the disloyal. There is no second trial. The gospel that is to be preached to all nations, kindreds, tongues, and peoples presents the truth in clear lines, showing that obedience is the condition of gaining eternal life. Christ imparts His righteousness to those who consent to let Him take away their sins. We are indebted to Christ for the grace which makes us complete in Him (MS 40, 1900). {7BC 971.9}

Chapter 11

1 (ch. 20:12, 13; 1 Peter 4:17; 2 Peter 1:10, 11). Measuring the Church of God.--The grand judgment is taking place, and has been going on for some time. Now the Lord says, Measure the temple and the worshipers thereof. Remember when you are walking the streets about your business, God is measuring you; when you are attending your household duties, when you engage in conversation, God is measuring you. Remember that your words and actions are being daguerreotyped [photographed] in the books of heaven, as the face is reproduced by the artist on the polished plate. . . . {7BC 972.1}

Here is the work going on, measuring the temple and its worshipers to see who will stand in the last day. Those who stand fast shall have an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. When we are doing our work remember there is One that is

watching the spirit in which we are doing it. Shall we not bring the Saviour into our everyday lives, into our secular work and domestic duties? Then in the name of God we want to leave behind everything that is not necessary, all gossiping or unprofitable visiting, and present ourselves as servants of the living God (MS 4, 1888). {7BC 972.2}

19 (see EGW on Ex. 31:18; Isa. 6:1-7; 58:12-14). Tables of Stone a Convincing Testimony.--When God's temple in heaven is opened, what a triumphant time that will be for all who have been faithful and true! In the temple will be seen the ark of the testament in which were placed the two tables of stone, on which are written God's law. These tables of stone will be brought forth from their hiding place, and on them will be seen the Ten Commandments engraved by the finger of God. These tables of stone now lying in the ark of the testament will be a convincing testimony to the truth and binding claims of God's law (Letter 47, 1902). {7BC 972.3}

Ark in Heaven Contains Commandments.--Sacrilegious minds and hearts have thought they were mighty enough to change the times and laws of Jehovah; but, safe in the archives of heaven, in the ark of God, are the original commandments, written upon the two tables of stone. No potentate of earth has power to draw forth those tables from their sacred hiding place beneath the mercy seat (ST Feb. 28, 1878). {7BC 972.4}

Chapter 12

3-6, 13-17 (ch. 13:1, 2, 11). God's People in the Minority.-- Under the symbols of a great red dragon, a leopardlike beast, and a beast with lamblike horns, the earthly governments which would especially engage in trampling upon God's law and persecuting His people, were presented to John. The war is carried on till the close of time. The people of God, symbolized by a holy woman and her children, were represented as greatly in the minority. In the last days only a remnant still existed. Of these John speaks as they "which keep the commandments of God, and have the testimony of Jesus Christ" (ST Nov. 1, 1899). {7BC 972.5}

7. War in Heaven.--Opposition to the law of God had its beginning in the courts of heaven, with Lucifer, the covering cherub. Satan determined to be first in the councils of heaven, and equal with God. He began his work of rebellion with the angels under his command, seeking to diffuse among them the spirit of discontent. And he worked in so deceptive a way that many of the angels were won to his allegiance before his purposes were fully known. Even the loyal angels could not fully discern his character, nor see to what his work was leading. When Satan had succeeded in winning many angels to his side, he took his cause to God, representing that it was the desire of the angels that he occupy the position that Christ held.

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{7BC 972.6}

The evil continued to work until the spirit of disaffection ripened into active revolt. Then there was war in heaven, and Satan, with all who sympathized with him, was cast out. Satan had warred for the mastery in heaven, and had lost the battle. God could no longer trust him with honor and supremacy, and these, with the part he had taken in the government of heaven, were taken from him. {7BC 973.1}

Since that time Satan and his army of confederates have been the avowed enemies of God in our world, continually warring against the cause of truth and righteousness. Satan has continued to present to men, as he presented to the angels, his false representations of Christ and of God, and he has won the world to his side. Even the professedly Christian churches have taken sides with the great apostate (RH Jan. 28, 1909). {7BC 973.2}

(See EGW on 2 Cor. 10:5.) The Influence of Mind on Mind.--In so deceptive a way did he [Lucifer] work that the sentiments that he inculcated could not be dealt with until they had developed in the minds of those who received them. {7BC 973.3}

The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God. This power Satan used in his work of instilling evil into the minds of the angels, and he made it appear that he was seeking the good of the universe. As the anointed cherub, Lucifer had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. Many of them listened to his suggestions and believed his words. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." {7BC 973.4}

Cast out of heaven, Satan set up his kingdom in this world, and ever since, he has been untiringly striving to seduce human beings from their allegiance to God. He uses the same power that he used in heaven--the influence of mind on mind. Men become tempters of their fellow men. The strong, corrupting sentiments of Satan are cherished, and they exert a masterly, compelling power. Under the influence of these sentiments, men bind up with one another in confederacies (Letter 114, 1903). {7BC 973.5}

Satan's Refusal to Obey Christ.--He [Satan] declares he cannot submit to be under Christ's command, that God's commands alone will he obey. Good angels weep to hear the words of Satan, and to see how he despises to follow the direction of Christ, their exalted and loving Commander. {7BC 973.6}

The Father decides the case of Satan, and declares that he must be turned out of heaven for his daring rebellion, and that all those who united with him in his rebellion should be turned out with him. Then there was war in heaven. Christ and His angels fought against Satan and his angels, for they were determined to remain in heaven with all their rebellion. But they prevailed not. Christ and loyal angels triumphed, and drove Satan and his rebel sympathizers from heaven. (3SG 38). {7BC 973.7}

Rebellion Transferred to This World.--When Satan rebelled, there was war in heaven, and he, with all his sympathizers, was cast out. He had held a high office in heaven, possessing a throne radiant with light. But he swerved from his allegiance to the blessed and only Potentate, and fell from his first estate. All who sympathized with him were driven from the presence of God, doomed to be no more acknowledged in the heavenly courts as having a right there. Satan became the avowed antagonist of Christ. On the earth he planted the standard of rebellion, and round it his sympathizers rallied (MS 78, 1905). {7BC 973.8}

7-9. See EGW on Eze. 28:15-19; Eph. 6:12; 1 John 2:6. {7BC 973.9}

10. Satan Cast Down by Death of Christ.--The casting down of Satan as an accuser of the brethren in heaven was accomplished by the great work of Christ in giving up His life. Notwithstanding Satan's persistent opposition, the plan of redemption was being carried out. Man was esteemed of sufficient value for Christ to sacrifice His life for him. Satan, knowing that the empire he had usurped would in the end be wrested from him, determined to spare no pains to destroy as many as possible of the creatures whom God had

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created in His image. He hated man because Christ had manifested for him such forgiving love and pity, and he now prepared to practice upon him every species of deception by which he might be lost; he pursued his course with more energy because of his own hopeless condition (3SP 194, 195). {7BC 973.10}

(2 Cor. 5:19; Phil. 2:6.) Satan Uprooted From Affections of the Universe.--In carrying out his enmity to Christ until He hung upon the cross of Calvary, with wounded, bruised body and broken heart, Satan completely uprooted himself from the affections of the universe. It was then seen that God had in His Son denied Himself, giving Himself for the sins of the world, because He loved mankind. The Creator was revealed in the Son of the infinite God. Here the question, "Can there be self-denial with God?" was forever answered. Christ was God, and condescending to be made flesh, He assumed humanity and became obedient unto death, that He might undergo infinite sacrifice (MS 50, 1900). {7BC 974.1}

(John 3:14-17; Gal. 6:14; Heb. 9:22.) Accusing Power of Satan Broken.--Christ on the cross, not only draws men to repentance toward God for the transgression of His law--for whom God pardons He first makes penitent-- but Christ has satisfied justice; He has proffered Himself as an atonement. His gushing blood, His broken body, satisfy the claims of the broken law, and thus He bridges the gulf which sin has made. He suffered in the flesh that with His bruised and broken body He might cover the defenseless sinner. The victory gained at His death on Calvary broke forever the accusing power of Satan over the universe, and silenced his charges that self-denial was impossible with God and therefore not essential in the human family (MS 50, 1900). {7BC 974.2}

11 (Deut. 33:25; see EGW on 2 Thess. 2:7-12). Power to Conquer Day by Day.--All who will can be overcomers. Let us strive earnestly to reach the standard set before us. Christ knows our weakness, and to Him we can go daily for help. It is not necessary for us to gain strength a month ahead. We are to conquer from day to day (MS 28, 1886). {7BC 974.3}

The Secret of Overcoming Sin.--We become overcomers by helping others to overcome, by the blood of the Lamb and the word of our testimony. The keeping of the commandments of God will yield in us an obedient spirit, and the service that is the offspring of such a spirit, God can accept (Letter 236, 1908). {7BC 974.4}

12. See EGW on ch. 16:13-16; Ps. 17. {7BC 974.5}

17 (ch. 14:9-12; see EGW on Isa. 59:13-17). Satan's Masterpiece of Evil.--Those who love and keep the commandments of God are most obnoxious to the synagogue of Satan, and the powers of evil will manifest their hatred toward them to the fullest extent possible. John foresaw the conflict between the remnant church and the power of evil, and said, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." {7BC 974.6}

The forces of darkness will unite with human agents who have given themselves into the control of Satan, and the same scenes that were exhibited at the trial, rejection, and crucifixion of Christ will be revived. Through yielding to satanic influences, men will be transformed into fiends; and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil--men who reflect his own image (RH April 14, 1896). {7BC 974.7}

Only Two Parties Upon Earth.--There are only two parties upon this earth--those who stand under the bloodstained banner of Jesus Christ and those who stand under the black banner of rebellion. In the twelfth chapter of Revelation is represented the great conflict between the obedient and the disobedient [Rev. 12:17; 13:11-17 quoted] (MS 16, 1900). {7BC 974.8}

(Eph. 6:10-12.) The Earth a Stage for Horrors.--[Rev. 12:17 quoted.] Satanic agencies have made the earth a stage for horrors, which no language can describe. War and bloodshed are carried on by nations claiming to be Christian. A disregard for the law of God has brought its sure result. {7BC 974.9}

The great conflict now being waged is not merely a strife of man against man.

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On one side stands the Prince of life, acting as man's substitute and surety; on the other, the prince of darkness, with the fallen angels under his command [Eph. 6:12, 13, 10, 11 quoted] (RH Feb. 6, 1900). {7BC 974.10}

Chapter 13

1, 2, 11. See EGW on ch. 12:3-6, 13-17. {7BC 975.1}

8. See EGW on chs. 3:5; 20:12-15; Heb. 9:11-14, 22. {7BC 975.2}

11. A Unique Symbol.--Here is a striking figure of the rise and growth of our own nation. And the lamblike horns, emblems of innocence and gentleness, well represent the character of our government, as expressed in its two fundamental principles, republicanism and Protestantism (4SP 277). {7BC 975.3}

Shield of Omnipotence Over America.--The United States is a land that has been under the special shield of the Omnipotent One. God has done great things for this country, but in the transgression of His law, men have been doing a work originated by the man of sin. Satan is working out his designs to involve the human family in disloyalty (MS 17, 1906). {7BC 975.4}

The Prospect Before Us.--Prophecy represents Protestantism as having lamblike horns, but speaking like a dragon. Already we are beginning to hear the voice of the dragon. There is a satanic force propelling the Sunday movement, but it is concealed. Even the men who are engaged in the work, are themselves blinded to the results which will follow their movement. {7BC 975.5}

Let not the commandment-keeping people of God be silent at this time, as though we gracefully accepted the situation. There is the prospect before us of waging a continuous war, at the risk of imprisonment, of losing property and even life itself, to defend the law of God, which is being made void by the laws of men (RH Jan. 1, 1889). {7BC 975.6}

11-17 (ch. 14:9-12; Dan. 7:25; 2 Thess. 2:3, 4; see EGW on Rev. 17:13, 14; 18:1-5). Persecuting Hand of the Enemy.--[Rev. 13:11-13 quoted.] Religious powers, allied to heaven by profession and claiming to have the characteristics of a lamb, will show by their acts that they have the heart of a dragon, and that they are instigated and controlled by Satan. The time is coming when God's people will feel the hand of persecution because they keep holy the seventh day. Satan has caused the change of the Sabbath in the hope of carrying out his purpose for the defeat of God's plans. He seeks to make the commands of God of less force in the world than human laws. {7BC 975.7}

The man of sin, who thought to change times and laws, and who has always oppressed the people of God, will cause laws to be made enforcing the observance of the first day of the week. But God's people are to stand firm for Him. And the Lord will work in their behalf, showing plainly that He is the God of gods (MS 135, 1902). {7BC 975.8}

Church and the World in Corrupt Harmony.--The Word of God plainly declares that His law is to be scorned, trampled upon, by the world; there will be an extraordinary prevalence of iniquity. The professed Protestant world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony. {7BC 975.9}

Here the great crisis is coming upon the world. The Scriptures teach that popery is to regain its lost supremacy, and that the fires of persecution will be rekindled through the timeserving concessions of the so-called Protestant world (GCB April 13, 1891). {7BC 975.10}

13, 14 (2 Thess. 2:7-12; see EGW on ch. 16:13-16; Matt. 7:21-23). Miracles Performed in Our Sight.--The time is at hand when Satan will work miracles to confirm minds in the belief that he is God. All the people of God are now to stand on the platform of truth as it has been given in the third angel's message. All the pleasant pictures, all the miracles wrought, will be presented in order that, if possible, the very elect will be deceived. The only hope for anyone is to hold fast the evidences that have confirmed the truth in righteousness (RH Aug. 9, 1906). {7BC 975.11}

Miracles Wrought Under Supervision of the Enemy.--[Matt. 7:21-23 quoted.] These may profess to be followers of Christ, but they have lost sight of their Leader. They may say, "Lord, Lord"; they may point to the sick who are healed through them, and to other marvelous works, and claim that they have more of the Spirit and power of God than is manifested by

those who keep His law. But their works are done under the supervision of the enemy of righteousness, whose aim it is to deceive souls, and are designed to lead away from obedience, truth, and duty. In the near future there will be still more marked manifestations of this miracle-working power; for it is said of him, "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men" (ST Feb. 26, 1885). {7BC 975.12}

14. Preparing for the Image of the Beast.--Already preparations are advancing, and movements are in progress, which will result in making an image to the beast. Events will be brought about in the earth's history that will fulfill the predictions of prophecy for these last days (RH April 23, 1889). {7BC 976.1}

14-17 (ch. 14:9-12). Tested by the Image.--The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. . . . [Rev. 13:11-17 quoted.] . . . {7BC 976.2}

This is the test that the people of God must have before they are sealed. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast (Letter 11, 1890). {7BC 976.3}

Apostasy and National Ruin.--When the Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution; when the state shall use its power to enforce the decrees and sustain the institutions of the church--then will Protestant America have formed an image to the papacy, and there will be a national apostasy which will end only in national ruin (ST March 22, 1910). {7BC 976.4}

The Mark of Apostasy and God's Patience.--There are many who have never had the light. They are deceived by their teachers, and they have not received the mark of the beast. The Lord is working with them; He has not left them to their own ways. Until they shall be convicted of the truth and trample upon the evidence given to enlighten them, the Lord will not withdraw His grace from them (Letter 7, 1895). {7BC 976.5}

15-17 (see EGW on 2 Thess. 2:3, 4). Perfecting the Device of Satan.--When the legislature frames laws which exalt the first day of the week, and put it in the place of the seventh day, the device of Satan will be perfected (RH April 15, 1890). {7BC 976.6}

16, 17 (Dan. 3:1-18; see EGW on 1 John 2:18). History Will Be Repeated.--History will be repeated. False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as was the image at Babylon. All nations and tongues and peoples will be commanded to worship this spurious sabbath. This is Satan's plan to make of no account the day instituted by God, and given to the world as a memorial of creation. {7BC 976.7}

The decree enforcing the worship of this day is to go forth to all the world. In a limited degree, it has already gone forth. In several places the civil power is speaking with the voice of a dragon, just as the heathen king spoke to the Hebrew captives. {7BC 976.8}

Trial and persecution will come to all who, in obedience to the Word of God, refuse to worship this false sabbath. Force is the last resort of every false religion. At first it tries attraction, as the king of Babylon tried the power of music and outward show. If these attractions, invented by men inspired by Satan, failed to make men worship the image, the hungry flames of the furnace were ready to consume them. So it will be now. The papacy has exercised her power to compel men to obey her, and she will continue to do so. We need the same spirit that was manifested by God's servants in the conflict with paganism (ST May 6, 1897). {7BC 976.9}

(Ch. 14:9-12.) Men in Authority to Hear.--God is going to bring around a condition of things where the good men and the men in authority will have an opportunity to know what is truth indeed. And because a people will not bow the knee to the image, and receive the mark of the beast in the hand or the forehead, but will stand to the truth because it is truth, there

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will be oppression, and an attempt to compel the conscience; but those who have known the truth will be afraid to yield to the powers of darkness. God has a people who will not receive the mark of the beast in their right hand or in their forehead. . . . {7BC 976.10}

Not a move has been made in exalting the idol sabbath, in bringing around Sunday observance through legislation, but Satan has been behind it, and has been the chief worker; but the conscience should not be compelled even for the observance of the genuine Sabbath, for God will accept only willing service (RH April 15, 1890). {7BC 977.1}

The Law of God Made Void.--A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin (RH Dec. 18, 1888). {7BC 977.2}

Contempt for the Great Lawgiver.--The sins of the world will have reached unto heaven when the law of God is made void; when the Sabbath of the Lord is trampled in the dust, and men are compelled to accept in its stead an institution of the papacy through the strong hand of the law of the land. In exalting an institution of man above the institution ordained of God, they show contempt for the great Lawgiver, and refuse His sign or seal (RH Nov. 5, 1889). {7BC 977.3}

Prepared for Injustice.--As Christ was hated without cause, so will His people be hated because they are obedient to the commandments of God. If He who was pure, holy, and undefiled, who did good and only good in our world, was treated as a base criminal and condemned to death, His disciples must expect but similar treatment, however faultless may be their life and blameless their character. {7BC 977.4}

Human enactments, laws manufactured by satanic agencies under a plea of goodness and restriction of evil, will be exalted, while God's holy commandments are despised and trampled underfoot. And all who prove their loyalty by obedience to the law of Jehovah must be prepared to be arrested, to be brought before councils that have not for their standard the high and holy law of God (RH Dec. 26, 1899). {7BC 977.5}

(2 Thess. 2:3, 4.) Living in a Momentous Period.--We are living in a momentous period of this earth's history. The great conflict is just before us. We see the world corrupted under the inhabitants thereof. The man of sin has worked with a marvelous perseverance to exalt the spurious sabbath, and the disloyal Protestant world has wondered after the beast, and has called obedience to the Sabbath instituted by Jehovah disloyalty to the laws of the nations. Kingdoms have confederated to sustain a false sabbath institution, which has not a word of authority in the oracles of God (RH Feb. 6, 1900). {7BC 977.6}

(Ch. 7:2, 3). The Question Before Us Now.--The Sabbath question is to be the issue in the great final conflict, in which all the world will act a part. Men have honored Satan's principles above the principles that rule in the heavens. They have accepted the spurious sabbath, which Satan has exalted as the sign of his authority. But God has set His seal upon His royal requirement. Each Sabbath institution, both true and false, bears the name of its author, an ineffaceable mark that shows the authority of each. {7BC 977.7}

The great decision now to be made by every one is, whether he will receive the mark of the beast and his image, or the seal of the living and true God (ST March 22, 1910) {7BC 977.8}

Mark of Beast Not Yet Applied.--Sundaykeeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship this idol sabbath. The time will come when this day will be the test, but that time has not come yet (MS 118, 1899). {7BC 977.9}

Chapter 14

1-3. See EGW on Rev. 7:2, 3. {7BC 977.10}

1-4 (ch. 7:2-4; Eze. 9:4; see EGW on Eph. 4:30). A Mark of Character.--[Rev. 978

14:1-4 quoted.] This scripture represents the character of the people of God for these last days (MS 139, 1903). {7BC 977.11}

(Vs. 9-12; see EGW on ch. 16:13-16.) The Signet of Heaven.--John saw a Lamb on Mount Zion, and with Him 144,000 having His Father's name written in their foreheads. They bore the signet of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ. While we are working out our own salvation with fear and trembling, God will work in us to will and to do of His own good pleasure (RH March 19, 1889). {7BC 978.1}

Christ Formed Within.--[Rev. 14:1-3 quoted.] Why were they so specially singled out? Because they had to stand with a wonderful truth right before the whole world, and receive their opposition, and while receiving this opposition they were to remember that they were sons and daughters of God, that they must have Christ formed within them the hope of glory (MS 13, 1888). {7BC 978.2}

Eternal Interests Supreme.--Those who have in their foreheads the seal of the infinite God will regard the world and its attractions as subordinate to eternal interests (RH July 13, 1897). {7BC 978.3}

(2 Tim. 2:14-16; see EGW on Rev. 7:4-17.) Identity of 144,000 Not Revealed.--Christ says that there will be those in the church who will present fables and suppositions, when God has given grand, elevating, ennobling truths, which should ever be kept in the treasure house of the mind. When men pick up this theory and that theory, when they are curious to know something it is not necessary for them to know, God is not leading them. It is not His plan that His people shall present something which they have to suppose, which is not taught in the Word. It is not His will that they shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand. This those who are the elect of God will in a short time know without question. {7BC 978.4}

My brethren and sisters, appreciate and study the truths God has given for you and your children. Spend not your time in seeking to know that which will be no spiritual help. "What shall I do to inherit eternal life?" This is the all-important question, and it has been clearly answered. "What is written in the law? how readest thou? (MS 26, 1901). {7BC 978.5}

4 (1 Peter 2:21; 1 John 2:6). God's People Follow the Lamb Now.-- The Lord has a people on the earth, who follow the Lamb whithersoever He goeth. He has His thousands who have not bowed the knee to Baal. Such will stand with Him on Mount Zion. But they must stand on this earth, girded with the whole armor, ready to engage in the work of saving those who are ready to perish. Heavenly angels conduct this search, and spiritual activity is demanded of all who believe present truth, that they may join the angels in their work. {7BC 978.6}

We need not wait till we are translated to follow Christ. God's people may do this here below. We shall follow the Lamb of God in the courts above only if we follow Him here. Following Him in heaven depends on our keeping His commandments now. We are not to follow Christ fitfully or capriciously, only when it is for our advantage. {7BC 978.7}

We must choose to follow Him. In daily life we must follow His example, as a flock trustfully follows its shepherd. We are to follow Him by suffering for His sake, saying, at every step, "Though he slay me, yet will I trust in him." His life practice must be our life practice. And as we thus seek to be like Him, and to bring our wills into conformity to His will, we shall reveal Him (RH April 12, 1898). {7BC 978.8}

5. See EGW on 2 Thess. 2:7-12. {7BC 978.9}

6-12 (see EGW on ch. 10:1-11; 1 John 2:18). Soon to Be Understood.--The fourteenth chapter of Revelation is a chapter of the deepest interest. This scripture will soon be understood in all its bearings, and the messages given to John the revelator will be repeated with distinct utterance (RH Oct. 13, 1904). {7BC 978.10}

Identifying the Three Angels.--Christ is coming the second time, with power unto salvation. To prepare human beings for this event, He has sent the first, second,

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and third angels' messages. These angels represent those who receive the truth, and with power open the gospel to the world (Letter 79, 1900). {7BC 978.11}

(Ch. 18:1-5.) A Loyal Company.--The churches have become as described in the eighteenth chapter of Revelation. Why are the messages of Revelation fourteen given? Because the principles of the churches have become corrupted. . . . [Rev. 14:6-10 quoted.] {7BC 979.1}

Apparently the whole world is guilty of receiving the mark of the beast. But the prophet sees a company who are not worshipping the beast, and who have not received his mark in their foreheads or in their hands. "Here is the patience of the saints," he declares; "here are they that keep the commandments of God, and the faith of Jesus" (MS 92, 1904). {7BC 979.2}

Large Numbers Accept the Truth.--The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time (RH July 5, 1906). {7BC 979.3}

7. Giving Glory to God.--To give glory to God is to reveal His character in our own, and thus make Him known. And in whatever way we make known the Father or the Son, we glorify God (MS 16, 1890). {7BC 979.4}

8 (Dan. 7:25; 2 Thess. 2:3, 4; see EGW on Rev. 18:1-5). World Drunk With Wine of Babylon.--God denounces Babylon "because she made all nations drink of the wine of the wrath of her fornication." This means that she has disregarded the only commandment which points out the true God, and has torn down the Sabbath, God's memorial of creation. {7BC 979.5}

God made the world in six days and rested on the seventh, sanctifying this day, and setting it apart from all others as holy to Himself, to be observed by His people throughout their generations. {7BC 979.6}

But the man of sin, exalting himself above God, sitting in the temple of God, and showing himself to be God, thought to change times and laws. This power, thinking to prove that it was not only equal to God, but above God, changed the rest day, placing the first day of the week where the seventh should be. And the Protestant world has taken this child of the papacy to be regarded as sacred. In the Word of God this is called her fornication. {7BC 979.7}

God has a controversy with the churches of today. They are fulfilling the prophecy of John. "All nations have drunk of the wine of the wrath of her fornication." They have divorced themselves from God by refusing to receive His sign. They have not the spirit of God's true commandment-keeping people. And the people of the world, in giving their

sanction to a false sabbath, and in trampling under their feet the Sabbath of the Lord, have drunk of the wine of the wrath of her fornication (Letter 98, 1900). {7BC 979.8}

9-12 (ch. 13:11-17; see EGW on chs. 12:17; 18:1; Isa. 58:12-14). The Real Issue in the Final Conflict.--[Rev. 14:9, 10 quoted.] It is for the interest of all to understand what the mark of the beast is, and how they may escape the dread threatenings of God. Why are men not interested to know what constitutes the mark of the beast and his image? It is in direct contrast with the mark of God. [Ex. 31:12-17 quoted.] {7BC 979.9}

The Sabbath question will be the issue in the great conflict in which all the world will act a part. [Rev. 13:4-10 quoted.] This entire chapter is a revelation of what will surely take place [Rev. 13:11, 15-17 quoted] (MS 88, 1897). {7BC 979.10}

What Is the Mark of the Beast?--John was called to behold a people distinct from those who worship the beast and his image by keeping the first day of the week. The observance of this day is the mark of the beast (Letter 31, 1898). {7BC 979.11}

(Ch. 13:16, 17.) Warning Against Mark of the Beast.--The third angel's message has been sent forth to the world, warning men against receiving the mark of the beast or of his image in their foreheads or in their hands. To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the Word of God. Of all who receive this mark, God says, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and

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he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." . . . {7BC 979.12}

If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the Sabbath which God calls "My holy day," you receive the mark of the beast. When does this take place? When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God. {7BC 980.1}

If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord (RH July 13, 1897). {7BC 980.2}

A Life and Death Question.--This message embraces the two preceding messages. It is represented as being given with a loud voice; that is, with the power of the Holy Spirit. Everything is now at stake. The third angel's message is to be regarded as of the highest importance. It is a life and death question. The impression made by this message will be proportionate to the earnestness and solemnity with which it is proclaimed (MS 16, 1900). {7BC 980.3}

(Vs. 1-4.) Not a Visible Mark.--In the issue of the great contest two parties are developed, those who "worship the beast and his image," and receive his mark, and those who receive "the seal of the living God," who have the "Father's name written in their foreheads." This is not a visible mark (ST Nov. 1, 1899). {7BC 980.4}

(Ch. 18:1-8; 2 Thess. 2:7-12.) Guard Against Mystery of Iniquity.--The third angel's message increases in importance as we near the close of this earth's history. . . . {7BC 980.5}

God has presented to me the dangers that are threatening those who have been given the sacred work of proclaiming the third angel's message. They are to remember that this message is of the utmost consequence to the whole world. They need to search the Scriptures diligently, that they may learn how to guard against the mystery of iniquity, which plays so large a part in the closing scenes of this earth's history. {7BC 980.6}

There will be more and still more external parade by worldly powers. Under different symbols, God presented to John the wicked character and seductive influence of those who have been distinguished for their persecution of His people. The eighteenth chapter of Revelation speaks of mystic Babylon, fallen from her high estate to become a persecuting power. Those who keep the commandments of God and have the faith of Jesus are the object of the wrath of this power [Rev. 18:1-8 quoted] (MS 135, 1902). {7BC 980.7}

The Time of Test Makes the Issue Clear.--The work of the Holy Spirit is to convince the world of sin, of righteousness, and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who have the seal of God and those who keep a spurious rest day. {7BC 980.8}

When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who, after having heard the truth, continue to regard this day as holy bear the signature of the man of sin, who thought to change times and laws (Letter 12, 1900). {7BC 980.9}

The Last Act in the Drama.--The substitution of the false for the true is the last act in the drama. When this substitution becomes universal, God will reveal Himself. When the laws of men are exalted above the laws of God, when the powers of this earth try to force men to keep the first day of the week, know that the time has come for God to work. He will arise in His majesty, and will shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity (RH April 23, 1901). {7BC 980.10}

(Vs. 1-4; chs. 7:2, 3; 13:13, 16; Ex. 31:13-17; 2 Thess. 2:3, 4.) The Mark of Distinction.--We are nearing the close of this

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earth's history. Satan is making desperate efforts to make himself god, to speak and act like God, to appear as one who has a right to control the consciences of men. He strives with all his power to place a human institution in the position of God's holy rest day. Under the jurisdiction of the man of sin, men have exalted a false standard in complete opposition to God's enactment. Each Sabbath institution bears the name of its author, an ineffaceable mark showing the authority of each. The first day of the week has not one particle of sanctity. It is the production of the man of sin, who strives in this way to counterwork God's purposes. {7BC 980.11}

God has designated the seventh day as His Sabbath. [Ex. 31:13, 17, 16 quoted.] {7BC 981.1}

Thus the distinction is drawn between the loyal and the disloyal. Those who desire to have the seal of God in their foreheads must keep the Sabbath of the fourth commandment. Thus they are distinguished from the disloyal, who have accepted a manmade institution in place of the true Sabbath. The observance of God's rest day is a mark of distinction between him that serveth God and him that serveth Him not (RH April 23, 1901). {7BC 981.2}

10. See EGW on Gen. 6:17; Matt. 27:21, 22, 29. {7BC 981.3}

12. God's Denominated People.--Who are these? God's denominated people--those who on this earth have witnessed to their loyalty. Who are they? Those who have kept the commandments of God and the testimony of Jesus Christ; those who have owned the Crucified One as their Saviour (MS 132, 1903). {7BC 981.4}

(Ex. 31:13-17.) What Is God's Sign?--The sign of obedience is the observance of the Sabbath of the fourth commandment. If men keep the fourth commandment, they will keep all the rest (Letter 31, 1898). {7BC 981.5}

(Ch. 7:2, 3; Eze. 9:4.) The Mark of the Holy Sabbath.--There is to be a mark placed upon God's people, and that mark is the keeping of His holy Sabbath (HS 217). {7BC 981.6}

Loyal to Whom?--God has declared that it means much to discard the Word of the living God, and accept the assertions of those who seek to change times and laws. [Ex. 31:12-17 quoted.] {7BC 981.7}

Those who in the face of these specifications refuse to repent of their transgressions will realize the result of disobedience. Individually we need to inquire, In observing a day of rest, have I drawn my faith from the Scriptures, or from a spurious representation of truth? Every soul who fastens himself to the divine, everlasting covenant, made and presented to us as a sign and mark of God's government, fastens himself to the golden chain of obedience, every link of which is a promise. He shows that he regards God's Word as above the word of man, God's love as preferable to the love of man. And those who repent of transgression, and return to their loyalty by accepting God's mark, show themselves to be true subjects, ready to do His will, to obey His commandments. True observance of the Sabbath is the sign of loyalty to God (MS 63, 1899). {7BC 981.8}

Fidelity Grows With the Emergency.-- In revelation 14 John beholds another scene. He sees a people whose fidelity and loyalty to the laws of God's kingdom, grow with the emergency. The contempt placed upon the law of God only makes them reveal more decidedly their love for that law. It increases with the contempt that is placed upon it (MS 163, 1897). {7BC 981.9}

(Ps 119:126, 127; Mal. 3:18.) It Is Time to Fight!--Let no one yield to temptation and become less fervent in his attachment to God's law because of the contempt placed upon it; for that is the very thing that should make us pray with all our heart and soul and voice, "It is time for thee, Lord, to work: for they have made void thy law." Therefore, because of the universal contempt, I will not turn traitor when God will be most glorified and most honored by my loyalty. {7BC 981.10}

What! shall Seventh-day Adventists relax their devotedness when all their capabilities and powers should be placed on the Lord's side; when an unflinching testimony, noble and uplifting, should come from their lips? "Therefore I love thy commandments above gold; yea, above fine gold." {7BC 981.11}

When the law of God is most derided and brought into the most contempt, then it is time for every true follower of Christ, for those whose hearts have been given to

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God, and who are fixed to obey God, to stand unflinchingly for the faith once delivered to the saints. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." It is time to fight when champions are most needed (RH June 8, 1897). {7BC 981.12}

13 (2 Tim. 4:7, 8). God Honors the Faithful Aged.--There are living upon our earth men who have passed the age of fourscore and ten. The natural results of old age are seen in their feebleness. But they believe God, and God loves them. The seal of God is upon them, and they will be among the number of whom the Lord has said, "Blessed are the dead which die in the Lord." With Paul they can say, "I have fought a good fight, I have finished by course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also which love his appearing." There are many whose grey hairs God honors because they have fought a good fight and kept the faith (Letter 207, 1899). {7BC 982.1}

Chapter 15

2, 3 (Ex. 15:1-19; Deut. 31:30 to 32:44; Isa. 26:2). The Final Song of Victory.--What a song that will be when the ransomed of the Lord meet at the gate of the Holy City, which is thrown back on its glittering hinges and the nations that have kept His word--His commandments--enter into the city, the crown of the overcomer is placed upon their heads,

and the golden harps are placed in their hands! All heaven is filled with rich music, and with songs of praise to the Lamb. Saved, everlastingly saved, in the kingdom of glory! To have a life that measures with the life of God--that is the reward (MS 92, 1908). {7BC 982.2}

Chapter 16

1-21 (ch. 6:13-17; Ps. 46:1-3; Matt. 24:7). John Witnessed Terrors of the Last Days.--John . . . was a witness of the terrible scenes that will take place as signs of Christ's coming. He saw armies mustering for battle, and men's hearts failing them for fear. He saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled, and the mountains shaking with the swelling thereof. He saw the vials of God's wrath opened, and pestilence, famine, and death come upon the inhabitants of the earth (RH Jan. 11, 1887). {7BC 982.3}

13-16 (chs. 13:13, 14; 17:13, 14; 19:11-16; see EGW on ch. 7:1-3). Battle of Armageddon Soon to Be Fought.--There are only two parties in our world, those who are loyal to God, and those who stand under the banner of the prince of darkness. Satan and his angels will come down with power and signs and lying wonders to deceive those who dwell on the earth, and if possible the very elect. The crisis is right upon us. Is this to paralyze the energies of those who have a knowledge of the truth? Is the influence of the powers of deception so far reaching that the influence of the truth will be overpowered? {7BC 982.4}

The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings and Lord of lords, leads forth the armies of heaven on white horses, clothed in fine linen, clean and white (MS 172, 1899). {7BC 982.5}

Every form of evil is to spring into intense activity. Evil angels unite their powers with evil men, and as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of Armageddon will be fought, and that day must find none of us sleeping. Wide awake we must be, as wise virgins having oil in our vessels with our lamps. . . . {7BC 982.6}

The power of the Holy Ghost must be upon us, and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth. Scenes of stupendous interest are right upon us (Letter 112, 1890). {7BC 982.7}

14-16 (Eph. 6:12; see EGW on Rev. 5:11). Two Opposing Powers.-- Two great
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opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands the prince of darkness, with those who have chosen apostasy and rebellion (RH May 7, 1901). {7BC 982.8}

(Ch. 12:12.) Satan Mustering His Forces for Last Battle.--The present is a solemn, fearful time for the church. The angels are already girded, awaiting the mandate of God to pour their vials of wrath upon the world. Destroying angels are taking up the work of vengeance; for the Spirit of God is gradually withdrawing from the world. Satan is also mustering his forces of evil, going forth "unto the kings of the earth and of the whole world," to gather them under his banner, to be trained for "the battle of that great day of God Almighty." Satan is to make most powerful efforts for the mastery in the last great conflict. Fundamental principles will be brought out, and decisions made in regard to them. Skepticism is prevailing everywhere. Ungodliness abounds. The faith of individual members of the church will be tested as though there were not another person in the world (MS 1a, 1890). {7BC 983.1}

14-17 (ch. 18:1). The Armies of God Take the Field.--We need to study the pouring out of the seventh vial. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of Revelation eighteen, the religious elements, good and evil, will awake from slumber, and the armies of the living God will take the field (MS 175, 1899). {7BC 983.2}

Chapter 17

1-5 (chs. 13:11-17; 18:1-5; 2 Thess. 2:7-12). Deceiver of All Nations.--In the seventeenth of Revelation is foretold the destruction of all the churches who corrupt themselves by idolatrous devotion to the service of the papacy, those who have drunk of the wine of the wrath of her fornication. [Rev. 17:1-4 quoted.] {7BC 983.3}

Thus is represented the papal power, which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, deceives all nations; promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies. The power which has the deepest inward corruption will make the greatest display, and will clothe itself with the most elaborate signs of power. The Bible plainly declares that this covers a corrupt and deceiving wickedness. "Upon her forehead was a name written, Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth." {7BC 983.4}

What is it that gives its kingdom to this power? Protestantism, a power which, while professing to have the temper and spirit of a lamb and to be allied to Heaven, speaks with the voice of a dragon. It is moved by a power from beneath (Letter 232, 1899). {7BC 983.5}

13, 14 (chs. 13:11-17; 16:13-16). A Confederacy of Satan's Forces.--[Rev. 17:13, 14 quoted.] "These have one mind." There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. "And shall give their power and strength unto the beast." Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism. {7BC 983.6}

In the warfare to be waged in the last days there will be united, in opposition to God's people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue; for in the Sabbath commandment the great Lawgiver identifies Himself as the Creator of the heavens and the earth (MS 24, 1891). {7BC 983.7}

14. Christ Glorified in the Last Crisis.--As Christ was glorified on the day of Pentecost, so will He again be glorified in the closing work of the gospel, when He shall prepare a people to stand the final test, in the closing conflict of the great controversy (RH Nov. 29, 1892). {7BC 983.8}

Chapter 18

1 (ch. 14:9-12; Hab. 2:14; see EGW on Acts 2:1-4). The Angel of Revelation 18.--

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The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, "another angel" is to "come down from heaven, having great power," and the earth is to be "lightened with his glory." The Spirit of the Lord will so graciously bless consecrated human instrumentalities that men, women, and children will open their lips in praise and thanksgiving, filling the earth with the knowledge of God, and with His unsurpassed glory, as the waters cover the sea. {7BC 983.9}

Those who have held the beginning of their confidence firm unto the end will be wide awake during the time that the third angel's message is proclaimed with great power (RH Oct. 13, 1904). {7BC 984.1}

(2 Tim. 2:14-16; see EGW on ch. 16:14-17.) Message Prepares for Translation.--Amid the confusing cries, "Lo, here is Christ! Lo, there is Christ!" will be borne a special testimony, a special message of truth appropriate for this time, which message is to be received, believed, and acted upon. It is the truth, not fanciful ideas, that is efficacious. The eternal truth of the Word will stand forth free from all seductive errors and spiritualistic interpretations, free from all fancifully drawn, alluring pictures. Falsehoods will be urged upon the attention of God's people, but the truth is to stand clothed in its beautiful, pure garments. The Word, precious in its holy, uplifting influence, is not to be degraded to a level with common, ordinary matters. It is always to remain uncontaminated by the fallacies by which Satan seeks to deceive, if possible, the very elect. {7BC 984.2}

The proclamation of the gospel is the only means in which God can employ human beings as His instrumentalities for the salvation of souls. As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see His statutes, and will write upon the hearts of the truly penitent His law. The animating Spirit of God, working through human agencies, leads the believers to be of one mind, one soul, unitedly loving God and keeping His commandments--preparing here below for translation (RH Oct. 13, 1904). {7BC 984.3}

(Jer. 30:7; Hosea 6:3; Joel 2:23; Zech. 10:1; Eph. 4:13, 15.) Refreshing of the Latter Rain.-As the members of the body of Christ approach the period of their last conflict, "the time of Jacob's trouble," they will grow up into Christ, and will partake largely of His Spirit. As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel (RH May 27, 1862). {7BC 984.4}

(Isa. 61:11.) Not to Wait for Latter Rain.--We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isa. 61:11 quoted.] The whole earth is to be filled with the glory of God (Letter 151, 1897). {7BC 984.5}

Revelation of the Righteousness of Christ.--The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth (RH Nov. 22, 1892). {7BC 984.6}

No Time Specified for Outpouring.--I have no specific time of which to speak when the outpouring of the Holy Spirit will take place--when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning (RH March 29, 1892). {7BC 984.7}

1-5 (chs. 13:11-17; 14:6-12; Dan. 7:25; 2 Thess. 2:3, 4; see EGW on Rev. 6:9; 17:1-5). Every Power of Evil Will Work.--As God called the children of Israel out of Egypt, that they might keep His Sabbath, so He calls His people out of Babylon, that they may not worship the beast or his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting a spurious sabbath to the world; the Christian world has accepted

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the child of the papacy, and cradled and nourished it, thus defying God by removing His memorial, and setting up a rival sabbath. {7BC 984.8}

After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, "Lo, here is

Christ; lo, He is there. This is the truth, I have the message from God, He has sent me with great light." Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith. A more decided effort will be made to exalt the false sabbath, and to cast contempt upon God Himself by supplanting the day He has blessed and sanctified. This false sabbath is to be enforced by an oppressive law. {7BC 985.1}

Satan and his angels are wide awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating from the minds of men the knowledge of God. But while Satan works with his lying wonders, the time will be fulfilled foretold in the Revelation, and the mighty angel that shall lighten the earth with his glory will proclaim the fall of Babylon, and call upon God's people to forsake her (RH Dec. 13, 1892). {7BC 985.2}

(Ch. 14:8.) Part of a Series of Events.--The message in regard to the fall of Babylon must be given. God's people are to understand in regard to the angel who is to lighten the whole world with his glory, while he cries mightily, with a loud voice, "Babylon the great is fallen, is fallen." The solemn events which are now taking place belong to a series of events in the chain of history, the first link of which is connected with Eden. Let the people of God prepare for what is coming upon the earth. Extravagance in the use of means, selfishness, heresies, have taken the world captive. For centuries satanic agencies have been at work. Will they now give up without a struggle (MS 172, 1899)? {7BC 985.3}

(Matt. 15:9; 21:11, 12; John 2:13-16; see EGW on Rev. 6:9.) Two Calls to the Churches.--[Rev. 18:1, 2 quoted.] This is the same message that was given by the second angel. Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." What is that wine?--her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told to Eve in Eden--the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men." {7BC 985.4}

When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And in the loud cry of the third angel's message a voice is heard from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (RH Dec. 6, 1892). {7BC 985.5}

Three Messages to Be Combined.--The three angels' messages are to be combined, giving their threefold light to the world. In the Revelation, John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." [Rev. 18:2-5 quoted.] This represents the giving of the last and threefold message of warning to the world (MS 52, 1900). {7BC 985.6}

1-8 (see EGW on ch. 14:9-12). Danger in Worldly Alliances.--[Rev. 18:1-8 quoted.] This terrible picture, drawn by John to show how completely the powers of earth will give themselves over to evil, should show those who have received the truth how dangerous it is to link up with secret societies or to join themselves in any way with those who do not keep God's commandments (MS 135, 1902). {7BC 985.7}

3-7. See EGW on 1 John 2:18. {7BC 985.8}

Chapter 19

7-9 (Eph. 5:23-25; see EGW on ch. 7:9). God the Husband of His Church.--God is the husband of His church. The church is the bride, the Lamb's wife. Every true believer

is a part of the body of Christ. Christ regards unfaithfulness shown to Him by His people as the unfaithfulness of a wife to her husband. We are to remember that we are members of Christ's body (Letter 39, 1902). {7BC 985.9}

Conduct Befitting the Bride of a King.--The church is the bride, the Lamb's wife. She should keep herself pure, sanctified, holy. Never should she indulge in any foolishness; for she is the bride of a King. Yet she does not realize her exalted position. If she understood this, she would be all-glorious within (Letter 177, 1901). {7BC 986.1}

(Chs. 3:4; 7:14; 16:15.) Clean Garments.--The church is the bride of Christ, and her members are to yoke up with their Leader. God warns us not to defile our garments (Letter 123 1/2, 1898). {7BC 986.2}

11-16. See EGW on ch. 16:13-16. {7BC 986.3}

Chapter 20

5, 6. Marks of Curse in Second Resurrection.--At the first resurrection all come forth in immortal bloom, but at the second, the marks of the curse are visible upon all. All come up as they went down into their graves. Those who lived before the Flood, come forth with their giant-like stature, more than twice as tall as men now living upon the earth, and well proportioned. The generations after the Flood were less in stature (3SG 84, 85). {7BC 986.4}

9, 10, 14 (Gen. 8:1; 2 Peter 3:10). New Jerusalem Preserved Amid Flames.--When the flood of waters was at its height upon the earth, it had the appearance of a boundless lake of water. When God finally purifies the earth, it will appear like a boundless lake of fire. As God preserved the ark amid the commotions of the Flood, because it contained eight righteous persons, He will preserve the New Jerusalem, containing the faithful of all ages, from righteous Abel down to the last saint which lived. Although the whole earth, with the exception of that portion where the city rests, will be wrapped in a sea of liquid fire, yet the city is preserved as was the ark, by a miracle of Almighty power. It stands unharmed amid the devouring elements (3SG 87). {7BC 986.5}

12, 13 (Dan. 7:9, 10; see EGW on Ex. 31:18; Matt. 5:21, 22, 27, 28; 1 Tim. 5:24, 25; Rev. 11:1; 22:14). God's Law Seen in New Light.--When the judgment shall sit, and everyone shall be judged by the things written in the books, the authority of God's law will be looked upon in a light altogether different from that in which it is now regarded by the Christian world. Satan has blinded their eyes and confused their understanding, as he blinded and confused Adam and Eve, and led them into transgression. The law of Jehovah is great, even as its Author is great. In the judgment it will be recognized as holy, just, and good in all its requirements. Those who transgress this law will find that they have a serious account to settle with God; for His claims are decisive (RH May 7, 1901). {7BC 986.6}

(Rom. 3:19; 7:12; Jude 15.) All the Worlds Witness Judgment.-- Christ would have all understand the events of His second appearing. The judgment scene will take place in the presence of all the worlds; for in this judgment the government of God will be vindicated, and His law will stand forth as "holy, and just, and good." Then every case will be decided, and sentence will be passed upon all. Sin will not then appear attractive, but will be seen in all its hideous magnitude. All will see the relation in which they stand to God and to one another (RH Sept. 20, 1898). {7BC 986.7}

Deep Heart Searching.--[Rev. 20:12 quoted.] Then men will have a clear, sharp remembrance of all their transactions in this life. Not a word or a deed will escape their memory. Those will be trying times. And while we are not to mourn over the time of trouble to come, let us, as Christ's followers, search our hearts as with a lighted candle to see what manner of spirit we are of. For our present and eternal good, let us criticize our actions, to see how they stand in the light of the law of God. For this law is our standard. Let every soul search his own heart (Letter 22, 1901). {7BC 986.8}

(Ps. 33:13-15; Eccl. 12:13, 14; Jer. 17:10; Heb. 4:13; see EGW on Ps. 139:1-12.) Every Case Examined.--Though all nations are to pass in judgment before Him, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being on earth (RH Jan. 19, 1886). {7BC 986.9}

(Mal. 3:16, 17; 1 Cor. 3:13.) Angels Marking

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Deeds of Men.--All heaven is interested in our salvation. The angels of God are walking up and down the streets of these cities, and marking the deeds of men. They record in the books of God's remembrance the words of faith, the acts of love, the humility of spirit; and in that day when every man's work shall be tried of what sort it is, the work of the humble follower of Christ will stand the test, and will receive the commendation of Heaven (RH Sept. 6, 1890). {7BC 986.10}

As Accurate as Photographer's Plate.--All of us, as beings blessed of God with reasoning powers, with intellect and judgment, should acknowledge our accountability to God. The life He has given us is a sacred responsibility, and no moment of it is to be trifled with; for we shall have to meet it again in the record of the judgment. In the books of heaven our lives are as accurately traced as in the picture on the plate of the photographer. Not only are we held accountable for what we have done, but for what we have left undone. We are held to account for our undeveloped characters, our unimproved opportunities (RH Sept. 22, 1891). {7BC 987.1}

Our Characters Represented in Books.--In the books of heaven are accurately recorded the sneers and the trivial remarks of sinners who pay no heed to the call of mercy made, as Christ is presented to them by His ministering servants. As the artist takes on the polished glass a true picture of the human face, so the angels of God daily place upon the books of heaven an exact representation of the character of every human being (ST Feb. 11, 1903). {7BC 987.2}

Heaven's Service Record.--All who are partakers of this great salvation wrought out by Jesus Christ are under obligation to work as laborers together with God. In the heavenly courts the roll is called, on which every name is registered, and the heavenly agencies respond to the call. The service given by every human being upon earth is there recorded. If any are negligent, it is recorded; if diligent, the same is reported; if idlers, the fact stands against their names. In all the great mass of humanity, not one is lost sight of. Then let every one be ready to answer the call, saying, "Here, Lord, ready for action." {7BC 987.3}

The world has claims upon you. If you fail to shine as lights in the world, some will rise in the judgment, and charge upon you the blood of their souls. It will be seen that you were an agent in the hands of the enemy of God and man to mislead and deceive by your profession of Christianity. You did not lead souls to piety and devotion. You had a name to live, but were spiritually dead. You had not the vitalizing influence of the Spirit of God, which is abundantly provided for all who, in faith, make demands upon it (RH Aug. 16, 1898). {7BC 987.4}

A Daily Inventory.--God judges every man according to his work. Not only does He judge, but He sums up, day by day and hour by hour, our progress in well-doing (RH May 16, 1899). {7BC 987.5}

12-15 (chs. 3:5; 13:8; 21:27; 22:19). The Book of Life.--When we become children of God, our names are written in the Lamb's book of life, and they remain there until the time of the investigative judgment. Then the name of every individual will be called, and his record examined, by Him who declares, "I know thy works." If in that day it shall appear that all our wicked deeds have not been fully repented of, our names will be blotted from the book of life, and our sins will stand against us (ST Aug. 6, 1885). {7BC 987.6}

(Ex. 32:30-33; see EGW on Matt. 12:31, 32.) A Just Punishment for the Sinner.--Moses manifested his great love for Israel in his entreaty to the Lord to forgive their sin, or blot his name out of the book which He had written. His intercessions here illustrate Christ's love and mediation for the sinful race. But the Lord refused to let Moses suffer for the sins of His

backsliding people. He declared to him that those who had sinned against Him He would blot out of His book which He had written; for the righteous should not suffer for the guilt of the sinner. {7BC 987.7}

The book here referred to is the book of records in heaven, in which every name is inscribed, and the acts of all, their sins, and obedience, are faithfully written. When individuals commit sins which are too grievous for the Lord to pardon, their names are erased from the book, and they are devoted to destruction (ST May 27, 1880).

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{7BC 987.8}

Chapter 21

1 (Isa. 33:21). No Engulfing Ocean.--The sea divides friends. It is a barrier between us and those whom we love. Our associations are broken up by the broad, fathomless ocean. In the new earth there will be no more sea, and there shall pass there "no galley with oars." In the past many who have loved and served God have been bound by chains to their seats in galleys, compelled to serve the purpose of cruel, hardhearted men. The Lord has looked upon their suffering in sympathy and compassion. Thank God, in the earth made new there will be no fierce torrents, no engulfing ocean, no restless, murmuring waves (MS 33, 1911). {7BC 988.1}

1-4 (Isa. 30:26). God's Family United at Last.--Now the church is militant, now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving--the robe of Christ's righteousness. {7BC 988.2}

All nature in its surpassing loveliness will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while Christ and God will unite in proclaiming, "There shall be no more sin, neither shall there be any more death" (RH Dec. 17, 1908). {7BC 988.3}

4 (see EGW on 1 Cor. 15:51-55). The Christian's Summer.--This earth is the place of preparation for heaven. The time spent here is the Christian's winter. Here the chilly winds of affliction blow upon us, and the waves of trouble roll against us. But in the near future, when Christ comes, sorrow and sighing will be forever ended. Then will be the Christian's summer. All trials will be over, and there will be no more sickness or death. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying . . . : for the former things are passed away" (MS 28, 1886). {7BC 988.4}

23. See EGW on Eph. 5:25. {7BC 988.5}

27. See EGW on ch. 20:12-15.

Chapter 22 {7BC 988.6}

1. See EGW on 1 John 1:7, 9. {7BC 988.7}

1, 2 (ch. 7:17; see EGW on Luke 23:40-43). Higher Education in the Future Life.--Christ, the heavenly Teacher, will lead His people to the tree of life that grows on either side of the river of life, and He will explain to them the truths they could not in this life understand. In that future life His people will gain the higher education in its completeness. Those who enter the city of God will have the golden crowns placed upon their heads. That will be a joyful scene that none of us can afford to miss. We shall cast our crowns at the feet of Jesus, and again and again we will give Him the glory and praise His holy name. Angels will unite in the

songs of triumph. Touching their golden harps, they will fill all heaven with rich music and songs to the Lamb (MS 31, 1909). {7BC 988.8}

2 (ch. 2:7; Gen. 2:9; see EGW on Gen. 3:22-24; John 5:39). Life-giving Power in Tree of Life.--The tree of life is a representation of the preserving care of Christ for His children. As Adam and Eve ate of this tree, they acknowledged their dependence upon God. The tree of life possessed the power to perpetuate life, and as long as they ate of it, they could not die. The lives of the antediluvians were protracted because of the life-giving power of this tree, which was transmitted to them from Adam and Eve (RH Jan. 26, 1897). {7BC 988.9}

(John 1:4.) Life-giving Fruit Ours Through Christ.--The fruit of the tree of life in the Garden of Eden possessed supernatural virtue. To eat of it was to live forever. Its fruit was the antidote of death. Its leaves were for the sustaining of life and immortality. But through man's disobedience, death entered the world. Adam ate of the tree of the knowledge of good and evil, the fruit of which he had been forbidden to touch. His transgression opened the floodgates of woe upon our race.

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After the entrance of sin, the heavenly Husbandman transplanted the tree of life to the Paradise above; but its branches hang over the wall to the lower world. Through the redemption purchased by the blood of Christ, we may still eat of its life-giving fruit. {7BC 989.1}

Of Christ it is written, "In him was life; and the life was the light of men." He is the fountain of life. Obedience to Him is the life-giving power that gladdens the soul. {7BC 989.2}

Christ declares: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst" [John 6:57, 63; Rev. 2:7, last part, quoted] (ST March 31, 1909). {7BC 989.3}

(Ps. 19:10; John 6:54-57.) Tree of Life Planted for Us.--The sons of men have had a practical knowledge of evil, but Christ came to the world to show them that He had planted for them the tree of life, the leaves of which were for the healing of the nations (MS 67, 1898). {7BC 989.4}

The leaves of the tree of life are proffered you. They are sweeter than honey and the honeycomb. Take them, eat them, digest them, and your faintheartedness will pass away (MS 71, 1898). {7BC 989.5}

Christ . . . was the tree of life to all who would pluck and eat (MS 95, 1898). {7BC 989.6}

Bible the Tree of Life to Us.--Let all bear in mind that the tree of life bears twelve manner of fruits. This represents the spiritual work of our earthly missions. The Word of God is to us the tree of life. Every portion of the Scripture has its use. In every part of the Word is some lesson to be learned. Then learn how to study your Bibles. This book is not a heap of odds and ends. It is an educator. Your own thoughts must be called into exercise before you can be really benefited by Bible study. Spiritual sinew and muscle must be brought to bear upon the Word. The Holy Spirit will bring to remembrance the words of Christ. He will enlighten the mind, and guide the research (Letter 3, 1898). {7BC 989.7}

Christ the Tree of Life.--Christ is the source of our life, the source of immortality. He is the tree of life, and to all who come to Him He gives spiritual life (RH Jan. 26, 1897). {7BC 989.8}

3, 4. A Definition of Heaven.--Christ is the truth of all that we find in the Father. The definition of heaven is the presence of Christ (Und. MS 58). {7BC 989.9}

4. See EGW on ch. 7:2, 3. {7BC 989.10}

10-12 (chs. 4:3; 10:1; see EGW on ch. 10:7; 2 Peter 3:9). Christ's Intercession Soon to Cease.--The One who has stood as our intercessor; who hears all penitential prayers and confessions; who is represented with a rainbow, the symbol of grace and love, encircling His

head, is soon to cease His work in the heavenly sanctuary. Grace and mercy will then descend from the throne, and justice will take their place. He for whom His people have looked will assume His right--the office of Supreme Judge (RH Jan. 1, 1889). {7BC 989.11}

Probation Ends When Least Expected.--When probation ends, it will come suddenly, unexpectedly--at a time when we are least expecting it. But we can have a clean record in heaven today, and know that God accepts us; and finally, if faithful, we shall be gathered into the kingdom of heaven (MS 95, 1906). {7BC 989.12}

No Second Probation.--There is not a second probation for anyone. Now is probationary time, before the angel shall fold her golden wings, the angel of mercy, and shall step down from the throne, and mercy, mercy is gone forever (MS 49, 1894). {7BC 989.13}

(John 9:4.) Time of Probation's Close Not Revealed.--God has not revealed to us the time when this message will close, or when probation will have an end. Those things that are revealed we shall accept for ourselves and for our children; but let us not seek to know that which has been kept secret in the councils of the Almighty. . . . {7BC 989.14}

Letters have come to me asking me if I have any special light as to the time when probation will close; and I answer that I have only this message to bear, that it is now time to work while the day lasts, for the night cometh in which no man can work. Now, just now, it is time for us to be watching, working, and waiting. {7BC 989.15}

The Word of the Lord reveals the fact that the end of all things is at hand, and its testimony is most decided that it is necessary for every soul to have the truth planted in the heart so that it will control the life and sanctify the character. The Spirit of the Lord is working to take the truth of the Inspired Word and stamp it

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upon the soul so that the professed followers of Christ will have a holy, sacred joy that they will be able to impart to others. The opportune time for us to work is now, just now, while the day lasts. But there is no command for anyone to search the Scriptures in order to ascertain, if possible, when probation will close. God has no such message for any mortal lips. He would have no mortal tongue declare that which He has hidden in His secret councils (RH Oct. 9, 1894). {7BC 989.16}

13. See EGW on 1 Cor. 15:22, 45. {7BC 990.1}

13-17 (ch. 1:8). The Alpha and Omega of Scripture.--[Rev. 22:13-17 quoted.] Here we have the Alpha of Genesis and the Omega of Revelation. The blessing is promised to all those who keep the commandments of God, and who cooperate with Him in the proclamation of the third angel's message (RH June 8, 1897). {7BC 990.2}

14 (ch. 20:12, 13; see EGW on Gen. 3:22-24; Rom. 3:31; 2 Cor. 3:7-11). City of God for Commandment Keepers.--None who have had the light of truth will enter the city of God as commandment breakers. His law lies at the foundation of His government in earth and in heaven. If they have knowingly trampled upon and despised His law on the earth, they will not be taken to heaven to do the same work there; there is no change of character when Christ comes. The character building is to go on during the hours of probation. Day by day their actions are registered in the books of heaven, and they will, in the great day of God, be rewarded as their works have been. It will then be seen who receives the blessing. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (RH Aug. 25, 1885). {7BC 990.3}

(Col. 1:26, 27.) Travel in the Future Life.--Many seem to have the idea that this world and the heavenly mansions constitute the universe of God. Not so. The redeemed throng will range from world to world, and much of their time will be employed in searching out the mysteries of redemption. And throughout the whole stretch of eternity, this subject will be continually opening to their minds. The privileges of those who overcome by the blood of the Lamb and the word of their testimony are beyond comprehension (RH March 9, 1886). {7BC 990.4}

17. See EGW on ch. 3:20; Rom. 3:20-31. {7BC 990.5}
19. See EGW on ch. 20:12-15. {7BC 990.6}