The Old and New Testament Scriptures are not one contradictory of the other. Christ was the originator, the foundation, of all the Jewish ceremonies. Moses was the administrator of the law of God, and the True Leader was Christ Jesus, enshrouded in the pillowy cloud. Types and shadows were to exist in the religious world and were to be carried out in religious worship. When Christ was given to the world and the world was tested, as a whole they rejected Christ and put Him to death. The death penalty was taken hold of by Jesus Christ. He said, “I will make it possible for human nature to endure because I suffered all that could be necessary to save the world.” Type met antitype in the death of Jesus Christ. 17LtMs, Ms 233, 1902, par. 5

True religion under the former dispensation was just as essential and thorough and full in its requirements as under the gospel dispensation when Christ Himself became the minister of the better covenant. “He is not a Jew, which is one outwardly; neither is that circumcision, which is outward of the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” [Romans 2:28, 29.] “For in every nation he that feareth God, and worketh righteousness, is accepted of him.” [Acts 10:35.] 17LtMs, Ms 233, 1902, par. 6

The work of God is pressing on in its fulfillment, and the Lord is preparing to deal with His rebellious subjects. Position in office, at any of our institutions, is of no virtue in itself to save the soul of any man. Does the man obey the law of God from the heart? Is he a doer of the Word? Is Christ expressed in all his doings? It is only a little while until every case will be decided: Who is walking humbly with God? The truth of God is being set aside by the traditions of men. 17LtMs, Ms 233, 1902, par. 7

The soon coming of Christ to our world will find, even now, the same condition of violence and crime in our cities and extending to all places from the cities. The time is come that the warning must be made for removal from the cities in contemplation not of what you will see and hear in the future, but of what you now see and what is developing now—right now—and is increasing in a higher and more determined degree of sin and transgression , [resulting in] such a state of things that the mountainous regions will be sought for. 17LtMs, Ms 233, 1902, par. 8

And yet, notwithstanding the evidence God has given in our cities, as in Chicago, of how quickly by one touch of God that city, and New York City as well, would become unsightly ruins, those who know the truth are preparing to do some great thing, while souls are perishing and go beyond their reach. 17LtMs, Ms 233, 1902, par. 9

The warnings and repeated judgments come, but the pleasure lovers take no heed. Notwithstanding the warnings given in the Word of God, the Word has no influence to limit their intense desire for games, for horse racing, for ball playing. All wickedness is mimicked at pugilistics, educating their God-given muscles to fight [other] human beings, making themselves as wicked and mischievous and devilish as possible by maiming and bruising and marring the image of God in man. Large crowds watch the exhibition as amusement, watching all this satanic performance and lawlessness and cruelty and judging the combatants by a law of their own creating. 17LtMs, Ms 233, 1902, par. 10

The murders without one sign of provocation, and the divorces and the miserable marriages—we can understand what Christ meant when He said, “Married and given in marriage,” which He specified as signs of the last days. [Luke 17:27.] The sacred marriage relation is a farce with those who disregard laws human and divine. Mark said about it: “For what shall it profit a man if he shall gain the whole world and lose his own soul, or what will a man give in exchange for his soul?” [Mark 8:36, 37.] The life that is to be given to the just is an eternal life of bliss in the heavenly courts. 17LtMs, Ms 233, 1902, par. 11

“Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father and with the holy angels.” [Verse 38.] Warnings will be given, [with] counsel and entreaties, nevertheless with some there will be just the same spirit. It would not be received if a prophet from heaven would come as a man sent of God to unfold the moral character of many rulers, many “first men in power” thus called. Nothing is [more evidence] of immoral character existing in our day than the majority of worldly kings, nobles, rulers, and legislators. The sport of indulging perverted animal passions is all open to the God of heaven. The violence, the crime, the most horrible sensuality, the corruption far below the dumb animal creation, is the history of today. [There are] those who know, or who have had plenty of light that they ought to know, that the cities are reeking with all kinds of crimes, that there is no justice, no equity. “He who departeth from evil maketh himself a prey.” [Isaiah 59:15.] Yet there are so many men who seem to be wedded to the city life. The rulers are men that need to be converted or they will be no better than the cases brought to [them] to handle and punish. 17LtMs, Ms 233, 1902, par. 12

The question is asked, How shall we reach the people? As Enoch reached them. He did not live with them in close companionship lest he should become like them by hearing their godless words and their ambitions projects. He had his retired place to commune with God, to walk with God. And when he came to the cities, he had a message to bear. Jude says a few words: “And Enoch also the seventh from Adam prophesied.” Jude 14-25. From his retired place, Enoch came to cities, bore his testimony of warning and reproof, and [then] separated from the wicked to preserve his soul in righteousness, for he had warnings to give of reproof and messages of warning. 17LtMs, Ms 233, 1902, par. 13

The prophet Daniel, acting in behalf of the Most High, instructed the man who sent for him to interpret his dreams. He interpreted the vision in regard to the great tree which he had seen hewn down. Daniel 4:23. He made the interpretation, bearing direct reference to the ruling of the monarch himself. The Lord's messenger must not in any case depart from the plain “Thus saith the Lord.” Before the Lord strikes, He warns and impresses their understanding. Daniel, the minister of God, was brought before Nebuchadnezzar, and was informed by the king of the dream. 17LtMs, Ms 233, 1902, par. 14

Then Daniel, whose name was Belteshazzar, explained to the king the intent and meaning of the dream. “My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; Whose leaves were fair, and the fruit thereof much, and in it was meat for all: under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him. 17LtMs, Ms 233, 1902, par. 15

“This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.” Daniel 4:19-27. 17LtMs, Ms 233, 1902, par. 16

After he had heard the interpretation and undergone the sentence of degradation, then king Nebuchadnezzar concludes his history: “All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men.” [Verses 28-33.] (See verses 33-37.) 17LtMs, Ms 233, 1902, par. 17

King Nebuchadnezzar is changed—he is a changed man. The closing epistle addressed by the king to his subjects reveals the spirit that pleases God. This punishment was not in vain. His words evidence that a true conversion has taken place. There is not that pomp, that lifting up the soul unto vanity, but a transformation of his character, a true and actual conversion to God. 17LtMs, Ms 233, 1902, par. 18

The Lord had wrought upon His subject. The pride and self-sufficiency that God would not tolerate provoked punishment. He did not excuse himself in his course of action as though a king, a great king, need not repent and humble his heart before God. There was a sense now, as he had never had before, that position does not form character after the correct similitude, unless the subject upon whom God works is willing that God should work the human clay to make a vessel unto honor. Some who are reproved will not humble themselves to confess this, as did the king of Babylon, because the people would then suppose that they were not perfect men. 17LtMs, Ms 233, 1902, par. 19

As he who bears mighty responsibilities does not humble his heart, there are many who will follow his example. Wrong-doing will show [if] the Lord vindicated the errors and wrongs in one in authority, while He condemns the same works in others not carrying so weighty responsibility. Leaders had better lead in steps toward consecration and sanctification of the whole man so that words, spirit, and influence shall represent truth, equity, and righteousness. God requires of all those to whom He has manifested much wisdom, [that they] understand who gives wisdom and knowledge and understanding; and unless they are teachable and humble and acknowledge God in all their ways, they lead others to disregard God and look to men, to disregard truth that works by love and sanctifies the soul. Men who love and fear God at every point of His commandments will exert an influence that is a savor of life unto life. 17LtMs, Ms 233, 1902, par. 20

We are required to make every effort, by watching unto prayer and painstaking thoughtfulness, to purify the sentiments that mould the minds of those in office, at every point of influence, working to do justice and judgement. God is greatly dishonored if He sees that truth is not working by love to purify and cleanse the entire man, for he is not making straight paths for his feet lest the lame be turned out of the way. It is a terrible thing for leaders to endorse that which the Lord condemns. Not one oppressive action will be overlooked, not one action that will retard the work of God because some other way is chosen and blocked out by human devising. 17LtMs, Ms 233, 1902, par. 21

We read the words of the king of Babylon with deepest interest. How we wish every soul who carries the responsibilities of designs and of leadership [understood] that when God works men shall acknowledge it is God and gladly humble their human, natural, unconverted principles and cleanse any and everything that has provoked the Lord, because souls are imperiled. “Nebuchadnezzar the king unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.” [Verses 1-3.] 17LtMs, Ms 233, 1902, par. 22

There he gives his history, his exaltation of self. And in the very action of lifting himself up the Lord God casts him down to the lowest depths, removing the mind, which is the gift of God, and leaving him a lunatic. God removes wisdom; God can give wisdom. The man whom God has lifted up to cooperate with Himself is to understand that he is not to depart from the way of the Lord but to do justice and judgment, and to take heed to himself lest self shall seek for supremacy and become a power in the wrong way. 17LtMs, Ms 233, 1902, par. 23

The mighty men in the highest positions of the world are exalting themselves above God, and the Lord is taking them away. They who would make laws opposed to God's law will find themselves being dealt with as He dealt with Nebuchadnezzar. They are not above God's law reaching them. Human laws and just enactments are not being modeled after the laws of God who rules the world. Human councils are showing to us how little they bear the signature and seal of God. But the Lord will give evidence, as shall be to His own name's glory, that He will show His supreme authority and entire control over the minds and souls of beings whom He has created, to carry forward His purposes even in human affairs. 17LtMs, Ms 233, 1902, par. 24

In no case are we as a people to link up and form a confederacy with men who do not walk in the light of God's commandments. Truth is to be not only talked just as it is in the Word of God, but it is to be demonstrated in every place on all occasions. Truth is to be a separating power from those who do not respect and honor the truth. Men in high places are to understand that the truth sanctifies the receiver of truth, that the obedient and disobedient cannot yoke up in a confederacy. All who are acquainted with His Word will reveal the clearness and purity of their knowledge of “It is Written.” God calls for His minutemen who are watchmen to declare the truth, the whole counsel of God at this period of this earth's history. This will not please a class who are not at all disposed to obey God's law, but to withhold the truth (which God requires we should obey according to His Word) through fear of incurring their displeasure and giving offense. Men's opinions, however educated, whatever position they may be in, are not to be depended on. 17LtMs, Ms 233, 1902, par. 25

What will the unfaithful shepherds say in that great day when every man is judged and they receive according to their works, whether they are obedient to the law of His kingdom or transgressing to the last? Many will turn to these men who were supposed to know the truth and say, “You knew all these things and made no personal effort to save my soul. Had you used your persuasive influence to show me this was a life or death question with me, had you shown that, as it is now revealed, it makes every difference whether a man keeps His commandments just as it is written, what a change there would have been in my life when I was within the reach of forgiveness. But you treated the matter as a subject every man was at liberty to regard as he pleased, and there was no denominational bounds in the matter. 17LtMs, Ms 233, 1902, par. 26

“We have been deceived and you have not treated us as if you were in earnest. You have not laid right hold of us in intense earnestness, exalting righteousness and truth as a life and death principle. You have acted to us a lie so that you could link up with us, and we supposed it would not make any difference, because you felt [not] as you ought to have felt, understanding our peril in this matter.” Much more was presented to me, which I cannot write at this time, concerning this tame manner of treating testing truth. 17LtMs, Ms 233, 1902, par. 27

Of all men God requires one rule: To be prepared to declare the counsel of God, in season and out of season, which means so much to every soul who lives on the earth. To fear God and keep His commandments is the whole duty of man. It means everything to every man to declare the whole counsel of God with meekness of wisdom. The divine purposes do not interfere with human freedom and responsibility. Correct views of matters of such weighty importance that concern the eternal well-being of our fellow men will impel us with most earnest, persuasive arguments to urge men in high places of duty to obey the Word of God as it reads and to repent of their sins and be converted, that their sins may be blotted out from the books of heaven, and their names stand recorded in the lamb's book of life. This is a work neglected. 17LtMs, Ms 233, 1902, par. 28

All pride in human agencies is a direct affront to God. All exaltation of self is displeasing to God. Men claim to themselves the honor of wisdom which honor belongs wholly to God and came from God. Man originates nothing. God will abase all who rob Him of His glory. “Pride goeth before destruction, and a haughty spirit before a fall. Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud. ... The wise ... lips increaseth learning.” “The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.” [Proverbs 16:18, 19, 21, 23, 24.] “The Lord He is God.” [Deuteronomy 4:35.] 17LtMs, Ms 233, 1902, par. 29

**August 23, 1906**

**In the night I was, I thought, in a room but not in my own house. I was in a city, where I knew not, and I heard explosion after explosion. I rose up quickly in bed and saw from my window large balls of fire. Jetting out were sparks, in the form of arrows, and buildings were being consumed; and in a very few minutes the entire block of buildings was falling, and the screeching and mournful groans came distinctly to my ears. I cried out, in my raised position, to learn what was happening: Where am I? And where is our family circle? Then I awoke. But I could not tell where I was, for I was in another place than home. I said, Oh Lord, where am I and what shall I do? It was as a voice that spoke, “Be not afraid. Nothing shall harm you.” 21LtMs, Ms 126, 1906, par. 6**

I was instructed that destruction hath gone forth upon cities. The Word of the Lord will be fulfilled. (Isaiah 29:19-24) was repeated. I dared not move, not knowing where I was. I cried unto the Lord, What does it mean? These representations of destruction were repeated. Where am I? “In scenes I have represented that which will be; but warn My people to cease from putting their trust in men who are not obedient to My warnings and who despise My reproof, for the day of the Lord is right upon the world when evidence shall be made sure. Those who have followed the voices that would turn things upside down will themselves be turned where they cannot see, but will be as blind men.” 21LtMs, Ms 126, 1906, par. 7

These words were given me from (Isaiah 30): “Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and for ever: That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits.” [Isaiah 30:8-15, quoted.] 21LtMs, Ms 126, 1906, par. 8

**August 26, 1906**

**Last Friday morning, just before I awoke, a very impressive scene was presented before me. I seemed to awake from sleep, but was not in my home. From the windows I could behold a terrible conflagration. Great balls of fire were falling upon houses, and from these balls fiery arrows were flying in every direction. It was impossible to check the fires that were kindled, and many places were being destroyed. The terror of the people was indescribable.** After a time I awoke and found myself at home. **21LtMs, Lt 278, 1906, par. 5**

I see that the end is near, and I wish to do my work quickly. This morning I awoke at one o’clock. I felt very weak, but by claiming the promises of God, and by bracing myself in His strength, I have been enabled to write page after page in my diary before daybreak. The word comes to me: “Fail not, neither be discouraged. The Lord is your helper, your strength. Put your trust in Him, and He will sustain you. His light will shine upon your pathway. Look unto Jesus, and you shall not be broken, nor can you be overcome by Satan.” 21LtMs, Lt 278, 1906, par. 6

I know that the Lord will give us most precious victories. I have this assurance from Him, and I will not be disheartened. I am bidden to bear the decided messages the Lord gives me. If men will receive the words of the Lord, and will turn from their own ways; if they will choose to be guided and controlled by Him, our churches will see of His great power in the baptism of the Holy Spirit. I am to speak plainly and decidedly, whether men will hear or whether they will forbear. 21LtMs, Lt 278, 1906, par. 7

I have had many things opened to me, but it is not my duty to reveal all that will surely come to those who manifest a spirit to walk contrary to the way God has marked out for them. Every one will be rewarded according as his work shall be. 21LtMs, Lt 278, 1906, par. 8

**Chapter 35—A True Knowledge of God** MH 409

Like our Saviour, we are in this world to do service for God. We are here to become like God in character, and by a life of service to reveal Him to the world. In order to be co-workers with God, in order to become like Him and to reveal His character, **we must know Him aright**. We must know Him as He reveals Himself. MH 409.1

**A knowledge of God** **is the foundation of all true education and of all true service. It is the only real safeguard against temptation. It is this alone that can make us like God in character. MH 409.2**

**This is the knowledge needed by all who are working for the uplifting of their fellow men. Transformation of character, purity of life, efficiency in service, adherence to correct principles, all depend upon a right knowledge of God. This knowledge is the essential preparation both for this life and for the life to come. MH 409.3**

“The knowledge of the Holy is understanding.” Proverbs 9:10. MH 409.4

Through a knowledge of Him are given unto us “all things that pertain unto life and godliness.” 2 Peter 1:3. MH 409.5

“This is life eternal,” said Jesus, “that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” John 17:3. MH 410.1

“Thus saith the Lord,
Let not the wise man glory in his wisdom,
Neither let the mighty man glory in his might,
Let not the rich man glory in his riches:
But let him that glorieth glory in this,
That he understandeth and knoweth Me,
That I am the Lord which exercise loving-kindness,
Judgment, and righteousness, in the earth:
For in these things I delight, saith the Lord.” Jeremiah 9:23, 24. MH 410.2

We need to study the revelations of Himself that God has given. MH 410.3

“Acquaint now thyself with Him,
And be at peace:
Thereby good shall come unto thee.
Receive, I pray thee, the law from His mouth,
And lay up His words in thy heart....
And the Almighty will be thy treasure.... MH 410.4

“Then shalt thou delight thyself in the Almighty,
And shalt lift up thy face unto God.
Thou shalt make thy prayer unto Him,
And He will hear thee;
And thou shalt pay thy vows.
Thou shalt also decree a thing,
And it shall be established unto thee;
And light shall shine upon thy ways.
When they cast thee down, thou shalt say,
There is lifting up;
And the humble person He will save.” Job 22:21-29, A.R.V. MH 410.5

“The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity.” Romans 1:20, A.R.V. MH 410.6

The things of nature that we now behold give us but a faint conception of Eden's glory. Sin has marred earth's beauty; on all things may be seen traces of the work of evil. Yet much that is beautiful remains. Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth, and filled it with life and gladness. Even in their blighted state, all things reveal the handiwork of the great Master Artist. Wherever we turn, we may hear the voice of God, and see evidences of His goodness. MH 411.1

From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, nature's ten thousand voices speak His praise. In earth and sea and sky, with their marvelous tint and color, varying in gorgeous contrast or blended in harmony, we behold His glory. The everlasting hills tell us of His power. The trees that wave their green banners in the sunlight, and the flowers in their delicate beauty, point to their Creator. The living green that carpets the brown earth tells of God's care for the humblest of His creatures. The caves of the sea and the depths of the earth reveal His treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful. The sun rising in the heavens is a representative of Him who is the life and light of all that He has made. All the brightness and beauty that adorn the earth and light up the heavens, speak of God. MH 411.2

“His glory covered the heavens.”
“The earth is full of Thy riches.” MH 412.1

“Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language,
Without these their voice is heard.
Their line is gone out through all the earth,
And their words to the end of the world.” Habakkuk 3:3; Psalm 104:24; Psalm 19:2-4, margin. MH 412.2

All things tell of His tender, fatherly care and of His desire to make His children happy. MH 412.3

The mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all-pervading principle, an actuating energy. God is a Spirit; yet He is a personal Being; for so He has revealed Himself: MH 413.1

“The Lord is the true God,
He is the living God, and an everlasting King: ...
The gods that have not made the heavens and the earth,
Even they shall perish from the earth, and from under
these heavens.” MH 413.2

“The portion of Jacob is not like them:
For He is the former of all things.” MH 413.3

“He hath made the earth by His power,
He hath established the world by His wisdom,
And hath stretched out the heavens by His discretion.” Jeremiah 10:10, 11, 16, 12. MH 413.4

Christ came to this world to reveal the Father, to give to mankind a true knowledge of God. He came to manifest the love of God. Without a knowledge of God, humanity would be eternally lost. Without divine help, men and women would sink lower and lower. Life and power must be imparted by him who made the world. YI September 13, 1900, par. 1

The promise made in Eden,—the seed of the woman shall bruise the serpent's head,—was the promise of the Son of God, through whose power alone could the counsel of God be fulfilled and the knowledge of God be imparted. YI September 13, 1900, par. 2

God made the promise to Abraham, “In thee shall all families of the earth be blessed.” To Abraham was unfolded God's purpose for the redemption of the race. The Sun of righteousness shone upon him, and his darkness was scattered. Christ declared, “Your father Abraham rejoiced to see my day: and he saw it, and was glad.” YI September 13, 1900, par. 3

Jacob declared: “The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.” YI September 13, 1900, par. 4

To Moses God talked face to face, as a man talks with a friend. On him shone the light regarding the Saviour. He said to the people: “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken.” YI September 13, 1900, par. 5

The sacrifices and offerings told their story of the coming Saviour, who was to be offered up for the sins of the world. They pointed forward to a better service than theirs, when God would be worshiped in spirit and truth and in the beauty of holiness. YI September 13, 1900, par. 6

Those who have a true knowledge of God and Christ know what has been done to make it possible for men and women to receive the knowledge of the truth. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.” [John 3:16.] 16LtMs, Ms 62, 1901, par. 3

Christ wants us to stand on vantage ground with God. He gave His life that His righteousness might be imparted to us, though we are so unworthy. 16LtMs, Ms 62, 1901, par. 4

John exclaims, “Behold the Lamb of God who taketh away the sin of the world.” [John 1:29.] When He takes our sins away, He supplies their place with the knowledge of the truth. This is a personal experience that all must obtain who enter in through the gates into the City. God wants us to stand in right relation to Him, because Christ has purchased us. He cut us loose from the enemy, that we might have an opportunity of obtaining a knowledge of God. The best way for you to receive this knowledge is for you to impart to others the light you have received. God will call every souls to account for the way in which they use the light He has given. He will call them to account for the way they have used the precious time He has entrusted to them, time given them to prepare for the mansions which Christ is preparing for them. 16LtMs, Ms 62, 1901, par. 5

“Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” It is from this that we get our power. “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance.” [2 Peter 1:4-6.] This is a very important matter. We are responsible to God for the life God has given us. He requires us to place ourselves in right relation to the laws which govern the human machinery. He who created us understands our frames and knows what we need. He desires us to have a knowledge of how wonderfully we are made. 16LtMs, Ms 62, 1901, par. 6

One and another come to me, asking me to explain the positions taken in *Living Temple*. I say, “They are unexplainable.” But the sentiments expressed plainly reveal that you have not a true knowledge of God. What we most need is an experimental knowledge of God, as He is revealed in His Word. Such knowledge would enable us to see our imperfection of character and our ignorance of our Lord and Saviour Jesus Christ, and we would be afraid even to touch the subjects that are handled blindly in *Living Temple*. 18LtMs, Lt 232, 1903, par. 5

Human talent and human conjecture have tried by searching to find out God. Many have trodden this pathway. The highest intellect may tax itself until it is wearied out, in conjectures regarding God; but the effort will be fruitless, and the fact will remain that man by searching cannot find out God. This problem has not been given us to solve. All that man needs to know and can know of God has been revealed in the life and character of His Son, the great Teacher. As we learn more and more of what man is, of what we ourselves are, in God’s sight, we shall fear and tremble before Him. 18LtMs, Lt 232, 1903, par. 6

To those who would represent every man as born a king; to those who would make no distinction between the converted and the unconverted; to those who are losing their appreciation of their need of Christ as their Saviour, I would say, Think of yourselves as you have been during the period of your existence! Would it be pleasant or agreeable for you to contemplate feature after feature of your lifework in the sight of Him who knows every thought of man, and before whose eyes all man’s doings are as an open book? 18LtMs, Lt 232, 1903, par. 7

**A False and a True Knowledge of God**

**Speculative Theories** 8T 279

“Those things which are revealed belong unto us and to our children forever;” but “the secret things belong unto the Lord our God.” Deuteronomy 29:29. The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God; but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God. Let not finite man attempt to interpret Him. Let none indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion. 8T 279.1

Even the angels were not permitted to share the counsels between the Father and the Son when the plan of salvation was laid. Those human beings who seek to intrude into the secrets of the Most High show their ignorance of spiritual and eternal things. Far better might they, while mercy's voice is still heard, humble themselves in the dust and plead with God to teach them His ways. 8T 279.2

We are as ignorant of God as little children, but as little children we may love and obey Him. Instead of speculating in regard to His nature or His prerogatives, let us give heed to the word He has spoken: “Be still, and know that I am God.” Psalm 46:10. 8T 279.3

“Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?
It is as high as heaven; what canst thou do?
Deeper than hell; what canst thou know?
The measure thereof is longer than the earth,
And broader than the sea.” Job 11:7-9. 8T 279.4

“Where shall wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The depth saith, It is not in me:
And the sea saith, It is not with me.
It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx or the sapphire.
The gold and the crystal cannot equal it,
And the exchange of it shall not be for jewels of fine gold.
No mention shall be made of coral, or of pearls:
For the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.
Whence then cometh wisdom?
And where is the place of understanding? ...
Destruction and death say,
We have heard the fame thereof with our ears.
God understandeth the way thereof,
And He knoweth the place thereof. 8T 280.1

“For He looketh to the ends of the earth,
And seeth under the whole heaven....
When He made a decree for the rain,
And a way for the lightning of the thunder:
Then did He see it, and declare it;
He prepared it, yea, and searched it out. And unto man He said,
Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding.” Job 28:12-28. 8T 280.2

Neither by searching the recesses of the earth nor in vain endeavors to penetrate the mysteries of God's being is wisdom found. It is found, rather, in humbly receiving the revelation that He has been pleased to give, and in conforming the life to His will. 8T 280.3

Let us search the Word of God diligently, that we may obtain the wisdom that we need in order to honor Him, that we may purify our hearts from all defilement and be prepared to enter the mansions that Christ has gone to prepare for those who love Him. There we shall gain a true knowledge of God. Throughout the ceaseless ages of eternity we shall delight in His personal presence. 18LtMs, Ms 137, 1903, par. 16

The ancient philosophers prided themselves upon their superior knowledge, but God has said of them: “Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.... Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever.” In their human wisdom, the wise men of the world, knowing not God, foolishly deify nature and the laws of nature. Those who have not a knowledge of God by their acceptance of the revelation God has made of himself in Christ, will obtain only an imperfect knowledge of God in nature. Those who think they can obtain a perfect knowledge of God, aside from the Representative whom the Word declares is the “express image of his person,” will need to become fools in their own estimation before they can be wise. This knowledge, so far from giving elevated conceptions of God, so far from elevating the mind, the soul, the heart, and bringing the whole being into conformity to the will of God, will make men idolaters. ChristianEducator April 1, 1899, par. 2

Though it is impossible to gain a perfect knowledge of God from imperfect nature; yet the things of nature, marred though they be, inculcate truths regarding the skillful Master Artist. One omnipotent in power, great in goodness, in mercy, and love, has created the earth; and even in its blighted state, much that is beautiful remains. Nature's voice speaks, saying that there is a God, the Creator of nature. Nature in its imperfections can not fully represent God; it can not reveal the character of God in his moral perfection. ChristianEducator April 1, 1899, par. 3

Those who have a true knowledge of God will not become so infatuated with the laws of matter and the operations of nature as to overlook or to refuse to acknowledge the continual working of God in nature. Deity is the author of nature. The natural world has in itself no inherent power but that which God supplies. How strange, then, that so many make a deity of nature! God furnishes the matter and the properties with which to carry out his plans. Nature is but his agency. ChristianEducator April 1, 1899, par. 4

The hand of God is continually guiding the globe in its continuous march around the sun. The same hand which holds the mountains, and balances them in position, guides and keeps in order the respective planets. All the wonderful glories in the heavens are but doing their appointed work. Vegetation flourishes because of the agencies employed by the great and mighty God. He sends the dew and the rain and the sunshine that verdure may spring forth, and spread its green carpet over the earth; that the shrubs and the fruit-trees may bud and blossom and bring forth fruit. It is not to be supposed that a law is set in operation for the seed to work of itself,—that the leaf appears because it must do so of itself. It is through the immediate agency of God that every tiny seed breaks through the earth, and springs into life. Every green leaf grows, every flower blooms, through the working power of God. ChristianEducator April 1, 1899, par. 5

Idolatry of nature is a farce; it is the invention of men who know not God, and who are trying to keep out of sight a knowledge of the true God. The words of Holy Writ say nothing of the independent laws of nature. They teach us that God is the superintendent as well as the Creator of all things. The divine Being is engaged in upholding the things which he has created. God has laws which he has instituted; but they are only his servants, through which he effects results. It is God who calls everything into order, and keeps all things in motion. ChristianEducator April 1, 1899, par. 6

We may look up, through nature, to nature's God. The beautiful things of nature have been given us for our pleasure. Then let us not turn our blessings into a curse by being led away from God in the worship of the creature rather than the Creator. Let nature's beautiful ministers of love answer the purpose of God, drawing our hearts to him to adore his goodness, his compassion, his inexpressible love, and to be filled with the beauties of his character. ChristianEducator April 1, 1899, par. 7

In our sanitarium work we are brought daily into contact with men and women who have not a true knowledge of God. We are to study how to speak a word in season, how to arouse interest in religious things, how to tell of the love of God that passeth understanding. Why should we love souls and labor for their salvation?—Because Christ gave His life for souls. “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [John 3:16.] 25LtMs, Ms 51, 1912, par. 15

Let all appreciate the great sacrifice that has been made in their behalf and become faithful workers in bringing the knowledge of truth to those who know it not. Let the prayer of Christ be answered in each life: “Sanctify them through Thy truth; Thy word is truth.” [John 17:17.] Fix your eyes upon the mark of the high calling of God in Christ Jesus, and be determined to follow on to know the Lord more and more perfectly. 25LtMs, Ms 51, 1912, par. 16

In closing I will say once more: I love Jesus, and I love the souls for whom He died. I intend to work for Him as long as He gives me strength. And when I enter in through the gates into the city, and have right to the tree of life, I will praise His holy name forever and ever. 25LtMs, Ms 51, 1912, par. 17

We should study the Scriptures more earnestly; for their treasures of wisdom and knowledge do not lie upon the surface for the superficial reader. Although we may know these things and be established in the present truth, yet we do not know them as we ought. The fountain from which we are to drink is an inexhaustible fountain. We may come again and again to the sacred treasure-house of truth, but there is no diminution in its store. An infinite supply waits our demand upon it. Thousands of those who have loved and feared God have drawn from this store-house of truth, and have left to us the treasures they have gathered, but there is more waiting our request. Our course in regard to Bible study is not commendable. We rob ourselves of great blessings by not comparing scripture with scripture. We rob the people of increased light concerning the deep mysteries of godliness. In the study of the Scriptures there is large scope for the employment of every faculty that God has given us. We should dwell on the law and the gospel, showing the relation of Christ to the great standard of righteousness. The mediatorial work of Christ, the grand and holy mysteries of redemption, are not studied or comprehended by the people who claim to have light in advance of every other people on the face of the earth. Were Jesus personally upon earth, he would address a large number who claim to believe present truth, with the words he addressed to the Pharisees: “Ye do err, not knowing the Scriptures, nor the power of God.” The most learned of the Jewish scribes did not discern the relation of Christ to the law; they did not comprehend the salvation which was offered. They could not discern the moral excellency of the law at that day, and many today do not understand the Scriptures or the power of God. In the time of Christ the senses of his hearers were clouded by their own teachings and opinions. They mingled their own preconceived notions with the teachings of Christ, and thus were hindered from comprehending the elevated truths he presented. They were blinded to the correct interpretation of the Old Testament Scriptures, but he opened to his disciples their significance, revealing the spiritual and practical bearing of God's commands on life and character. He promised his disciples that after his ascension to his Father, he would send the Holy Spirit, who should bring all things to their remembrance. Jesus had left truths in their possession the value of which they did not comprehend. After his resurrection they were astonished at the words he uttered; but he said unto them, “These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures.” The disciples were slow of heart to believe all that the Scriptures testified of Christ. RH February 4, 1890, par. 6

As long as we are content with our limited knowledge, we are disqualified to obtain rich views of truth. We cannot comprehend the facts connected with the atonement, and the high and holy character of God's law. The church to whom God has intrusted the treasures of truth needs to be converted. If we are blessed, we can bless others; but if we do not receive the Holy Spirit in our hearts, we cannot give forth light to others. There is a sad lack of genuine conversion among us. We do not put forth personal effort that souls may have a true knowledge of what constitutes repentance, faith and remission of sins. Our ministering brethren make a decided failure of doing their work in a manner directed by the Lord. They fail to present every man perfect in Christ Jesus. They have not gained an experience through personal communion with God, or a true knowledge of what constitutes Christian character; therefore many are baptized who have no fitness for this sacred ordinance, but who are knit to self and the world. They have not seen Christ or received him by faith. RH February 4, 1890, par. 7

Those who begin to study the law of God, and to reach the vital truths connected with the great plan of redemption, will find that they have known but little of the truth as it is in Jesus. Christ revealed in the New Testament, is Christ revealed in the Old Testament. I have been shown that in both the Old and the New Testament are mines of truth that have scarcely been touched. The truths revealed in the Old Testament are the truths of the gospel of Christ. Heavenly veins of truth are lying beneath the surface of Old Testament history. Precious pearls of truth are to be gathered up, which will require not only laborious effort, but spiritual enlightenment. Those to whom Christ has intrusted great light, whom he has surrounded with precious opportunities, are in danger, if they do not walk in this light, of being filled with pride of opinion and with self-exaltation as were the Jews. This class is represented by the message to the Laodicean church. The True Witness says of them, “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; 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 eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. 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.” We should study closely the meaning of the gold, white raiment, and eye-salve, lest we be found in self-deception, satisfied with what we are, and the attainments we have made. RH February 4, 1890, par. 8

Let children and youth be given true education. Teach them to give God their entire devotion; for they are wholly dependent on Him in this life and for the future, immortal life. The knowledge of truth is the nutrition that the soul needs in order to be prepared to act as wise a part as did Daniel and his associates. Every time the conscience is violated, sin is committed, for which the wrong-doer must suffer the sure result. The penalty of sin is death. With persevering effort and patient forbearance, children must be taught that the fear of the Lord is the beginning of wisdom. When very young they may be taught the statutes and commands of God. The thoughts and sentiments of His law are to be interwoven with their knowledge of the sciences. A true knowledge of the word of God is the only true scientific education, and this education brings the highest good. BEcho August 21, 1899, par. 2

We cannot afford to separate spiritual from intellectual training. Well may parents dread intellectual greatness for their children unless it is balanced by a knowledge of God and His ways. It is of great importance that the youth take with them from school an intelligent love for God and His truth. This lies at the foundation of all true knowledge. We are in a world subject to disease and death. He who during his lifetime serves God faithfully, has the assurance that he will come forth at last to a glorious immortality. Of such a one it may indeed be said, “It is well with his soul.” In every school in our land the Lord God of Israel should be exalted, revered, and honoured. In the place of unsanctified rivalry for earthly honour, the highest ambition of students should be to go forth as missionaries for God, educators who can teach what they have learned. BEcho August 21, 1899, par. 3

Goodness alone is true greatness. With persevering faith, teachers are to hold to the Infinite One, saying, as did Jacob, “I will not let Thee go, except Thou bless me.” Education is not perfect unless the body, the mind, and the heart are equally educated. Students who go from school with this education will draw to Christ, not only men and women, but children and youth. These need to learn to discipline self, to take up the duties nearest them, and then, however unpleasant the work may seem, to advance steadily. When they learn what constitutes the true children of God, a work will be done that Satan himself cannot undo or make of none effect. He who opens his heart to receive true education receives power from God to impart the light to others. BEcho August 21, 1899, par. 4

“Ye can not tell whence I come, and whither I go,” Christ said to them. Virtually He told them that they had no desire to know whence He came. They had closed the eyes of their understanding to the evidence which again and again He had given them. You have allowed prejudice and imagination to control you, He said. You may claim to have authority over the people by virtue of your piety, you may pride yourselves on your superior knowledge of God, but you do not know the Father, and therefore you do not know Me; for to know the Father is to know Me. It is your lack of a true knowledge of Me that destroys your spiritual eyesight. ST August 22, 1900, par. 6

The truth as it is in Christ is a grand and glorious subject. Of himself man is unable to comprehend it; without a living faith in Christ he cannot give [to] truth that honor which it deserves. Only by giving to our spiritual being that food, which secures to us a character like Christ’s, can we reflect His image. Only by acquainting ourselves with the character of Christ can we arrive at a knowledge of God. Our life must be hid with Christ in God. Had the Jews had a correct knowledge of God, they would have recognized the perfect likeness of Christ. The regenerating spirit of Christ works upon the hearts of all who receive Him, giving the true knowledge of God in the character of Jesus Christ. 11LtMs, Ms 71, 1896, par. 25

**Chapter 7—Great Distress Coming, and God's People Not Prepared For It** 4bSG 58

I saw greater distress in the land than we have yet witnessed. I heard groans and cries of distress. I saw large companies in active battle. I heard the booming of the cannon, the clash of arms, the hand-to- hand fight. I heard the groans and prayers of the dying. The ground was covered with the wounded and the dead. I saw desolate, despairing families, and pinching want in many dwellings. I saw that even now many families are suffering want, but this will increase. The faces of many families looked haggard, pale, and pinched with hunger. I was shown that the people of God should be closely united in the bonds of Christian fellowship and love. God alone can be our shield and strength in this time of our national calamities. 4bSG 58.1

The people of God should awake. Their opportunities to spread the truth should be improved, for they will not thus last long. I was shown distress, and perplexity, and famine, in the land; and Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, and that they may be at last weighed in the balance and found wanting. 4bSG 58.2

I saw that God's people must take warning and discern the signs of the times. The signs of Christ's coming are too plain to be doubted; and in view of these things every one who professes the truth should be living preachers. God calls upon all to awake; preachers and people must awake. All Heaven is astir. The scenes of this earth's history are fast closing. We are amid the perils of the last days. Greater perils are before us, and yet we are not awake. This lack of activity and earnestness in the cause of God is dreadful. This death-stupor is from Satan. He controls the minds of unconsecrated Sabbath-keepers, and leads them to be jealous of each other, fault-finding, and censorious. It is Satan's special work to divide hearts, that the influence, strength, and labor, of God's servants may be kept among unconsecrated Sabbath-keepers, and precious time be occupied to settle little differences, which should be spent in proclaiming to unbelievers the truth. 4bSG 58.3

I was shown God's people waiting for some change to take place—a compelling power to take hold of them. But they will be disappointed. They are wrong. They must act. They must take hold of the work themselves, and earnestly cry unto God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse. In view of these things we must urge the truth home to the hearts of all whom we can get to listen to it. The harvest of the earth is nearly ripe. 4bSG 59.1

I was shown how important that ministers be right who engage in the solemn, responsible work of proclaiming the third angel's message. The Lord is not straightened for means or instruments to do his own work. He can speak at any time by whom he will, and his word is powerful and will accomplish the thing whereunto it is sent. But if the truth has not sanctified, and made pure and clean the hands and heart of him who ministers in holy things, he is liable to speak according to his own imperfect experience; and when he speaks of himself, according to the decisions of his own unsanctified judgment, his counsel is not then of God, but of himself. As he that is called of God is called to be holy, so he that is approved and set apart of men must give evidence of his holy calling, and show forth in his heavenly conversation and conduct that he is faithful to Him who hath called him. 4bSG 59.2

I saw that there were fearful woes for those who preach the truth and are not sanctified by it, and there are woes also for those who consent to receive and maintain the unsanctified to minister to them in word and doctrine, I am alarmed for the people of God who profess to believe solemn, important truth, for I know that many who now profess to believe the truth are not converted nor sanctified through the truth. Men can hear and acknowledge the whole truth, and yet know nothing of the power of godliness. All who carry the truth will not themselves be saved by the truth they preach. Said the angel, “Be ye clean that bear the vessels of the Lord.” 4bSG 59.3

I saw that the time has come when those who choose the Lord for their present and future portion, must trust in him alone. Every one professing godliness must have an experience of their own. The recording angel is making a faithful record of the words and acts of God's people. Angels are watching the development of character, and weighing moral worth. 4bSG 60.1

I saw that those who profess to believe the truth should be right themselves, and exert all their influence to enlighten and win others to the truth. Their words and works are the channel through which the pure principles of truth and holiness are conveyed to the world. They are the salt of the earth, and the light thereof. I saw that in looking Heavenward we shall see light and peace, but in looking to the world we shall see that every refuge must soon fail us, and every good soon pass away. There is no help for us but in God, and in this state of earth's confusion we cannot be composed, strong, or safe, only in the strength of living faith; nor can we be in peace, only as we rest in God, and wait for his salvation. Greater light shines upon us than shone upon our fathers. We cannot be accepted or honored of God in rendering the same service, or doing the same works, our fathers have done. In order to be accepted and blessed of God as our fathers were, we must imitate their faithfulness and zeal,—improve our light as they improved theirs,—and do as they would have done if they had lived in our day. We must improve and walk in the light which shines upon us, otherwise our light will become darkness. God requires us to exhibit to the world, in our character and works, that measure of the Spirit, union, and oneness, which are in accordance with the sacred truths we profess, and the spirit of those prophecies that are being fulfilled in these last days. The truth which has reached our understanding, the light that has shone on the soul, will judge and condemn us, if we turn away and refuse to be led by them. 4bSG 60.2

What shall I say to arouse the remnant people of God? I was shown that dreadful scenes are before us, and Satan and his angels are bringing all their powers to bear upon God's people. He knows if they sleep a little longer he is sure of them, for their destruction is certain. I warn all who profess the name of Christ to closely examine themselves, and make full and thorough confessions of all their wrongs, and let them go beforehand to judgment, that opposite their names the recording angel may write, Pardon. If these precious, merciful moments are not improved, you are left without excuse. If you will make no special effort to arouse, if you will not manifest zeal in repenting, these golden moments will soon pass, and you will be weighed in the balance and found wanting, and then your agonizing cries will be of no avail. “Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.” 4bSG 61.1

In our largest churches the greatest evils exist, because these have had the greatest light. They have not a true knowledge of God, and of Jesus Christ whom he has sent. The leaven of unbelief is working, and unless these evils which bring the displeasure of God are corrected in its members, the whole church stands accountable for them. The deep movings of the Spirit of God are not with them; the glorious presence of the King of saints, and his power to cleanse from all moral defilement, are not manifest among them. Many come to the assembly as worshipers, like the door upon its hinges. They understand not the true application of the Scriptures, nor the power of God. They have eyes, but they see not; ears have they, but they hear not; they continue in their evil ways, yet regard themselves as the privileged, obedient people who are doers of the word. A carnal security and ease in Zion prevail. Peace, peace, is sounded in her borders, when God has not spoken peace. They have forfeited the terms of peace; there is reason for an alarm to be sounded in all “my holy mountain.” The sinners in Zion should be afraid, in a time when they do not expect it, sudden destruction will surely come upon all who are at ease. RH December 23, 1890, par. 10

All who in faith receive the word of God will be doers of that word. Their minds will be enlarged by a true knowledge, which Christ represents as eating the flesh and drinking the blood of the Son of God. And as they practise the truth, they hold forth the word of life to others. Thus they become an influence among influences, a savor of life unto life. YI December 8, 1898, par. 2

Christ said: “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” “He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.” YI December 8, 1898, par. 3

Satan will do everything he can to satisfy the appetite for food that does not pertain to the knowledge of the only true God, and Jesus Christ whom he has sent. Those who retain the grosser traits of character, who continue to reveal human defects in their words and disposition, bear testimony that they are not eating the flesh and drinking the blood of the Son of God. Christ says, “He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” YI December 8, 1898, par. 4

The truest, the most exalted, knowledge is found in the word of God. In its simplicity there is eloquence. There are those who will grasp the words of the supposed great men of the world, and love to dwell upon their phraseology as something they need to esteem and value. You will hear men exalting human beings, extolling those who are called great by this world. In doing this, they lose sight of Christ in the Word. He is not to them all and in all,—the first, the last, the best, in everything. These need to sit at the feet of Jesus, and learn of him whom to know aright is life eternal. In reading the word of God, in studying the meaning of that word, in bringing its principles into the heart and life, the youth may eat the flesh and drink the blood of the Son of God. Then the mind will be enlarged by a true, saving knowledge. The heart will be softened, subdued, refined, expanded. They will be partakers of the divine nature, and will become one with Christ. They will communicate their knowledge to others, that it may bless mankind. YI December 8, 1898, par. 5

The disciple John says: “Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.... In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.” YI December 8, 1898, par. 6

**August 10, 1899** YI August 10, 1899

**Marriages, Wise and Unwise** YI August 10, 1899

The Eden home of our first parents was prepared for them by God himself. When he had furnished it with everything that man could desire, he said: “Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, male and female created he them.” YI August 10, 1899, par. 1

We have here revealed to us the truth concerning the origin of man. These words prove how false is the invention of Satan, which has been reiterated by man, that the human race has been developed, stage by stage, from the lowest order of animals. This is one of the deceptions by which Satan seeks to lower in the eyes of man God's great work of creation. YI August 10, 1899, par. 2

God said, “Let us make man in our image.” He gave to the work of his hands not only a form resembling his own, but a mind capable of comprehending divine things. His understanding, his memory, his imagination,—every faculty of man's mind,—reflected the image of God. In disposition and heart he was qualified to receive heavenly instruction. He possessed a right understanding, a true knowledge of his Creator, of himself, his duty, his obligations in respect to the law of God. His judgment was uncorrupted, unbiased, and disposed to obedience and affection, regulated according to reason and truth. He was capable of enjoying to the utmost capacity the good gifts of God. Everything upon which he looked was transporting to his senses; every sound was as music in his ears. Yet he was not placed beyond the reach of temptation. He stood as the representative of the human race,—a free moral agent. YI August 10, 1899, par. 3

The Lord was pleased with this last and noblest of all his creatures, and designed that he should be the perfect inhabitant of a perfect world. But it was not his purpose that man should live in solitude. He said: “It is not good that the man should be alone; I will make him a help meet for him.” So God created Eve, and gave her to Adam as a companion. YI August 10, 1899, par. 4

Thus marriage was instituted. God himself united the holy pair; and this first marriage is an example of what all marriages should be. God gave the man one wife. Had he deemed it best for man to have more than one wife, he could as easily have given him two; but he sanctioned no such thing. Wherever polygamy is practised, it is against our Heavenly Father's wise arrangement. Under this practise the race degenerates, and all that makes married life elevated and ennobling is blasted. YI August 10, 1899, par. 5

Immature marriages are productive of a vast amount of the evils that exist today. Neither physical health nor mental vigor is promoted by a marriage that is entered on too early in life. Upon this subject altogether too little reason is exercised. Many youth act from impulse. This step, which affects them seriously for good or ill, to be a lifelong blessing or curse, is too often taken hastily, under the impulse of sentiment. Many will not listen to reason or instruction in the matter. They are unwilling to consider this subject from a Christian point of view. YI August 10, 1899, par. 6

The marriages formed by students at school are not right nor proper. Young boys and girls, unfitted in every way to bear life's responsibilities, do not guard their affections; and many who are too young to take care of themselves, too young to know their own minds, who have never been tested as to whether they can make home happy, and support themselves, assume the responsibilities of married life. YI August 10, 1899, par. 7

Many mothers have gone into the grave because the son or daughter, who heretofore had been respectful and obedient, would not be advised with reference to this important relation. The youth take this step regardless of the counsel of parents and friends, and heedless of the approval of God. His command, “Honor thy father and thy mother,” is disregarded, and so his promise can not be fulfilled. His blessing can not rest upon those who pursue this course of reckless wilfulness. The minister of Christ may seek to warn them of their danger; but a bewitching power draws them away from the very ones who would do them good, and they determine to follow their own inclinations. YI August 10, 1899, par. 8

The world is full of misery and sin today in consequence of ill-assorted marriages. In many cases it takes only a few months for husband and wife to realize that their dispositions can never blend; and the result is that discord prevails in the home, where only the love and harmony of heaven should exist. By contention over trivial matters, a bitter spirit is cultivated. Open disagreements and bickering bring inexpressible misery into the home, and drive asunder those who should be united in the bonds of love. Thus thousands have sacrificed themselves, soul and body, by unwise marriages, and have gone down in the path of perdition. YI August 10, 1899, par. 9

It is a dangerous thing to form a worldly alliance. Satan well knows that the hour which witnesses the marriage of many young men and women closes the history of their religious experience and usefulness. For a time they may make an effort to live a Christian life, but all their strivings are made against a steady influence in the opposite direction. Once they felt it a privilege to speak of their joy and hope; but soon they become unwilling to make this a subject of conversation, knowing that the one with whom they have linked their destiny takes no interest in these things. Thus Satan insidiously weaves about them a web of skepticism, and faith in the precious truth dies out of the heart. YI August 10, 1899, par. 10

It is Satan's studied effort to secure the youth in sin; for then he is sure of the man. The enemy of souls is filled with intense hatred against every endeavor to influence the youth in the right direction. He hates everything that will give correct views of God and of Christ. His efforts are especially directed against those who are placed in a position favorable for receiving light from heaven; for he knows that any movement on their part to come into connection with God will give them power to resist his temptations. As an angel of light he comes to the youth with his specious devices, and too often succeeds in winning them, step by step, from the path of duty. YI August 10, 1899, par. 11

Young persons who are thrown into one another's society may make their association a blessing or a curse. They may edify, strengthen, and bless one another, improving in deportment, in disposition, in knowledge; or, by permitting themselves to become careless and unfaithful, they may exert only a demoralizing influence. The youth who finds joy and happiness in reading the word of God and in the hour of prayer, will be constantly refreshed by drafts from the fountain of life. He will attain a height of moral excellence and a breadth of thought that others can not conceive of. Communion with God encourages good thoughts, noble aspirations, clear perception of truth, and lofty purposes of action. Those who connect with God will be acknowledged by him as his sons and daughters. They will reach higher and still higher, obtaining clearer views of God and of eternity, until the Lord can make them channels of light and wisdom to the world. YI August 10, 1899, par. 12

Jesus will be the helper of all who will put their trust in him. Those who are connected with Christ have happiness at their command. They follow in the path where their Saviour leads, for his sake crucifying the flesh, with the affections and lusts. These persons build their hope upon Christ, and the storms of life are powerless to sweep them from the sure foundation. YI August 10, 1899, par. 13

The true higher education is that imparted by Him with whom is “wisdom and strength,” out of whose mouth “cometh knowledge and understanding.” Job 12:13; Proverbs 2:6. In a knowledge of God all true knowledge and real development have their source. Wherever we turn, in the mental, the physical, or the spiritual realm; in whatever we behold, apart from the blight of sin, this knowledge is revealed. Whatever line of investigation we pursue with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate.—Education, 14. CT 16.2

Dear teacher, as you consider your need of strength and guidance,—need that no human source can supply,—I bid you consider the promises of Him who is the wonderful Counselor. “Behold,” He says, “I have set before thee an open door, and no man can shut it.” Revelation 3:8. “Call unto Me, and I will answer thee.” Jeremiah 33:3. “I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye.” Psalm 32:8. “Even unto the end of the world,” “I am with you.” Matthew 28:20. CT 17.3

As the highest preparation for your work I point you to the words, the life, the methods, of the Prince of teachers. I bid you consider Him. Here is your true ideal. Behold it, dwell upon it, until the Spirit of the divine Teacher shall take possession of your heart and life. “Reflecting as a mirror the glory of the Lord,” you will be “transformed into the same image.” 2 Corinthians 3:18, R.V.—Education, 282. CT 18.1

Advancement in true education does not harmonize with selfishness. True knowledge comes from God and returns to God. His children are to receive that they may give again. Those who through the grace of God have received intellectual and spiritual benefits, are to draw others with them as they advance to a higher excellence. And this work, done to promote the good of others, will have the co-operation of unseen agencies. As we faithfully continue the work, we shall have high aspirations for righteousness, holiness, and a perfect knowledge of God. In this life we become complete in Christ, and our increased capabilities we shall take with us to the courts above. CT 18.2

**The First of Sciences** CT 19

A knowledge of true science is power, and it is the purpose of God that this knowledge shall be taught in our schools as a preparation for the work that is to precede the closing scenes of this earth's history. The truth is to be carried to the remotest bounds of earth, through agents trained for the work. CT 19.1

But while the knowledge of science is power, the knowledge that Jesus came in person to impart is still greater power. The science of salvation is the most important science to be learned in the preparatory school of earth. The wisdom of Solomon is desirable, but the wisdom of Christ is far more desirable and more essential. We cannot reach Christ through a mere intellectual training; but through Him we can reach the highest round of the ladder of intellectual greatness. While the pursuit of knowledge in art, in literature, and in trades should not be discouraged, the student should first secure an experimental knowledge of God and His will. CT 19.2

The opportunity of learning the science of salvation is placed within the reach of all. By abiding in Christ, by doing His will, by exercising simple faith in His word, even those unlearned in the wisdom of the world may have this knowledge. To the humble, trusting soul the Lord reveals that all true knowledge leads heavenward. CT 19.3

But we feel so thankful that the Lord Himself was with Christ, and kept Him in His younger days, but very soon the Word of God was plainly opened to Him, so that He would stand before priests and rulers and interpret the Scriptures to them so that it astonished them. Well, where did He get all this knowledge? 24LtMs, Ms 117, 1909, par. 35

Now when we consider what the Lord has done to keep us a pure people, when we consider, “For God so loved the world—everlasting life.” [John 3:16.] Now this is the love that has been manifested to us. How much have we expressed of self-denial and self-sacrifice? Why every one that has a true knowledge of Jesus Christ and of the Father will understand that they must have the oil of grace in their hearts, or else their profession will be of no account. You must be in communion with God. You must be where you can understand the will of God, and what He will do for you. There is power. All heaven is opened before us, to give us the richest blessings if we will only act as little children. I am glad that I see them here in this tent with the hats off, so that those behind them can have view of the speaker, and can have the benefits of being without them. I want to tell you that we must in every way possible remove every objection, no matter how small it may appear to us, that will stand in the way of one soul accepting the living truth of God in these last days. 24LtMs, Ms 117, 1909, par. 36

The Lord God of Israel is our God. There will be meetings here several days, and will every soul here seek the Lord with all the heart, that they may know that they have a living hope, then they will love God and they will keep His commandments. 24LtMs, Ms 117, 1909, par. 37

Fathers and mothers, you have children to save, and you cannot bring them up in the nurture and admonition of the Lord unless you follow in the footsteps of Jesus Christ, unless you follow in the footsteps of self-denial and self-sacrifice. I want heaven. And I want it at any cost. On this journey I have seen the salvation of God. I have know in myself the salvation of God. And I want to say that there are many here, who if they would seek the Lord with all their hearts, fathers and mothers, then educate your children. In a few days, it will be only a short time, the powers of Satan will be that strong that it will be impossible for you to have such advantages as you have here today. And I want to tell you, Appreciate all such advantages. The Lord is soon to come. 24LtMs, Ms 117, 1909, par. 38

Fathers and mothers, study your words. Never speak a word that will create animosity in the hearts of your children. Let the sweetness of the spirit of your religion be seen in your words, in your deportment in your home. Bring your children up in these last days to choose your society. Bring them up and give them every advantage possible—not in decorating themselves. That is not it. Get them the best books that you possibly can, and open the Scriptures to them and teach them the way of the Lord and pray with them, and the blessing of the Lord will come upon them. 24LtMs, Ms 117, 1909, par. 39

**Chapter 2—Higher Education** SpTEd 16

The term “higher education” is to be considered in a different light from what it has been viewed by the students of the sciences. The prayer of Christ to his Father is full of eternal truth. “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” “For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” The power and soul of true education is a knowledge of God, and of Jesus Christ whom he hath sent. “The fear of the Lord is the beginning of wisdom.” SpTEd 16.1

Of Jesus it is written: “And the child grew, and waxed strong is spirit, filled with wisdom; and the grace of God was upon him .... And Jesus increased in wisdom and stature, and in favor with God and man.” A knowledge of God will constitute a kind of knowledge that will be as enduring as eternity. To learn and do the works of Christ, is to obtain a true education. Although the Holy Spirit worked the mind of Christ, so that he could say to his parents, “How is it that ye sought me? wist ye not that I must be about my Father's business?” Yet he worked at the carpenter's trade as an obedient son. He revealed that he had a knowledge of his work as the Son of God, and yet he did not exalt his divine character. He did not offer as a reason why he should not bear the burden of temporal care, that he was of divine origin; but he was subject to his parents. He was the Lord of the commandments, yet he was obedient to all their requirements, thus leaving an example to obedience to childhood, youth, and manhood. SpTEd 16.2

If the mind is set to the task of studying the Bible for information, the reasoning faculties will be improved. Under study of the Scriptures the mind expands, and becomes more evenly balanced than if occupied in obtaining general information from the books that are used which have no connection with the Bible. No knowledge is so firm, so consistent and far-reaching, as that obtained from a study of the word of God. It is the foundation of all true knowledge. The Bible is like a fountain. The more you look into it, the deeper it appears. The grand truths of sacred history possess amazing strength and beauty, and are as far-reaching as eternity. No science is equal to the science that reveals the character of God. Moses was educated in all the wisdom of the Egyptians, yet he said, “Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons.” SpTEd 17.1

Where shall we find laws more noble, pure, and just, than are exhibited on the statute-books wherein is recorded the instruction given to Moses for the children of Israel? Through all time these laws are to be perpetuated, that the character of God's people may be formed after the divine similitude. The law is a wall of protection to those who are obedient to God's precepts. From what other source can we gather such strength, or learn such noble science? What other book will teach men to love, fear, and obey God as does the Bible? What other book presents to students more ennobling science, more wonderful history? It clearly portrays righteousness, and foretells the consequence of disloyalty to the law of Jehovah. No one is left in darkness as to that which God approves or disapproves. In studying the Scriptures we become acquainted with God, and are led to understand our relation to Christ, who is the sin-bearer, the surety, the substitute, for our fallen race. These truths concern our present and eternal interests. The Bible stands the highest among books, and its study is valuable above the study of other literature in giving strength and expansion to the mind. Paul says: “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou has learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works.” “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” SpTEd 18.1

The word of God is the most perfect educational book in our world. Yet in our colleges and schools, books produced by human intellect have been presented for the study of our students, and the Book of books, which God has given to men to be an infallible guide, has been made a secondary matter. Human productions have been used as most essential, and the word of God has been studied simply to give flavor to other studies. Isaiah describes the scenes of heaven's glory that were presented to him, in most vivid language. All through this book he pictures glorious things that are to be revealed to others. Ezekiel writes: “The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides, and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.” The book of Ezekiel is deeply instructive. SpTEd 19.1

The Bible is designed of God to be the book by which the understanding may be disciplined, the soul guided and directed. To live in the world and yet to be not of the world, is a problem that many professed Christians have never worked out in their practical life. Enlargement of mind will come to a nation only as men return to their allegiance to God. The world is flooded with books on general information, and men apply their minds in searching uninspired histories; but they neglect the most wonderful Book that can give them the most correct ideas and ample understanding. SpTEd 20.1

The life of a true Christian is ever onward. There is no standing still nor going back. It is your privilege to be “filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.” 2T 521.1

We cannot afford to separate spiritual from intellectual training. Well may parents dread intellectual greatness for their children, unless it is balanced by a knowledge of God and His ways. This lies at the foundation of all true knowledge. In the place of unsanctified, rivalry for earthly honor, let it be the highest ambition of our students to go forth from their school life as missionaries for God, educators who will teach what they have learned. Students who leave school with this purpose will draw to Christ not only men and women, but children and youth. They will do a work in the world that not all the powers of evil can counteract. CT 167.2

Children are sent to school to be taught the sciences; but the science of human life is wholly neglected. That which is of the most vital importance, a true knowledge of themselves, without which all other science can be of but little advantage, is not brought to their notice. A cruel and wicked ignorance is tolerated in regard to this important question. So closely is health related to our happiness, that we cannot have the latter without the former. A practical knowledge of the science of human life, is necessary in order to glorify God in our bodies. It is therefore of the highest importance, that among the studies selected for childhood, Physiology should occupy the first place. How few know anything about the structure and functions of their own bodies, and of Nature's laws. Many are drifting about without knowledge, like a ship at sea without compass or anchor; and what is more, they are not interested to learn how to keep their bodies in a healthy condition, and prevent disease. HR August 1, 1866, par. 4

The indulgence of animal appetites has degraded and enslaved many. Self-denial, and a restraint upon the animal appetites, is necessary to elevate and establish an improved condition of health and morals, and purify corrupted society. Every violation of principle in eating and drinking, blunts the perceptive faculties, making it impossible for them to appreciate or place the right value upon eternal things. It is of the greatest importance that mankind should not be ignorant in regard to the consequences of excess. Temperance in *all* things is necessary to health, and the development and growth of a good Christian character. HR August 1, 1866, par. 5

God saw that the world was destitute of true knowledge, and He sent Christ into the world to live the law and represent Him. This was the revelation of God in Jesus Christ. The knowledge of God was the chief treasure Christ brought to man. It was His prerogative to impart this knowledge, and He gave it to His disciples to be given to the world. Christ gave lessons that men might be impressed with His justice, condescension, and love. To the just and the unjust He gives a distinct representation of the divine goodness God has manifested in their behalf. He leads men abroad into the open field of nature, and touching the eyes of their senses He shows them the hand that sustains the world, the power ever working in behalf of human beings, good and evil. 14LtMs, Ms 94, 1899, par. 22

He spreads before them the beautiful flowers, the lily of the valley, the fragrant pinks and roses, delicately tinted by the great Master Artist, and He declares, “Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also. ... Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?” [Matthew 6:19-21, 26.] 14LtMs, Ms 94, 1899, par. 23

Jesus gave His life to make it possible for men and women to secure eternal life. The Father appreciates every soul whom His Son has purchased by the gift of His life. Every provision has been made for us to receive divine power, which will enable us to overcome temptations. Through obedience to all God’s commandments, the soul is preserved unto eternal life. 14LtMs, Ms 94, 1899, par. 24

The dumb animals have no souls, yet God cares for them. “Are ye not much better than they?” Christ asks. “Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Wherefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” [Verses 26-33.] 14LtMs, Ms 94, 1899, par. 25

This lesson is given to all who love God and keep His commandments. The One who gave His life that we should not perish is the divine Teacher, and He appeals to every blessing of the natural world, the showers that fall upon the earth, the dew, the glorious sunlight, given alike to thankful and unthankful. The bounties of God’s providence speak to every soul, confirming Christ’s testimony to the supreme goodness of His Father. The Lord would have His people realize that the blessings bestowed upon any object of creation are proportionate to the place that object occupies in the scale of creation. If even the wants of dumb animals are supplied, can we appreciate the blessings which God will bestow upon the beings formed in His image? 14LtMs, Ms 94, 1899, par. 26

Christ would elevate and refine man’s mind, purifying it from all dross, that he may appreciate the love that is without a parallel. He leads them up to the higher grade, unfolding before them the treasures of eternity. He opens before them the volume of his providence, and bids them, as far as possible, take in the whole revelation. He tells them that in this book is written the name of every individual, that in the page assigned each individual is written every particular of his history, even to the numbering of the hairs of the head. He leads the human agent to think of the love God manifested by giving His only begotten Son to die for the world. “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] 14LtMs, Ms 94, 1899, par. 27

Thus God showed His love for man. With Christ He gave all heaven, that the moral image of God might be restored in man. Our part is to appreciate the means provided, and in harmony with the divine mind work out our own salvation. God could do no more to express His love. His gift could not be greater; for it embraces infinity. His grace is all its vastness is provided for all. There is no excuse for any to retain selfishness. In the hearts of all who receive Him Christ will be formed, the hope of glory. The Saviour says to everyone for whom He has died, You must receive the Holy Spirit, the Spirit of adoption. You must become so united with God that you will impart the grace you have received. Thus you become a living channel, by which God can communicate His light to the world. 14LtMs, Ms 94, 1899, par. 28

God cannot approve our work while it has in it one thread of selfishness. It was apparently a small transgression that closed the gates of Paradise against Adam and Eve. But ever since then sin has been increasing in volume and prevalence, and it is still increasing. But notwithstanding this, the divine benevolence has not been cut off. God’s love and care still flow earthward. 14LtMs, Ms 94, 1899, par. 29

This should make man afraid of his littleness, of his sin-loving propensities. God calls upon us to receive and impart the love which passeth knowledge. He is looking upon His prostrate law, upon His Sabbath trampled under foot by a race of rebellious subjects. He could have come forth out of His place to punish the inhabitants of the world for their iniquity. He could have swept them away by a flood, as He did in Noah’s day. But He did not do this. He has spared them because of the covenant made with Noah. The Lord God is full of compassion, mercy, and love. When His servants, the stewards of His business, misrepresent Him, and act out unsanctified self, contrary to His arrangements, they greatly dishonor Him. History will testify against them. 14LtMs, Ms 94, 1899, par. 30

No man can of himself understand his errors. “The heart is deceitful above all things, and desperately wicked; who can know it?” Jeremiah 17:9. The lips may express a poverty of soul that the heart does not acknowledge. While speaking to God of poverty of spirit, the heart may be swelling with the conceit of its own superior humility and exalted righteousness. In one way only can a true knowledge of self be obtained. We must behold Christ. It is ignorance of Him that makes men so uplifted in their own righteousness. When we contemplate His purity and excellence, we shall see our own weakness and poverty and defects as they really are. We shall see ourselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. We shall see that if we are ever saved, it will not be through our own goodness, but through God's infinite grace. COL 159.1

The prayer of the publican was heard because it showed dependence reaching forth to lay hold upon Omnipotence. Self to the publican appeared nothing but shame. Thus it must be seen by all who seek God. By faith—faith that renounces all self-trust—the needy suppliant is to lay hold upon infinite power. COL 159.2

No outward observances can take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, unchristlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul. COL 159.3

It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed. All our good works are dependent on a power outside of ourselves. Therefore there needs to be a continual reaching out of the heart after God, a continual, earnest, heartbreaking confession of sin and humbling of the soul before Him. Only by constant renunciation of self and dependence on Christ can we walk safely. COL 159.4

The nearer we come to Jesus and the more clearly we discern the purity of His character, the more clearly we shall discern the exceeding sinfulness of sin and the less we shall feel like exalting ourselves. Those whom heaven recognizes as holy ones are the last to parade their own goodness. The apostle Peter became a faithful minister of Christ, and he was greatly honored with divine light and power; he had an active part in the upbuilding of Christ's church; but Peter never forgot the fearful experience of his humiliation; his sin was forgiven; yet well he knew that for the weakness of character which had caused his fall only the grace of Christ could avail. He found in himself nothing in which to glory. COL 160.1

None of the apostles or prophets ever claimed to be without sin. Men who have lived nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God had honored with divine light and power, have confessed the sinfulness of their own nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ. So will it be with all who behold Christ. COL 160.2

At every advance step in Christian experience our repentance will deepen. It is to those whom the Lord has forgiven, to those whom He acknowledges as His people, that He says, “Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight.” Ezekiel 36:31. Again He says, “I will establish My covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.” Ezekiel 16:62, 63. Then our lips will not be opened in self-glorification. We shall know that our sufficiency is in Christ alone. We shall make the apostle's confession our own. “I know that in me (that is, in my flesh) dwelleth no good thing.” Romans 7:18. “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Galatians 6:14. COL 160.3

In harmony with this experience is the command, “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.” Philippians 2:12, 13. God does not bid you fear that He will fail to fulfill His promises, that His patience will weary, or His compassion be found wanting. Fear lest your will shall not be held in subjection to Christ's will, lest your hereditary and cultivated traits of character shall control your life. “It is God which worketh in you both to will and to do of His good pleasure.” Fear lest self shall interpose between your soul and the great Master Worker. Fear lest self-will shall mar the high purpose that through you God desires to accomplish. Fear to trust to your own strength, fear to withdraw your hand from the hand of Christ and attempt to walk life's pathway without His abiding presence. COL 161.1

We need to shun everything that would encourage pride and self-sufficiency; therefore we should beware of giving or receiving flattery or praise. It is Satan's work to flatter. He deals in flattery as well as in accusing and condemnation. Thus he seeks to work the ruin of the soul. Those who give praise to men are used by Satan as his agents. Let the workers for Christ direct every word of praise away from themselves. Let self be put out of sight. Christ alone is to be exalted. “Unto Him that loved us, and washed us from our sins in His own blood,” let every eye be directed, and praise from every heart ascend. (Revelation 1:5.) COL 161.2

The life in which the fear of the Lord is cherished will not be a life of sadness and gloom. It is the absence of Christ that makes the countenance sad, and the life a pilgrimage of sighs. Those who are filled with self-esteem and self-love do not feel the need of a living, personal union with Christ. The heart that has not fallen on the Rock is proud of its wholeness. Men want a dignified religion. They desire to walk in a path wide enough to take in their own attributes. Their self-love, their love of popularity and love of praise, exclude the Saviour from their hearts, and without Him there is gloom and sadness. But Christ dwelling in the soul is a wellspring of joy. For all who receive Him, the very keynote of the word of God is rejoicing. COL 162.1

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Isaiah 57:15. COL 162.2

It was when Moses was hidden in the cleft of the rock that he beheld the glory of God. It is when we hide in the riven Rock that Christ will cover us with His own pierced hand, and we shall hear what the Lord saith unto His servants. To us as to Moses, God will reveal Himself as “merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” Exodus 34:6, 7. COL 162.3

The work of redemption involves consequences of which it is difficult for man to have any conception. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” 1 Corinthians 2:9. As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require. God Himself is “the justifier of him which believeth in Jesus.” Romans 3:26. And “whom He justified, them He also glorified.” Romans 8:30. Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings striving for conformity to the divine image there is imparted an outlay of heaven's treasure, an excellency of power, that will place them higher than even the angels who have never fallen. COL 162.4

“Thus saith the Lord, the Redeemer of Israel, and His Holy One, to him whom man despiseth, to him whom the nation abhorreth, ... Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and He shall choose thee.” Isaiah 49:7. COL 163.1

“For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.” COL 163.2

Eve's curiosity was aroused. Instead of fleeing from the spot, she listened to hear a serpent talk. That strange voice should have driven her to her husband's side to inquire of him why another should thus freely address her. But she enters into a controversy with the serpent. And he said unto the woman, “Yea, hath God said ye shall not eat of every tree of the garden?” He begins his controversy in the form of a question. Eve answers, “We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.” The serpent answers, “Ye shall not surely die; for God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods knowing good and evil.” 3SG 40.1

Satan would convey the idea that by eating of the forbidden tree, they would receive a new and more noble kind of knowledge than they had hitherto attained. This has been his special work with great success ever since his fall, to lead men to pry into the secrets of the Almighty, and not to be satisfied with what God has revealed, and not careful to obey that which he has commanded. He would lead them to disobey God's commands, and then make them believe that they are entering a wonderful field of knowledge, which is purely supposition, and a miserable deception. They fail to understand what God has revealed, and disregard his explicit commandments, and aspire after wisdom, independent of God, and seek to understand that which he has been pleased to withhold from mortals. They are elated with their ideas of progression, and charmed with their own vain philosophy; but grope in midnight darkness relative to true knowledge. They are ever learning, and never able to come to the knowledge of the truth. 3SG 40.2

It was not the will of God that this sinless pair should have any knowledge of evil. He had freely given them the good, but withheld the evil. Eve thought the words of the serpent wise, and she received the broad assertion, “Ye shall not surely die; for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods knowing good and evil”—making God a liar. Satan boldly insinuates that God had deceived them to keep them from being exalted in knowledge equal with himself. God said, If ye eat “ye shall surely die.” The serpent says, If ye eat “ye shall not surely die.” She ate, and was delighted with the fruit. It seemed delicious to her taste, and she imagined that she realized in herself the wonderful effects of the fruit. She took the fruit and found her husband and related to him the words spoken by the serpent, and told him that by eating the fruit she had felt, instead of death, a pleasing influence. As soon as Eve had disobeyed, she became a powerful medium through which to occasion the fall of her husband. 3SG 41.1