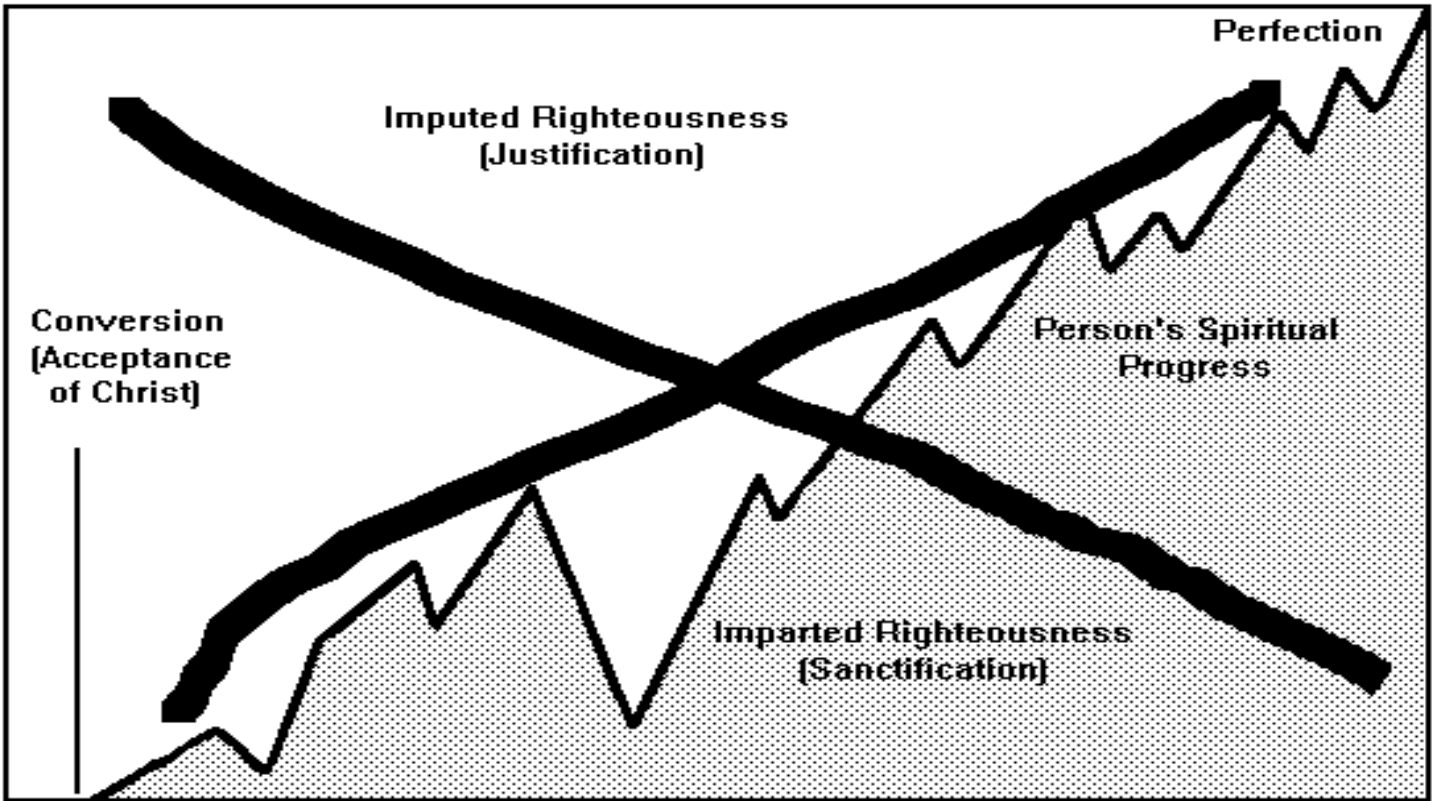


Righteousness by Faith, Justification & Sanctification

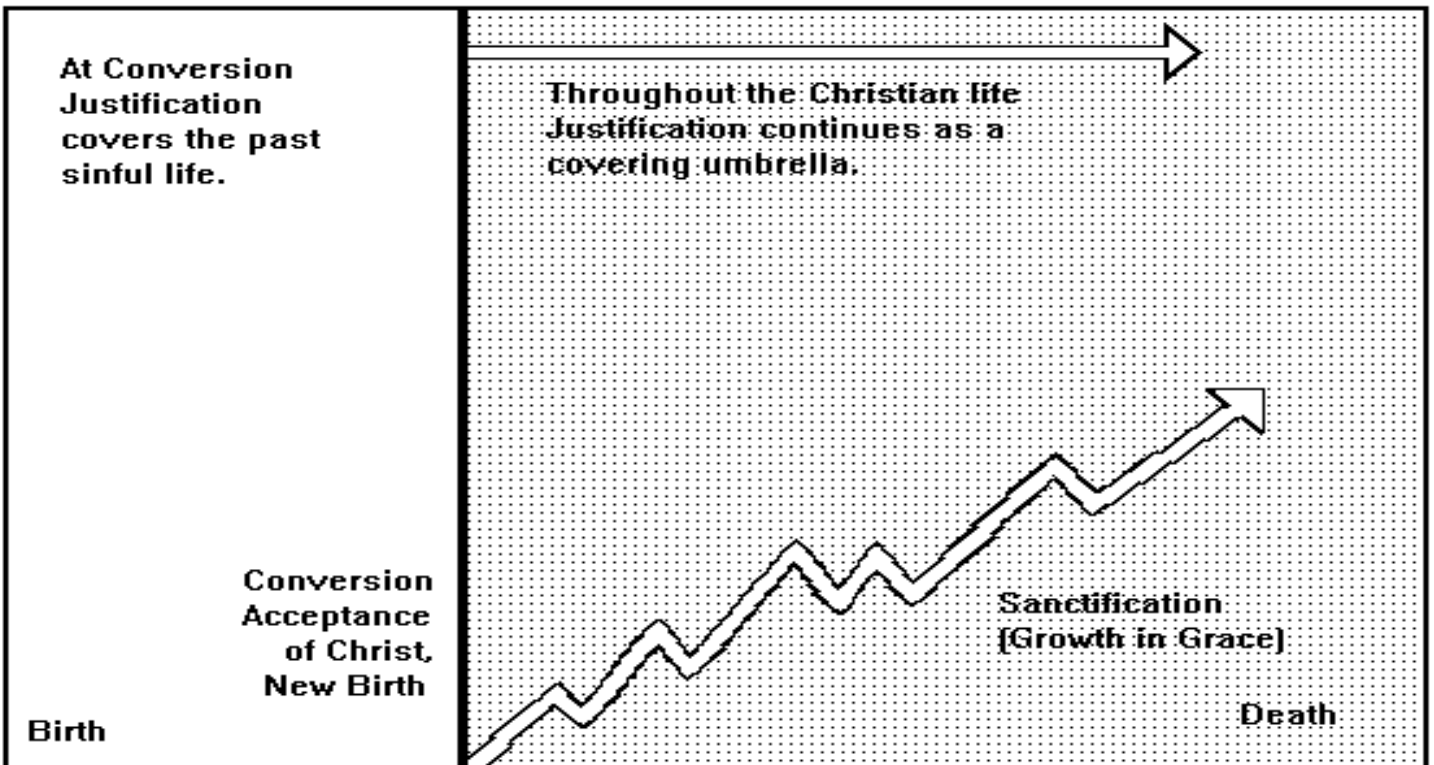
“The end is near! We have not a moment to lose! Light is to shine forth from God's people in clear, distinct rays, bringing Jesus before the churches and before the world. . . . The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them. These are God's agencies for communicating the knowledge of truth to the world. If through the grace of Christ His people will become new bottles, He will fill them with the new wine. God will give additional light, and old truths will be recovered, and replaced in the frame-work of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. **One interest will prevail, one subject will swallow up every other,--Christ our righteousness. . . .**” Sons and Daughters of God p. 259

“When Nathanael came to Jesus, Jesus exclaimed, "Behold an Israelite indeed, in whom is no guile!" Nathanael said, "Whence knowest thou me?" Jesus answered, "When thou wast under the fig-tree, I saw thee." And Jesus will see us also in the secret places of prayer, if we seek him for light that we may know what is truth. Our brethren should be willing to investigate in a candid way every point of controversy. If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us, for if it is truth, we need to know it. The Sabbath-school teacher needs to know it, and every Sabbath-school scholar ought to understand it. We are all under obligation to God to know what he sends to us. He has given directions by which we may test every doctrine,--"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." But if it is according to this test, do not be so full of prejudice that you cannot acknowledge a point when it is proved to you, simply because it does not agree with your ideas. Do not catch at every objection, however small, and make it as large as possible, and preserve it for future use. No one has said that we shall find perfection in any man's investigations, but this I do know, that **our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and for kindred truths.**” Advent Review and Sabbath Herald 03-25-1890

Theories on Righteousness by Faith, Justification & Sanctification



Great care must be used in trying to illustrate the truths of salvation. The diagram (which appeared in the August *Ministry*) presents the single truth that the Christian life is a matter of continuing progress; however, it implies that less justification is needed the more one progresses, a definite error. The diagram below, although it presents a more accurate picture of the salvation process by depicting justification as a continuous covering over the life, cannot be made to conform in every detail to what takes place in the life of one who accepts Christ.



The preceding diagrams found in the Ministry magazine suggests that Christ's robe of righteousness covers sin, since the downward slopes of the line represent sins committed. As we read the following statements carefully we will see that the second as well as the first diagram is also in error.

“No repentance is genuine that does not work reformation. **The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct.** Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven.” The Desire of Ages p. 555 Also see p.10 last Par.

“But many of you say, "I have prayed, I have tried, I have struggled, and I do not see that I advance one step." What is the trouble? Have you not thought you were earning something, that you were by your struggles and works paying the price of your redemption? This you never can do. Christ has paid the price of your redemption. There is only one thing that you can do, and that is to take the gift of God. If you feel that you are poverty-stricken in spirit, you can come in all your need, and plead the merits of a crucified and risen Saviour. But **you cannot come expecting that Christ will cover your wickedness, cover your indulgence in sin, with his robe of righteousness. He has come to save his people from their sins. The people of God are to be as branches grafted into the living Vine, to be partakers of the nature of the Vine. If you are a living branch of the True Vine, Jesus will prove you by affliction, that you may bring forth fruit more abundantly.**”
The Signs of the Times 05-09-92

“It is not the grace of Christ that makes void the law of God. Christ declared, "I have kept my father's commandments, and abide in his love." To those who are making void the commandments of God, the True Witness says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." **Christ's white robe of righteousness will never cover any soul that is found in sin unrepented of and unforsaken.** "Sin is the transgression of the law." Therefore those who are trampling upon the law of God, and teaching others to disregard its precepts, will not be clothed with the righteousness of Christ. **Jesus came not to save people in their sins, but from their sins.** "And hereby we do know that we know him, if we keep his commandments. **He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.** But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned [transgressed the law], we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." We need an advocate with the Father, because it is the Father's law which we have broken, and we need to repent of our transgression, and return to our allegiance to God. "Whoso committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. **Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him.** Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil," not the royal law that points out what is sin. "In this the children of God are manifest, and the children of the Devil; whosoever doeth not righteousness is not of God." "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God overcometh the world [overcomers do not unite with the world in transgression of the law of God]; and this is the victory that overcometh the world, even our faith." Advent Review and Sabbath Herald 08-28-94

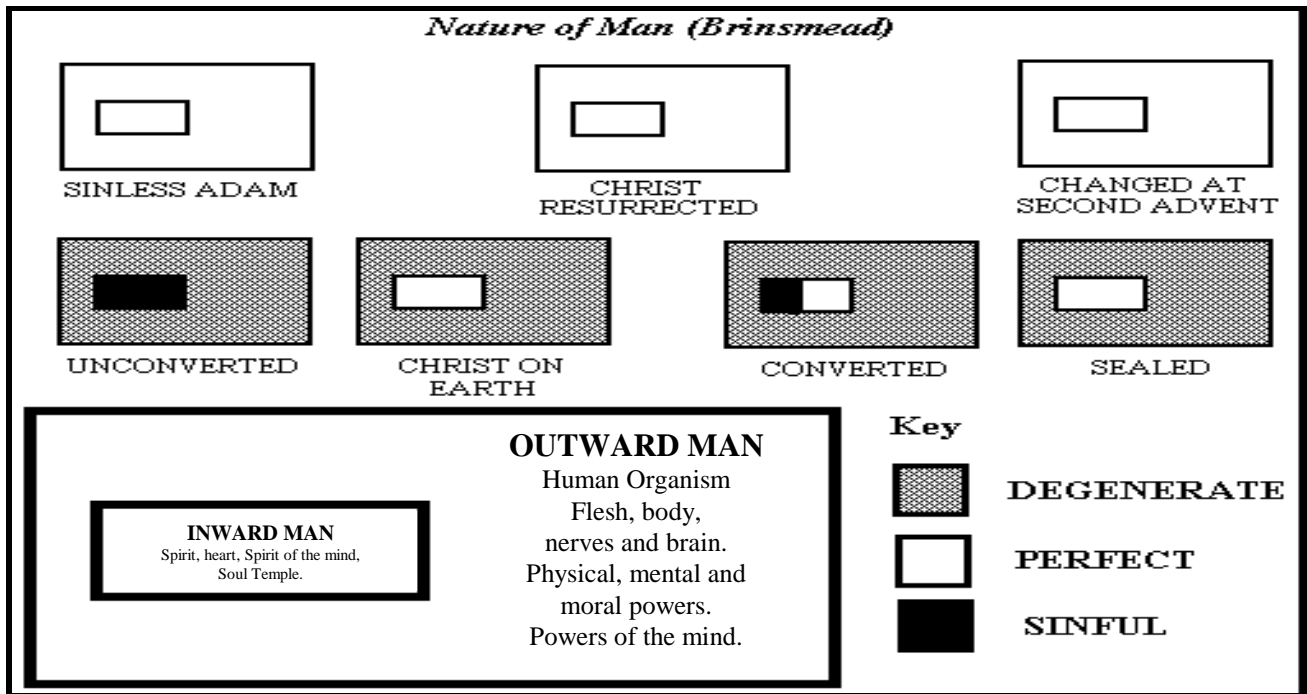
The above statements make it clear that Christ's robe of Righteousness, (Justification) is not a covering umbrella that covers a person who comes to Christ but is unwilling to give up his sin, yet profess to be his follower. It only covers the Sinner who has repented of his sins and has turned away from them. He is no more continuing in them. Sin has become hateful to him and he wants nothing more to do with it. See Page 16 for a more accurate diagram.

“God designs that every one of us shall be perfect in him, so that we may represent to the world the perfection of his character. He wants us to be set free from sin, that we shall not disappoint the heavenly intelligences, that we may not grieve our divine Redeemer. He does not desire us to profess Christianity and yet not avail ourselves of that grace which is able to make us perfect, that we may be found wanting in nothing, but unblamable before him in love and holiness.” Signs of the Times, 1892-02-08 Par. 3

*If we are no different than those in the world around us, how can we show the world what Christ is like?
How can we say that we are set free from sin if we are still under it's control?*

In the 60s A man by the name of Brinsmead started to teach a theory on Righteousness by faith and it is still being taught among us. It is as follows.

The illustration below is used to illustrate the teaching. He uses the tabernacle to illustrate the life. First we see a representation of Adam in his sinless state. Next we see Christ after His resurrection. Then we see a saved individual at the Second coming. The outer court represents the physical body and the inner represents the mind (thoughts, feelings and actions). In the second row we see an unconverted person. It is represented by a sinful body as well as a sinful mind. Next we have a representation of Christ as a man with a sinful body and a pure mind. At the end we see an individual who is sealed, he has a sinful body but a clean mind. Just preceding the sealed individual we have an illustration of a converted individual. Here is where we find a problem with this teaching. Douse a person who is converted have a divided mind? Half clean and half sinful? Lets look at some texts and statements and see what God says.



Matthew 12:25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house **divided against itself shall not stand:**

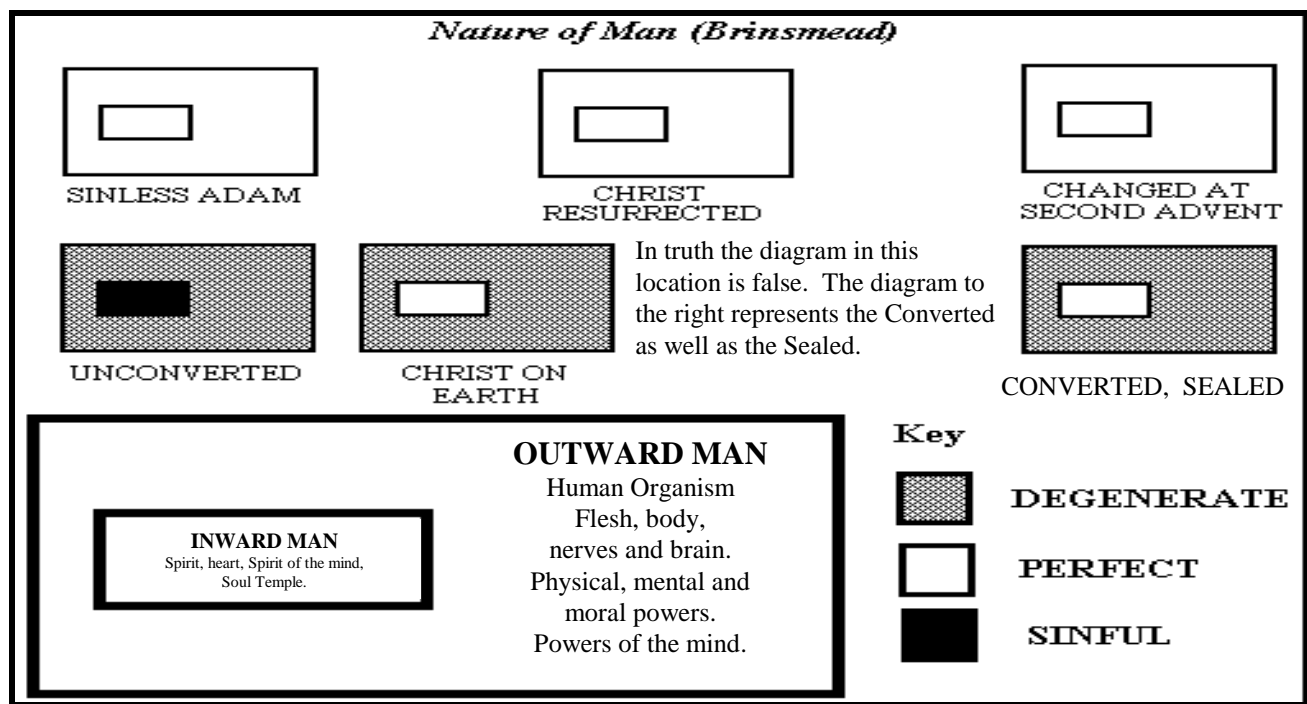
James 1:6-8 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. **A double minded man is unstable in all his ways.**
 James 4:7,8 Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and **purify your hearts, ye double minded.**

The love of the world separates from God. "If any man love the world, the love of the Father is not in him." It is impossible for any to discern the truth while the world has their affections. The world comes between them and God, beclouding the vision and numbing the sensibilities to such a degree that it is impossible for them to discern sacred things. God calls upon such: "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness." Those who have stained their hands with the pollution of the world are required to cleanse themselves from its stains. Those who think they can serve the world and yet love God are double-minded. But they cannot serve God and mammon. They are men of two minds, loving the world and losing all sense of their obligation to God, and yet professing to be Christ's followers. They are neither the one thing nor the other. They will lose both worlds unless they cleanse their hands and purify their hearts through obedience to the pure principles of truth. "He that saith he abideth in Him ought himself also so to walk, even as He walked." "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world." "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." 1T 530

Why the Christian life is so difficult to many is that they have a **divided heart. They are double-minded, which makes them unstable in all their ways.** Were they richly imbued with Christian zeal, which is ever the result of consecration to God, instead of the mournful cry, "My leanness, my leanness," the language of the soul would be: "Hear what the Lord has done for me." Even if you are saved, which is very doubtful, in the course you are pursuing, how limited will be the good you have accomplished. Not a soul will be saved by your instrumentality. Will the Master say to you: "Well done, thou good and faithful servant"? What have you been doing faithfully? Hard work in the business and cares of this life. Will this bring from the lips of Christ the gracious words: "Well done, thou good and faithful servant"? 2T 289

When you realize the transforming influence of the power of God upon your heart, it will be seen in your life. You have lacked a religious experience, but it is not too late for you now to seek God with earnest, heartfelt cries: "What shall I do to be saved?" You can never be a true Christian until you are thoroughly converted. You have been a lover of pleasure more than a lover of God. You have been seeking after pleasure, but have you found real enjoyment in this course? You have sought to make yourself agreeable to young, inexperienced girls. You have had your mind so much upon them that you could not direct it upward to God and heaven. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." This exhortation is applicable to you. You need to learn the ways, the will and works of God. You need pure and undefiled religion; you need to cultivate devotional feelings. Cease to do evil, and learn to do well. The blessing of God cannot rest upon you until you become more like Christ.

Sanctification of heart and life is alone acceptable with God. Said the angel, as he pointed to the ministers who are not right: "**Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.**" "**Be ye clean, that bear the vessels of the Lord.**" God calls for integrity of soul; for truth in the inward parts, transforming the entire man by the renewing of the mind through the influences of the divine Spirit. Not all the ministers are devoted to the work; not all have put their hearts into it. They move as listlessly as though a temporal millennium were allowed them in which to work for souls. They shun burdens and responsibilities, care and privations. Self-denial, suffering, and weariness are not pleasant nor convenient. It is the study of some to save themselves from wearing labor. They study their own convenience and how to please themselves, their wives, and their children; and the work upon which they have entered is nearly lost sight of. 2T 335



The converted or born again Christian is like Christ when He was here among men. He does not have to wait for the sealing to become cleansed. When one is justified he is cleansed of ALL unrighteousness. If one is not cleansed he will not be sealed. See page 8 The Sealing.

The life and spirit of Christ is the only standard of excellence and perfection, and our only safe course is to follow His example. If we do this He will guide us by His counsel and afterward receive us to glory. We must strive diligently and be willing to suffer much in order to walk in the footsteps of our Redeemer. God is willing to work for us, to give us of His free Spirit, if we will strive for it, live for it, believe for it; and then we can walk in the light as He is in the light. We can feast upon His love and drink in of His rich fullness. 1T 408

Christ is your example. He came to this world, and in humanity lived the life that He desires you to live. Study His plans and methods and purposes. His life is our lesson book. A divine-human Saviour, He stands before us with the invitation, "Come unto Me, . . . and I will give you rest. . . . My yoke is easy, and My burden is light. AN 04-08-1903

Christ's Brethren, who are they?

Was Christ made only like the sealed? Do the converted have polluted minds as the preceding diagram would suggest? If this is true, then Christ could only be compared with the sealed at the end of time.

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. **For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.**” Hebrews 2:9-11

“Through Jesus the fallen sons of Adam become “sons of God.” **“Both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren.”** Hebrews 2:11. **The Christian's life should be one of faith, of victory, and joy in God. “Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.”** I John 5:4. Truly spoke God's servant Nehemiah: “The joy of the Lord is your strength.” Nehemiah 8:10. And Paul says: “Rejoice in the Lord alway: and again I say, Rejoice.” “Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you.” Philippians 4:4; 1 Thessalonians 5:16-18.

Such are the fruits of Bible conversion and sanctification; and it is because the great principles of righteousness set forth in the law of God are so indifferently regarded by the Christian world that these fruits are so rarely witnessed. This is why there is manifest so little of that deep, abiding work of the Spirit of God which marked revivals in former years.

It is by beholding that we become changed. And as those sacred precepts in which God has opened to men the perfection and holiness of His character are neglected, and the minds of the people are attracted to human teachings and theories, what marvel that there has followed a decline of living piety in the church. Saith the Lord: “They have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” Jeremiah 2:13.

“Blessed is the man that walketh not in the counsel of the ungodly. . . . But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” Psalm 1:1-3. It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people. “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” Jeremiah 6:16.

The Great Controversy p. 477

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily **he took not on him the nature of angels; but he took on him the seed of Abraham.**

Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” Hebrews 2:14-18

“In all things Christ was made like unto his brethren, that in his human nature he might give to man a perfect example. He alone could bridge the gulf that sin had made. In him, humanity touched humanity, while divinity laid hold upon divinity, that man might become Christlike, a partaker of the divine nature, escaping the corruption that is in the world through lust.

Through Christ, God has made every provision that fallen humanity may be restored, and reflect the image of the divine. But we cannot become Christlike if we continue to plan, to work, to live for ourselves, to use all our entrusted capabilities for our own gratification. Our lives were not given to us for this purpose. Jesus did not follow this plan. He did not live to please himself, and he desires us to learn of him. In order to do this, we need to keep away, as far as possible, from the excitement and bustle of the world, close our eyes and ears to things seen, and contemplate, far more than we do, unseen, eternal realities. As we daily conform our lives to his perfect example, we shall, like him, bear precious fruit in good works.” The Home Missionary 10-01-97 The Law of Love.

“There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! **For whosoever shall do the will of God, the same is my brother, and my sister, and mother.**” Mark 3:31-35

“The law of the Lord is perfect, converting the soul.” Through obedience comes sanctification of body, soul, and spirit. This **sanctification is a progressive work, and an advance from one stage of perfection to another.**” My Life Today p. 250

Christ's brethren are the sanctified, the born again. Their minds are clean. They have the same power as Christ had to keep from sinning when He was here on earth. As long as they are depending on God for power, and not living by their own power, they will be living victorious lives.

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. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 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. 1 John 3:6-10

Laodicea, (A People Judged) Lukewarm

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” Revelation 3:14-16

“The Laodicean message applies to the people of God who profess to believe present truth. The greater part are Lukewarm professors.” Testimonies for the Church Volume Four p. 87

*Laodicea does not mean “lukewarm” but “a people judged.” We are living in the time of the judgment. As the Lord judges His church, He finds the majority lukewarm, and desires that they understand their condition. The hot have experienced the new birth and know the meaning of daily living by the Spirit. The cold, knowing they are uncommitted (perhaps not knowing how, or not wanting to,) realize their lost condition. The lukewarm **think** they are right with God, **not knowing** that actually they are in a lost condition.*

“**What greater deception can come upon human minds than a confidence that they are right when they are all wrong!** The message of the True Witness finds the people of God in a sad deception, yet honest in that deception.” Testimonies for the Church Volume Three p. 252, 253

“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:” Revelation 3:17

“The message to the Laodicean church is applicable to our condition. **How plainly is pictured the position of those who think they have all the truth, who take pride in their knowledge of the Word of God, while its sanctifying power has not been felt in their lives.** The fervor of the love of God is wanting in their hearts, but it is this very fervor of love that makes God's people the light of the world.” Selected Messages p. 357

“They may be crying, **“The temple of the Lord, the temple of the Lord are we,” while their hearts are filled with unholy traffic and unrighteous barter. The courts of the soul temple may be the haunt of envy, pride, passion, evil surmising, bitterness, and hollow formalism.** Christ looks mournfully upon His professed people who feel rich and increased in the knowledge of the truth, and who are yet destitute of the truth in life and character.” Our High Calling p. 349

“**There is a way which seemeth right unto a man, but the end thereof are the ways of death.** Proverbs 14:12

“**Many have the theory of the truth who know not the power of godliness.** If the word of God dwelt in the heart, it would control the life. Faith, purity, and conformity to the will of God would testify to its sanctifying power.” Testimonies for the Church Volume Five p. 15

“**I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.**

“**I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified.**” Early Writings of Ellen G. White p. 270

“As many as I love, I rebuke and chasten: be zealous therefore, and repent.” Revelation 3:19

What is it our habit to do?

“A person may not be able to tell the exact time or place, or trace all the chain of circumstances in the process of conversion; but this does not prove him to be unconverted. Christ said to Nicodemus, “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.” John 3:8. Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. While we cannot do anything to change our hearts or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. **The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts.**” Steps to Christ p. 57

Are you habitually being overcome by sin or are you habitually overcoming sin? What does it mean to do something habitually? You may need to reread the preceding paragraph to get a clear understanding of what is really being said. It is not saying, as some say, that God is simply looking at the trend of your life. That you are OK if your good deeds exceed your misdeeds.

“Christ has said: **“To him that overcometh** will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.” **Are you overcoming? or are you being overcome** by your own lusts and appetites and passions?” Testimonies for the Church Volume Five p. 511

Saved in Sin Theory

In this theory, the argument is made that since the disciples were casting out devils and cleansing the lepers, healing the sick and raising the dead, that since “God doesn't normally give power to unconverted people to do that,” the conclusion must be that the disciples were converted. Later, in this state of conversion, the disciples were caught up in the sin of pride, wondering who would be the greatest in Jesus’ kingdom. Since Jesus did not cast them off and look for some new disciples but kept on loving and working and relating to them, even while they were sinning, they conclude that the disciples were still in a saving relationship, even while in sin. They equate conversion, acceptance and love with salvation. It is interesting that the word “normally” is used in the statement “God doesn't normally give power to unconverted people to do that,” yet ignored when making the argument.

It is also taught that if our names are written in the book of life we have it made. Here is their reasoning. “When the seventy came back from their mission, rejoicing in the power to cast out devils, Jesus said, “But rather rejoice, because your names are written in heaven” (Luke 10:20). And John 3 says you can't even see the kingdom of heaven unless you are born again. So by inference we must accept the premise that the twelve disciples were converted.” We are told that “we must accept the premise that the twelve disciples were converted” since they were performing miracles in Jesus’ name and that doing so is proof of conversion. We are then told that “someone might say, “The problem with these disciples was that they were not converted.” To this they emphatically reply, “Don't tell me that!”

They leave out what Jesus tells us in Matthew 7:21-23 that, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

It is never acknowledged that even though Judas was one of the disciples and did what the rest of them were doing, he wasn't converted. “Judas . . . did not become transformed, and converted into a living branch through connection with the True Vine.” 5BC 1138

“Jesus knew that Judas was defective in character, but notwithstanding this, He accepted him as one of the disciples, and gave him the same opportunities and privileges that He gave to the others whom He had chosen. Judas was left without excuse in the evil course he afterward pursued. Judas might have become a doer of the word, (converted) as were eventually Peter and James and John and the other disciples.” TM 46

“In many respects he (Judas) acted as Christ's disciple. He manifested an interest in his work, and in a certain sense believed on him. But Christ read beneath the surface. He saw the true inwardness of the heart. He knew that Judas was not converted. He was not a true son of God. He had not lost something he once possessed. He had never experienced the soul cleansing, the change of character, that constitutes conversion.” RH, October 5, 1897 par. 2

“And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.” Luke 22:31, 32

“Those present who remembered the part that Peter had acted at the trial of his Master, flattered themselves that he could now be intimidated by the threat of imprisonment and death. But the Peter who denied Christ in the hour of His greatest need was impulsive and self-confident, differing widely from the Peter who was brought before the Sanhedrin for examination. **Since his fall he had been converted.** He was no longer proud and boastful, but modest and self-distrustful. He was filled with the Holy Spirit, and by the help of this power he was resolved to remove the stain of his apostasy by honoring the name he had once disowned.” AA 62

“It was after Peter had been led to self-renunciation and entire reliance upon divine power, that he received his call to act as an undershepherd. Christ had said to Peter, before his denial of Him, “**When thou art converted, strengthen thy brethren.**” Luke 22:32. These words were significant of the wide and effectual work which this apostle was to do in the future for those who should come to the faith. For this work, Peter's own experience of sin and suffering and repentance had prepared him. Not until he had learned his weakness, could he know the believer's need of dependence on Christ. Amid the storm of temptation he had come to understand that man can walk safely only as in utter self-distrust he relies upon the Saviour.” AA 515

“Peter's fall was not instantaneous, but gradual. Self-confidence led him to the belief that he was saved, and step after step was taken in the downward path, until he could deny his Master. Never can we safely put confidence in self or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved.” COL 155

They ignore the statement “By the king's examination of the guests at the feast is represented a work of judgment. The guests at the gospel feast are those who **profess** to serve God, **those whose names are written in the book of life.** But not all who profess to be Christians are true disciples. Before the final reward is given, it must be decided who are fitted to share the inheritance of the righteous. This decision must be made prior to the second coming of Christ in the clouds of heaven; for when He comes, His reward is with Him, “to give every man according as his work shall be.” Rev. 22:12. Before His coming, then, the character of every man's work will have

been determined, and to every one of Christ's followers the reward will have been apportioned according to his deeds." COL 310

"In the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period. . . . The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. . . . **The book of life contains the names of all who have ever entered the service of God.**" FLB 210

This makes it clear that you don't have to be converted or born again to have your name entered into the book of life. All you have to do is to **"have entered the service of God"**. Judas did that and in so doing was allowed to do what the other disciples were doing. In fact none of the disciples were converted when these miracles were done because we are told that "Judas might have become a doer of the word, as were eventually Peter and James and John and the other disciples." TM 46. God will use anyone who makes himself available whether or not they are converted.

The reason Jesus told the disciples, "But rather rejoice, because your names are written in heaven", was because if their names weren't written in heaven they wouldn't even be considered candidates for eternal life, not that they were guaranteed eternal life. They were to rejoice because they had started down the road to salvation and if they continued to do so, not getting side-tracked, they would be considered as candidates for heaven - not that they had eternal life.

Being converted, born again, or having your name written in the book of life, doesn't give one assurance of salvation. Not even a righteous man can have that assurance. "When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: . . . **he shall die in his sin, and his righteousness which he hath done shall not be remembered;**" Ezekiel 3:20

"The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin;" DA 555

We are not covered with Christ's robe of righteousness when we have unconfessed and unforsaken sin in our lives. We cannot be saved without the covering of Christ's righteousness.

"We cannot meet Christ in peace with one sin unrepented of, unconfessed, and unforsaken." RH, March 17, 1891 par. 5

"One sin unrepented of is enough to close the gates of heaven against you. It was because man could not be saved with one stain of sin upon him, that Jesus came to die on Calvary's cross. Your only hope is to look to Christ and live. He came to save to the uttermost all who came unto him; and he is fully able to do all that he has undertaken to do for you. He will lift us up from the degradation into which we have fallen because of sin." ST, March 17, 1890 par. 2

"Communion with God imparts to the soul an intimate knowledge of his will. But many who profess the faith know not what true conversion is. They have no experience in communion with the Father through Jesus Christ, and have never felt the power of divine grace to sanctify the heart. Praying and sinning, sinning and praying, their lives are full of malice, deceit, envy, jealousy, and self-love. The prayers of this class are an abomination to God. True prayer engages the energies of the soul, and affects the life. He who thus pours out his wants before God feels the emptiness of everything else under heaven. "All my desire is before thee," said David, "and my groaning is not hid from thee." "My soul thirsteth for God, for the living God: when shall I come and appear before God?" "When I remember these things, I pour out my soul in me." [PS. 38:9; 42:2, 4.]" GW (1892) 36

"There can be no true conversion without the giving up of sin, and the aggravating character of sin is not discerned." FW 24. This had not taken place in Peter's life prior to his denial of Christ. The experience of Peter illustrates that we are not truly converted until we realize our lost condition and our need for total dependence on Christ. Anything less than this is not true conversion but simply partial conversion. "Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they cannot enter there. Almost but not wholly saved, means to be not almost but wholly lost." COL 118

It is true, God forgives all sin - all sin that is confessed and forsaken. But God does not forgive sins that are not confessed and forsaken. And no matter how much God loves the sinner, God hates sin and He will not save anyone, not even a righteous man, with unconfessed sin in his life. There is no salvation in sin. Jesus came to save us from our sins not in them.

The promoters of this theory even acknowledged that when the disciples were walking with Jesus that they fell back from Him when they were in controversy. They also acknowledge that "we find it very uncomfortable being in the presence of Jesus when we are sinning". Is it because Jesus doesn't love us? No, it is because we have left Him spiritually and are going away from Him spiritually, not He going away from us. We are not in unity with Him. We have broken the relationship, not Him, and deep down we know it. We don't truly love Him, if we did we wouldn't sin. It is not God who breaks the relationship it is us.

Surprisingly, the promoters of this theory acknowledge that the disciples fell back from Jesus when they were in their controversy. But they stop there. Why? Obviously, the disciples found it uncomfortable [impossible] to continue being in the presence of Jesus when filled with selfishness and pride. They also acknowledge that "we find it very uncomfortable being in the presence of Jesus when we are sinning". Is this because Jesus doesn't love us? No, it is because we have left Him spiritually, broken the relationship, and deep down, we know it. We don't truly love Him - if we did, we wouldn't sin. It is not God who breaks the relationship, it is us.

“If ye love Me, Keep My commandments. He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.” John 14:15, 21

There is no salvation in known sin, continuing sin, habitual sin, cherished sin, persistent sin, presumptuous sin. There is no relationship, no fellowship, and no communion with God when we are partaking in sin. As they say, pride is the worst sin in God’s eyes. Pride is what the disciples had and it is what brought about Lucifer’s fall. The disciples ceased to fellowship and relate with Jesus when they were caught up in their dispute. They had to be restored to the relationship, and that could only happen when they acknowledged their sin and repented of it.

God loves us and wants to restore our broken relationship at once. Instead of following spurious doctrine leading to false security, let us find true comfort in statements like this. “We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. Said the beloved John, “These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” And do not forget the words of Christ, “The Father himself loveth you.” John 16:27. **He desires to restore you to Himself, to see His own purity and holiness reflected in you. And if you will but yield yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ.** All sin . . . may be overcome by the Holy Spirit's power. FLB 118

God can do nothing for us if we are not yielded to Him. If we believe we are saved in sin, we will not yield ourselves to Him to be cleansed from sin. God’s unconditional love for us cannot be equated with salvation. If this were so, there would be unconditional salvation allowing everyone to be saved, and sin would continue forever.

“There are men who strive to be original, who are wise above what is written; therefore, their wisdom is foolishness. They discover wonderful things in advance, ideas which reveal that they are far behind in the comprehension of the divine will and purposes of God. In seeking to make plain or to unravel mysteries hid from ages from mortal man, they are like a man floundering about in the mud, unable to extricate himself and yet telling others how to get out of the muddy sea they themselves are in. This is a fit representation of the men who set themselves to correct the errors of the Bible. No man can improve the Bible by suggesting what the Lord meant to say or ought to have said.” ISM 16.

It is also interesting that those who promote this theory always have to include the disclaimer that they are not giving you license to sin. Why would they have to tell you this if they were not giving that license? Why do they think you may come to that conclusion? It becomes obvious that they are giving license to sin and know it, but are unwilling to acknowledge it, else they wouldn’t give the disclaimer.

“And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. **Little children, let no man deceive you:** he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 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.” 1 John 3:3-10

John was very concerned that someone would come along and try to deceive the believers with a new doctrine related to this. So he writes it in no uncertain terms, “Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him”. Simply, those who sin (willfully) aren’t in relationship with Him.

Pride is the worst sin. It keeps us from acknowledging our sin. The unpardonable sin takes place when we come to the place where we no longer repent of our sins. It is pride that brings us to this place. It was pride that brought Satan to the same place. “He (Satan) nearly reached the decision to return; but pride forbade him. . . . He persistently defended his own course, and fully committed himself to the great controversy against his Maker.” FLB 70. God will not forgive what we refuse to acknowledge and ask forgiveness for.

For, “When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: . . . **he shall die in his sin, and his righteousness which he hath done shall not be remembered;**” Ezekiel 3:20

Don’t forget, along with having our sins blotted from our record in heaven, and having our names entered in the Book of Life, we must also be born again, totally surrendered and committed to doing God’s will. It is true, God does it all, but He can do nothing except as we willingly submit to Him doing it. In Matthew 12:43-45 Jesus tells a story about a man who had an evil spirit cast out of him. This man failed to invite the Holy Spirit into his life. The evil spirit came back, found his heart empty, and re-entered bringing seven more spirits with him, even more wicked than himself. It is not enough to simply clean up the life. We need to invite the Holy Spirit to fill us, enabling us to live a Christ-like life.

There is no salvation in sin. Not even one!

The Relationship Theory

First, we need to understand that it is imperative that we have a relationship with God/Jesus in order to be saved. This is not what I am trying to fault here. In this relationship theory we are told that as long as you study and pray and witness, you have the abiding relationship, even when you are yielding to known ongoing sin. If you stay in the relationship, someday you will have impulsive obedience. You cannot use your will to resist temptation, that would be legalism. You can only use your will to study and pray. Even if you are rebellious, you are still a child of God.

"Work out your own salvation with fear and trembling." What! must man do this work of himself unaided?--No, no. This is his part in the action, but hear the conclusion: "**For it is God which worketh in you, both to will and to do of his good-pleasure.**" **Your will must blend with the divine will, and you must submit to the divine working. Your energies are required to co-operate with God. Without this, if it were possible to force upon you with a hundred-fold greater intensity the influences of the Spirit of God, it would not make you a Christian, a fit subject for heaven.** The stronghold of Satan would not be broken. There must be the willing and the doing on the part of the receiver. There must be an action, represented as coming out from the world and being separate. There must be a doing of the words of Christ. The soul must be emptied of self, that Christ may pour his Spirit into the vacuum. Christ must be chosen as the heavenly guest. **The will must be placed on the side of God's will.** Then there is a new heart, and new, holy resolves. It is Jesus enthroned in the soul that makes every action easy in his service. He is the fountain of all righteousness, the source of all happiness, the reservoir of all power. There must be a full trust in Christ's words, and Christ must be all in all to the receiver. Grace, truth, and joy will fill the soul." The Signs of the Times 12-28-91

The Will, Everything Depends on Its Right Action.

"The tempted one needs to understand the true force of the will. This is the governing power in the nature of man-- the power of decision, of choice. **Everything depends on the right action of the will.** Desires for goodness and purity are right, as far as they go; but if we stop here, they avail nothing. Many will go down to ruin while hoping and desiring to overcome their evil propensities. They do not yield the will to God. They do not choose to serve Him.--MH 176 (1905). **Your will is the spring of all your actions.** This will, that forms so important a factor in the character of man, was at the Fall given into the control of Satan; and he has ever since been working in man to will and to do of his own pleasure, but to the utter ruin and misery of man.

But the infinite sacrifice of God in giving Jesus, His beloved Son, to become a sacrifice for sin, enables Him to say, without violating one principle of His government: "**Yield yourself up to Me; give Me that will; take it from the control of Satan, and I will take possession of it; then I can work in you to will and to do of My good pleasure.**" **When He gives you the mind of Christ, your will becomes as His will, and your character is transformed to be like Christ's character.**" 5T p. 515 (1889). Mind, Character, and Personality Volume 2 p. 685

In 1 John 1:6 John tells us: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:" then in 2:3 he says: "And hereby we do know that we know him, if we keep his commandments." We have no relationship without obedience.

For further study: Maranatha p. 237, S.D.A. Bible Commentary Vol. 6 p. 1101 Par. 2 - 6.

The "What If" Theory

What if a person who is a good Christian and is living an exemplary righteous life were to get angry at someone in a weak moment and lose his temper and sin. Then, while still in a rage, he suffers a heart attack and dies instantly, he has had no time to ask God or anyone else for forgiveness. Will he not be saved when Jesus comes for the righteous? Wasn't he a righteous man who was simply caught up in sin? Wouldn't God understand this and let the sin slide and cover it with His righteousness?

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? **All his righteousness that he hath done shall not be mentioned:** in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them: for his iniquity that he hath done shall he die." Ezekiel 18:24, 26

"And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." Exodus 32:33

But aren't we told that "The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts." Steps to Christ 57. This quote is not saying that a little sin here and there is not a problem. It is telling us that our character is revealed by what we habitually do. In other words by what we are doing all the time. It goes on to say, "By what means, then, shall we determine whose side we are on?"

Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him, and our sweetest thoughts are of Him. All we have and are is consecrated to Him. We long to bear His image, breathe His spirit, do His will, and please Him in all things."

"Sins that have not been repented of and forsaken will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God. . . ." The Great Controversy p. 486.

"The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the

character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven.” *The Desire of Ages* 555

Do we have Christ’s robe of righteousness covering us when there is unconfessed and unforsaken sin in our lives? No. Do we have any hope of getting to heaven without Christ’s robe of righteousness covering us?

“The only hope of any man lies through Jesus Christ, who brought the robe of His righteousness to put upon the sinner who would lay off his filthy garments. . . . The pure and holy garments are not prepared to be put on by any one after he has entered the gate of the city. All who enter will have on the robe of Christ’s righteousness. . . . There will be no covering up of sins and faults to hide the deformity of character; no robes will be half washed; but all will be pure and spotless.” *Sons and Daughters of God* 66.

“And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.” *Matthew* 22:11-14.

It is clear that we cannot enter heaven without Christ’s robe of righteousness covering us. It is also clear that it is not covering us when there is unconfessed sin in our lives. So, can we be saved with unconfessed sin? Emphatically, No!

“But, But,” you say, “what about the good person who is caught up in sin and dies before he has opportunity to make it right?” This has never happened and would never happen. Yes, you heard me right, It wouldn’t happen! “But, But,” you say again, “what if Satan killed him before he had a chance to make it right?” Let me ask you. Who is in control anyway? Is it Satan or God? Believe it or not, God is in control and He would never cut someone off nor allow Satan to cut someone off before they had ample time to make the sin right. If God were to do this, the lost would have every right to accuse Him of being unfair, and that simply won’t happen. “But,” you may say, “I knew someone who was a very good person and he was cut off.” Well, you thought he was good just like the disciples thought Judas was good until he denied his Lord. What If he had died before his true character was revealed? Would you be shocked not to find him in heaven? God knows the heart and He wants to save us worse than we want to save ourselves and He will never allow anyone to be lost who could be saved if given the time.

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 Peter 3:9. It is a marvel to me that God will bear with the perversity of the children of men so long, bearing with their disobedience and yet suffering them to live, abusing His mercies, bearing false witness against Him in most wicked statements. But God’s ways are not as our ways, and we will not marvel at His loving forbearance and tender pity and infinite compassion, for He has given an unmistakable evidence that this is just like His character--slow to anger, showing mercy unto thousands of those who love Him and keep His commandments.” *This Day with God* 187

What kind of a God would give the wicked every opportunity to change their ways and then turn around and cut off a righteous man? Would you call him just, good, righteous? I don’t think so.

The life of King Saul is a good example of God’s forbearance with the sinner. “God had borne long with Saul; and although his rebellion and obstinacy had well-nigh silenced the divine voice in the soul, there was still opportunity for repentance. But when in his peril he turned from God to obtain light from a confederate of Satan, he had cut the last tie that bound him to his Maker; he had placed himself fully under the control of that demoniac power which for years had been exercised upon him, and which had brought him to the verge of destruction.” *Patriarchs and Prophets* 676.

The God we serve is loving and long-suffering and would not allow us to die without giving us ample opportunity to make our sins right if we are so inclined, but he will not forgive sins that have not been confessed. So, this theory when put in the light of God’s long-suffering spirit towards us is totally irrelevant. How can we believe that we serve a long-suffering God yet at the same time believe that He would allow us to be cut off in our sins? Those who believe this theory, whether they want to acknowledge it or not, do not truly believe that we serve a loving long-suffering God who desperately wants to save us, and, or, they are simply wanting to excuse sin.

On the face of it, this theory would seem to support God’s perfect unconditional love for us. Since God is “not willing that any should perish.” This theory makes God’s love for us so powerful that it causes God to set aside His justice in order to save us. But God’s justice is also perfect and He will not, He can not set it aside. The wages of sin is death. That will never change. Yes, Jesus died for our sins, but He can only take the sins that we repent of and forsake. It would not be just of Him to take sins from us that we did not give Him. If He were to do that He would be taking away our free choice and forcing righteousness upon us.

The bottom line is that God will not share the heart with sin. One or the other will be there but never both. We can not serve two masters. Sin is rebellion against God and God will not force Himself upon us and abide in a rebellious heart. God is not the one who leaves, it is we who rebel and push him out. God cannot have a relationship with someone who is in rebellion against Him. Rebellion is the result of pride, which is the worst kind of sin in God’s eyes.

This may be one of the most diabolical errors that Satan has come up with, because it causes one to believe that they are still saved, safe when they are lost. Also, Satan knows that the longer we put off making something right the less likely we are of making it right. Pride also becomes stronger and stronger making it harder and harder to confess our wrong and get back into a saving relationship with God. Please don’t let a moment pass before making a wrong right, your salvation is dependent on it.

The Car and the Elevator Theory

The Gospel is good news. That is what the word means. But if what we are teaching as the gospel causes one to be lost, is it in fact good news? Not at all, it is bad news, and as such cannot be referred to as the gospel. It is false doctrine and will lead the individual who believes it to be outside the New Jerusalem when fire and brimstone is rained down onto the wicked. Not a pretty picture.

In this theory we are told that our relationship with Jesus is like being in a car. At first we are in the drivers seat and are in control of our lives. But then we get to know Jesus and decide that we would like to have him ride along with us. So, we invite Him to get into the car with us and sit in the passenger seat. We are lead to believe that Jesus is now in our lives and that being the case have a saving relationship with Him.

As we are driving down the road and continue to get to know Jesus better and we begin to ask Him for suggestions as to where to direct the car (our lives). After a time we realize that it would be in our best interest to get out of the drivers seat and let Jesus take it, allowing Him to be in complete control of the car (our lives).

As we are driving down the road of live the devil tempts us and convinces us that we want to take a side road and since Jesus says that He will not turn off onto it we ask him to move back into the passengers seat and we take over again. We are not only lead to believe that we are still in a saving relationship at this point, we are emphatically told that we are in a saving relationship. Why? Because Jesus is still in the car. On the face of it, it would seem logical. Jesus is still in the car, isn't he? Yes, in this illustration that is true. But this is where the problem begins. When finite man creates spiritual illustrations that are based on his thoughts and feelings and experience of how salvation works. He comes to the conclusion that what is written is not good enough and that he has to come up with an illustration that is superior to... To what? To what Jesus himself used. Yes, You heard me right. So, you ask, "what did Jesus use to illustrate our spiritual relationship with Him." Let's look at John 15:5, 6 "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." Jesus illustrates our relationship with Himself with the vine and the branch of the vine. If a branch is separated, broken or cut off from the vine, what kind of relationship with the vine does it have? Is it not broken, cut off? Is the sap of life (Holy Spirit) still flowing into it? Empowering it to live? For a short time after it's being broken off it may still look like it is still OK, but very soon the leaves begin to wilt and it becomes evident not only to ourselves, but to all, that the relationship we had is gone. How only can we again have the relationship we had? We must be reconnected, restored.

"God shows, in his dealing with Jacob, that he will not sanction the least wrong in any of his children; neither will he cast off and leave to despair and destruction those who are deceived and tempted and betrayed into sin. Doubt, perplexity, and remorse had imbittered Jacob's life; but now all was changed, and how sweet was the rest and peace in God, in the assurance of his restored favor." The Signs of the Times, November 20, 1879

"We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. Said the beloved John, "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." And do not forget the words of Christ, "The Father himself loveth you." John 16:27. He desires to restore you to Himself, to see His own purity and holiness reflected in you. And if you will but yield yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ." The Faith I Live By 118

If our relationship with God doesn't change when we sin why are we told that God wants to restore you to Himself? We don't need to restore something that isn't broken. Obviously sin breaks the saving relationship. We are told that, "I can't believe that God has an off and on relationship with us. If every time I fall short and sin I am out of relationship and have to be restored, I would be constantly in and out of relationship with God and I don't believe that God is like that, in and out, in and out." The answer is, No, God is not like that. He never wants the relationship broken. It is not God that breaks the relationship. The question needs to be asked. Who is making the wrong choices here? Is it God or is it us. If the relationship is an on and off relationship who is to blame? We are told that, "I can do all things through Christ which strengtheneth me." Philippians 4:13. "When the human will co-operates with the will of God, it becomes omnipotent" The Youth's Instructor June 24, 1897 Par 2. If God has given us sufficient strength to do all things who is at fault if our relationship with Him is an on and off one? Is it God who is weak and can't keep us from falling, or is it our problem because we take control away from God and cease depending on Him? Do we take our lives out of His hands or does He let us Go? "It is not because He is unwilling to forgive that He turns from the transgressor; it is because the sinner refuses to make use of the abundant provisions of grace, that God is unable to deliver from sin. "The Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isaiah 59:1, 2." Prophets and Kings 323. We can only live victorious lives when God has total control of

our lives. There is no other way. “We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.” Isaiah 64:6. Anything we do in our own strength no matter how good it may be is useless in regard to our salvation. It is only the good that we do that is of faith and empowered by the Holy Spirit that has any value. And since it is done by the Holy Spirit working in and through us we can take no credit for it. It is all of Christ and none of us.

John tells us that, “Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God.” John 3:9 Why can't the born again sin? Well as long as His seed (Holy Spirit) is in him he cannot sin. Why? Will God or His Holy Spirit cause anyone to sin? No, God tempts no one. So, as long as we allow the Holy Spirit to be in charge, in control of our lives we cannot sin. We must first expel Him from our lives before we can sin, break the relationship. It is rebellion against God that causes us to expel Him from our lives. If we are in rebellion against God how can we say that we have a saving relationship with Him at the same time. We cannot sin without first rebelling against the one who has told us not to sin. In fact the act of rebellion is sin. It is a desire to do it our way and not God's way. To say that we can explain something better than Jesus can, and that our explanation is better and clearer than His. That is rebellion.

Jesus told us that, “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” Matthew 6:24. How many masters are there in the spiritual realm? Two. Who are they? So many of us think that we are the masters of our own destiny. Yes, we make choices and the choices we make determine who is master of our lives, but we are never the masters of our lives. There are only two masters and you are not one of them. Never forget that. The masters are God and Satan. If we do not choose God as our master we automatically default to Satan. God will never force His master-ship onto us He will only be our master by our asking Him to, but Satan has no qualms about taking control if God doesn't have it. The simple fact of our not consciously choosing God puts us under the control of Satan. It could be said that not choosing God is in itself rebellion. It comes naturally to us to rebel, we don't even have to do it knowing, it is second nature to us.

The Car and the Elevator theory are very similar in that they both covertly endeavor to convince us that we can carry on a relationship with Christ and Satan at the same time. That we can in fact have two masters. And that one of them can even be us (When we are in the drivers seat). It also leads one to believe that there is salvation in sin. John is very clear on this point when he 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. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.” 1 John 3:6-8. The car illustration is not the Gospel because it gives the impression that Jesus shares our life with Satan. It is meant to deceive you into believing that you have a saving relationship with God while in known ongoing sin. This illustration as used is bogus and can never teach truth. If the car analogy were to be used correctly it would have to be explained that we are the car and that there is only one seat in the car, the drivers seat, and that either we ask Christ to take the wheel or Satan will be there. It needs to be emphasized that there is no room for two occupants in the car. One has to be let out before the other can get in, and we are never in control of where the car is going. All we can do is to choose who will be driving.

When trying to discuss the illustration that Jesus used when He was teaching what our relationship with him was, the vine and the branch, those who hold to this theory become antagonistic and refuse to discuss it saying that it is a poor illustration and that they have no desire to talk about it since theirs is a better one. They then go back to the on and off thing saying that they don't believe that that is the kind of relationship that God has with them. In doing so they refuse to take responsibility for their own actions and choices and put the blame on God. They know deep down that they can't really blame God for this on and off relationship, yet, at the same time they don't want to take personal responsibility for it, so they come up with a theology that allows them to be in a saving relationship with Christ when they have separated themselves from it. They become very convoluted in their arguments and want to play by their own rules. They don't want to, and at time refuse to discuss the illustrations that Christ used to illustrate the Christian walk. This should make it very evident that there is a problem with the theology that is being taught. We need to stick with the illustrations that Jesus used to illustrate our relationship with Him. It is very dangerous when we think that in our wisdom we can come up with better ones.

The Bible and Spirit of Prophecy make it very clear that there is no salvation in sin, not even one sin. When we find ourselves in sin, the only way we can enter back into a saving relationship again is to acknowledge our sin and that it has separated us from God and salvation. We must ask for forgiveness for it and then ask God to restore us to the relationship that we broke. If our sin, as they suggest, has not broken the relationship then there is no need to make it right, ever. If the relationship isn't broken by sin then there is no problem with it and it can in turn never break the relationship. They say that in time it will cause the relationship to be broken. Well, if that is true, then how much time does it take before it breaks the relationship. They can't tell you, and there is nowhere in the Bible that I have been able to find that tells you. On the contrary the Bible teaches that the saving relationship is broken the instant the sin is committed, and it is not only a sinful act that breaks it but a sinful though dwelt on.

Now, we need to be clear here. God loves us unconditionally. We are all his children, He created us. We are all legally His. God is

the legal owner, ruler of the whole universe. It is all His. So we have a legal relationship with God no matter what we do. But when it comes to the spiritual, things change. God has given us free moral choice. He has not given us the right to determine who brought us into being. He has not given us the choice as to our legal ownership. He has only given us the right to choose who will be our spiritual master, ruler. So, no matter who we choose as our spiritual ruler, legally we are still God's and as such He can do with us as He pleases. Those who teach the car theory equate legal ownership with spiritual ownership and since legal ownership never changes they would like us to believe that salvation falls into the same status. Yet at the same time they acknowledge that we can be lost. This equating or mixing the legal relationship with the spiritual relationship causes no end of confusion. Hence the marriage relationship theory and the child/parent relationship theory where they equate the legal relationship that can't be broken with the spiritual relationship that can be broken. We can be legally married (related) while having no spiritual relationship. We can be legally children of our parents (their sperm and egg which can't be changed) while having no spiritual relationship with them. It is a spiritual relationship that God wants with us. He has and always will have a legal relationship with us, that can't be changed. It is in the area of the spiritual relationship where God has given us free choice. We can choose to have a spiritual relationship with Him or we can choose not to. There are no gray areas here either. We either have a spiritual relationship with him or we don't. God tells us that it is our choosing to sin that breaks the relationship. God doesn't choose for us to sin, we do. God doesn't choose to break the spiritual relationship we do, and God honors our choices. If we have an on and off spiritual relationship with God it is not His fault it is ours. He tells us that He has the power to keep us from sin and He is willing to give us this power if we want it. He has also told us that He will give us the victory over all sin. But it is our choice to avail ourselves of His power and victory over sin. He will never force it onto us, we have to ask for it.

Another interesting belief that they hold to is that if one actually goes far enough so as to break their relationship with God that God then rejects them. Yet at the same time they can't tell you when this will happen. I believe that this is why they hold so adamantly to the belief that our sinning does not break our relationship with God. How can there be any kind of security in that kind of relationship if we can never know when we have crossed the line that causes God to reject us. But the belief that God rejects us when the relationship is broken is not founded on fact or truth. The truth is that God does not reject us when we fall into sin and break the relationship.

"There are those who have known the pardoning love of Christ and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes, but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. Said the beloved John, "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. And do not forget the words of Christ, "The Father Himself loveth you." John 16:27. **He desires to restore you to Himself**, to see His own purity and holiness reflected in you. And **if you will but yield yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ**. Pray more fervently; believe more fully. As we come to distrust our own power, let us trust the power of our Redeemer, and we shall praise Him who is the health of our countenance." Steps to Christ 64. There is no need to restore a relationship that has not been broken. Obviously sin breaks the relationship and our repentance restores the relationship. We are not rejected by God when we break the relationship. God is doing everything he can to get us to come back to him in repentance so He can restore the relationship again.

In conclusion, if we find that our relationship with God is an on and off again one, then we need to realize that we are in deep trouble, and that it is not to be taken lightly. It is a sign that we have not truly surrendered everything to God. We are still hanging onto some sin that we are not really willing to give up. If we continue to hang onto it the relationship will become more and more off than on. Once Peter truly surrendered all he no longer had an on and off relationship with Christ. The same can be said of Moses and all the others who surrendered all to Christ. We need to search our hearts and truly surrender everything completely to God. Then give God permission to do whatever it takes to save us and to work out His character in our lives. We also need to give Him permission to control our thoughts and feelings. Then ask God to give us the victory over specific sins not simply ask Him to help us with the victory. There is no part of the victory that we can gain. If we could then we would have something in which to boast. It is all God, but He won't do it without our asking and our permission. Our place is to submit to Him and ask Him to work in us and through us. He only accepts willing followers. He will do it all, but we have to submit all to Him and allow Him to do it or it won't get done.

The “I keep God’s Commandments Because of My Love for Jesus” Theory

When we get into conversation about keeping God’s Commandments we usually get into the topic of legalism. Many say that keeping the commandments is legalism. There are those who believe that they are to keep God’s Commandments but at the same time don’t want to be called legalists so they say, “I don’t keep God’s Commandments to be saved but because I love Jesus so much! He has done so much for me, and I am so grateful that my gratitude and love for what He has done for me compels me to keep His Commandments.

So, who is keeping God’s Commandments and how? First, Let’s first ask the question, what is legalism? Legalism is keeping God’s Commandments in our own strength. This is an impossibility and if it could be done it would still not be acceptable to God. Why? Because we are sinners. Not because we have committed sin but simply because we were born into this sinful race. “Behold, I was shapen in iniquity.” Psalms 51:5. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Romans 5:12. Every one of us needs a savior. So, we can’t save ourselves by keeping God’s Commandments.

But aren't we to keep God’s commandments? Yes, “Therefore shall ye keep my commandments, and do them: I am the LORD. Leviticus 22:31. “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Revelation 12:17. “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12.

So how are we to keep them if we can’t do it in our own strength? The only way we can keep the commandments it through the indwelling empowering strength of God’s Spirit. The only way we can have that strength within us is by surrendering all to Christ and giving Him permission to become the controlling power in our lives. God will then empower us to keep His commandments. For “he which hath begun a good work in you will perform it until the day of Jesus Christ” Philippians 1:6. Who dose it? He who began it, God. God wants and takes the responsibility. God says, “I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.” Hebrews 8:10.

Our human love will never be strong enough to compel us to keep God’s Laws. It is God and God alone who can empower us to keep His Laws. Yes, we may say that we keep God’s laws because we love Him, but when we say that we need to make it clear that it is not through our human love but threw the love and power that we have been given through the indwelling of the Holy Spirit. We can take no credit for that. We do God a disservice if we give others the impression that it is our love that is empowering us. We are deceived if we truly think that we can keep God’s laws through our own human love. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. Ephesians 2:8, 9. “My soul shall make her boast in the LORD.” Psalms 34:2. We need to always give God the glory for everything. Yes, everything, for we would have nothing and are nothing without Him. We would not exist without Him.

Over the years I have heard people defend themselves when accused of being legalists for keeping Gods Law by saying, “I am not keeping God’s Law to be saved but because I am saved and because of my strong love for God for saving me.”

When I heard people say that I felt very powerless and guilty because I also loved God and Jesus for what they had done for me but my love was never strong enough to give me victory over sin. I kept breaking God’s Law no matter how much love I endeavored to cajole up for them. Victory kept eluding me until I finally realized that I couldn’t do it, not even with all my love. I discovered that sin could only be accomplished by God threw His Holy Spirit controlling me and empowering me without this it would never happen. So, I then gave God permission to control my thoughts and feelings since this is the root of all our actions. I then gave Him permission to do whatever it would take to save me. (You can’t do this without being completely surrendered to Him first) This gave God the responsible for my salvation, and the right to change me, which He wants anyway, Philippians 1:6, leaving me to relax in His love and watch Him work in and through me with His power and His love. This also gave me complete confidence in my salvation since He was now responsible for that, and He has promised to complete what He has started. It is all Him! All I have to do is surrender all to Him and remain in that surrendered state. When I do this I have nothing to worry about.

Give God complete control of your life and all of your worries and fears will disappear. His love casts out all fear. “There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.” 1 John 4:18. “Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. 1. Thessalonians 5:16-19

The Genuine

“Christ’s connection with His believing people is illustrated by this parable as by no other. We should study the lesson, that we may know what the parent stock is to the branch, and in what light the Lord regards those who believe and abide in Christ. Let all contemplate the completeness it is their privilege to have, and ask themselves the question, Is my will submerged in Christ’s will? Is the fulness and richness of the living Vine - His goodness, His mercy, His compassion and love - seen in my life and character?” RH 9-18-1900

Christ living in us (the imputed righteousness) “sap”
produces
the fruits of the Spirit (the imparted righteousness) “grapes”.
“When a soul receives Christ, he receives power
to live the life of Christ.”



I in you

You in Me

The Vine

Are You a Fruitful Branch?

“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. John 15:5.

“I am the true vine,” Christ declared. He used the figure of the vine that as we look upon it, we may call to remembrance His precious lessons. Rightly interpreted, nature is the mirror of divinity.

Christ pointed to the vine and its branches: I give you this lesson that you may understand My relationship to you and your relationship to Me. There was not the least excuse for His hearers to misunderstand His words. The figure He used was as a mirror held up before them, that they might understand His connection with them.

This lesson will be repeated to the ends of the earth. All who receive Christ by faith become one with Him. The branches are not tied to the vine by any mechanical process or artificial fastening. They are united to the vine and have become part of it. They are nourished by the roots of the vine. So those who receive Christ by faith become one with Him in principle and action. They are united to Him, and the life they live is the life of the Son of God. They derive their life from Him who is life. . . .

The heart must be united with Christ’s heart, the will must be submerged in His will, the mind must become one with His mind, the thoughts must be brought into captivity to Him. A man may be baptized, and his name placed on the church rolls, yet the heart may be unchanged. Hereditary and cultivated tendencies may still work evil in the character.

The regenerated man has a vital union with Christ. As the branch derives its sustenance from the parent stock, and because of this bears much fruit, so the true believer is united with Christ, and reveals in his life the fruits of the Spirit. The branch becomes one with the vine. Storm cannot carry it away. Frosts cannot destroy its vital properties. Nothing is able to separate it from the vine. It is a living branch, and it bears the fruit of the vine. So with the believer. By good words and good actions, he reveals the character of Christ. As the branch derives its nourishment from the vine, so all who are truly converted draw spiritual vitality from Christ. “Verily, verily, I say unto you,” He declared, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him” (John 6:53, 56).--Manuscript 78, copied June 17, 1898, “I Am the True Vine.” The Upward Look p. 182

Love

“ (John 13:34; 1 John 4:7, 8). **Love, the Decision of a Sanctified Will.** The love of Christ in the heart is what is needed. Self is in need of being crucified. When self is submerged in Christ, true love springs forth spontaneously. It is not an emotion or an impulse, but a decision of a sanctified will. It consists not in feeling, but in the transformation of the whole heart, soul, and character, which is dead to self and alive unto God. Our Lord and Saviour asks us to give ourselves to Him. Surrendering self to God is all He requires, giving ourselves to Him to be employed as He sees fit. Until we come to this point of surrender, we shall not work happily, usefully, or successfully anywhere (Letter 97, 1898).” S.D.A. Bible Commentary Vol. 6 2 Corinthians 5 p. 1100

The Sealing A Purified Church

“Just as soon as the people of God are sealed in their foreheads--it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved--just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, . . . that we may know what is coming.

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Eph. 5:27.

The Lord God is a jealous God; yet He bears long with the sins and transgressions of His people in this generation. If the people of God had walked in His counsel, the work of God would have advanced, the messages of truth would have been borne to all people that dwell on the face of the whole earth. . . . But because the people are disobedient, unthankful, unholy, as were ancient Israel, time is prolonged that all may hear the last message of mercy proclaimed with a loud voice. The Lord's work has been hindered, the sealing time delayed. Many have not heard the truth. But the Lord will give them a chance to hear and be converted.

What are you doing . . . in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth--these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity. **Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God--candidates for heaven.**” The Faith I Live By p. 287

“**The Lord will have a tried people. We are to be tested and proved, to see whether we are worthy of an entrance into the city of God, to have right to the tree of life.** If we gain eternal life, we gain everything; and if we lose it, we lose everything; it would be better for us had we never been born than to lose heaven. It is only as we depend upon the strength and righteousness of Christ that we can stand the testing of God. We shall have to educate the mind, and again and again bring to our remembrance the fact that Christ has his hand upon us. With his own divine lips he has said, "Without me ye can do nothing," but through Christ we can do all things. It is not for us to mark out the way in which we shall walk; but if we take everything that comes to us as in the providence of God, even our tribulation will work patience, and we need not sink in discouragement while we look by faith to Jesus.” The Signs of the Times 03-28-1892

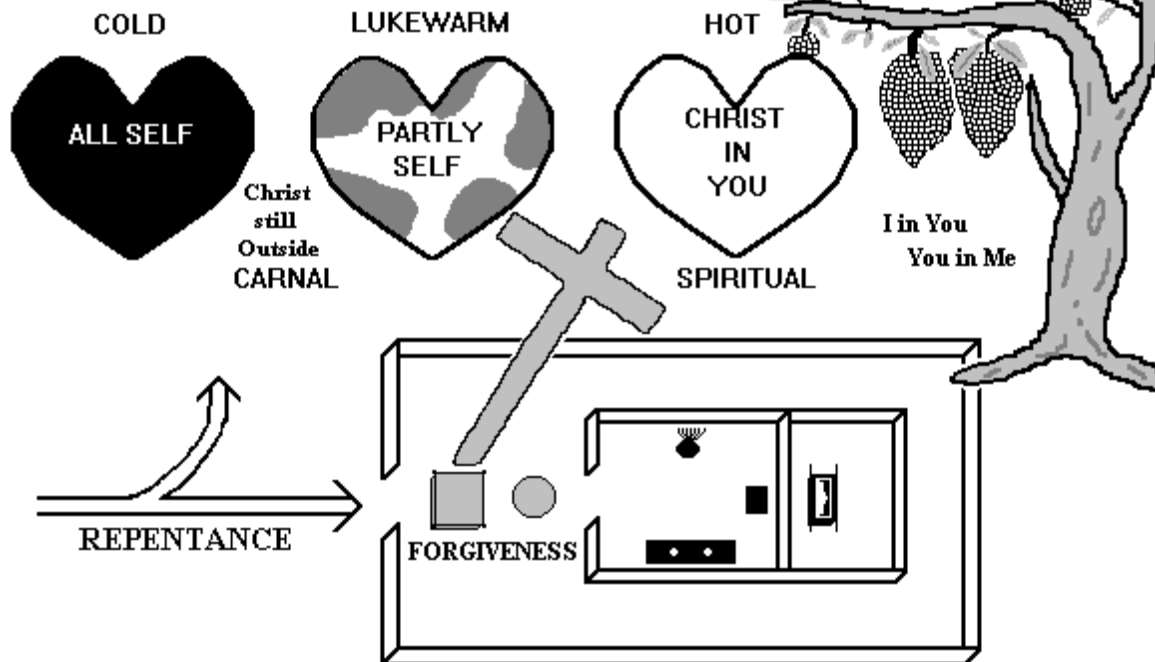
“**He who has not sufficient faith in Christ to believe that He can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God.**”--Manuscript 161, 1897.
Selected Messages Book 3 p. 360 Par. 4

Those that overcome the world, the flesh, and the devil, will be the favored ones who shall receive the seal of the living God. Those whose hands are not clean, whose hearts are not pure, will not have the seal of the living God. Those who are planning sin and acting it will be passed by. **Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great anti-typical day of atonement, will be recognized and marked as worthy of God's protection.** The names of those who are steadfastly looking and waiting and watching for the appearing of their Saviour--more earnestly and wishfully than they who wait for the morning--will be numbered with those who are sealed. Those who, while having all the light of truth flashing upon their souls, should have works corresponding to their avowed faith, but are allured by sin, setting up idols in their hearts, corrupting their souls before God, and polluting those who unite with them in sin, will have their names blotted out of the book of life, and be left in midnight darkness, having no oil in their vessels with their lamps. "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings." Testimonies to Ministers and Gospel Workers p. 445 par. 1

Just as soon as the people of God are sealed in their foreheads--it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved--just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, . . . that we may know what is coming.
The Faith I Live By p. 287 par. 7

"Ye see then how that by works a man is justified, and not by faith only. . . . For as the body without the spirit is dead, so faith without works is dead also" (James 2:24- 26). It is essential to have faith in Jesus, and to believe you are saved through Him; but there is danger in taking the position that many do take in saying, "I am saved." Many have said: "You must do good works, and you will live"; but apart from Christ no one can do good works. Many at the present day say, "Believe, only believe, and live." Faith and works go together, believing and doing are blended. **The Lord requires no less of the soul now, than He required of Adam in Paradise before he fell--perfect obedience, unblemished righteousness. The requirement of God under the covenant of grace is just as broad as the requirement He made in Paradise--harmony with His law, which is holy, and just, and good. The gospel does not weaken the claims of the law; it exalts the law and makes it honorable. Under the New Testament, no less is required than was required under the Old Testament. Let no one take up with the delusion so pleasant to the natural heart, that God will accept of sincerity, no matter what may be the faith, no matter how imperfect may be the life, God requires of His child perfect obedience.** Selected Messages p. 373

GOSPEL IS POWER



The sanctuary is a very good way of illustrating how we come to Christ and are justified and sanctified. The sinner comes to the outer court with his sacrifice. He then in heart sorrow confesses his sins to Christ (the Lamb), repents of his wicked ways and asks for forgiveness. The sacrifice is offered, his sins are then forgiven, and Christ (the sacrifice) takes them upon himself. The sinner is now Justified. He is then washed with the water of regeneration (the laver) and then can enter the holy place in the temple (first compartment). Here he internalizes the Word of God (Shew Bread) and is lightened and filled with the Holy Spirit (lamp stand). His prayers and works are now acceptable to God by the ministration of Christ represented by the incense (alter of incense). With the indwelling controlling power of the Holy Spirit the Christian can now keep the Law of God perfectly (Sanctification) (Ark of the Covenant in the most holy place). This he will continue as long as life shall last (a work of a lifetime).

If an individual leaves the sanctuary to sin, for this is the only way he can possibly sin, he must return and go through the same steps as he did the first time in order that he may be re-justified and continue in the process of sanctification.

If a priest were to enter the tabernacle with sin in his life he would have been struck dead instantly.* We may not be struck dead when we sin, but if we realize it or not we have separated ourselves from Christ, (left the sanctuary), which is spiritual death. The Holy Spirit who is in control of the Christian will never cause him to sin. We must separate from Christ in order to sin, for this is the only way we can sin. If we separate from Him we have no choice but to sin. For without Him we can do nothing. (nothing good). We are slaves of Satan and can do nothing but his will until we again surrender to Christ's control.

* Exodus 28:43, Exodus 30:18-21, Numbers 18:22

"The priests were not allowed to enter the sanctuary with their shoes on their feet; for the particles of dust cleaving to them would desecrate the holy place. They were to leave their shoes in the court before entering the sanctuary, and also to wash their hands and their feet before ministering in the tabernacle or at the altar of burnt-offering. Thus was constantly taught the lesson that all defilement must be put away from those who would come into the presence of God." Gospel Workers. 1915. p. 173

"We are not to regard God as waiting to punish the sinner for his sin. The sinner brings punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death." The Faith I Live By p. 84 Par. 7

"If Christ is in you, . . . your spirits are alive because of righteousness." Romans 8:10

"Inward grace will be revealed in the outward actions." 5T 568

"Righteousness within is testified to by righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. **The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven,**" MYP 35

"Through faith in His name he **imputes** unto us His righteousness, and it becomes a living principle in our life." KH 302

"His **Imputed grace and power** He gives to all who receive Him by faith." 7BC 929

"By receiving His **Imputed righteousness**, through the transforming power of the Holy Spirit, we become like Him." 6BC 1098

“Communion with God imparts to the soul an intimate knowledge of his will. But many who profess the faith know not what true conversion is. They have no experience in communion with the Father through Jesus Christ, and **have never felt the power of divine grace to sanctify the heart. Praying and sinning, sinning and praying, their lives are full of malice, deceit, envy, jealousy, and self-love. The prayers of this class are an abomination to God.** True prayer engages the energies of the soul, and affects the life. He who thus pours out his wants before God feels the emptiness of everything else under heaven. "All my desire is before thee," said David, "and my groaning is not hid from thee." "My soul thirsteth for God, for the living God: when shall I come and appear before God?" "When I remember these things, I pour out my soul in me." [3 PS. 38:9; 42:2, 4.]” Gospel Workers p. 36

You may say, but I am only human. If you are only human you are not a Christian, for a Christian is a partaker of the divine nature.

“If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.
2 Cor. 5:17.

The old nature, born of blood and the will of the flesh, cannot inherit the kingdom of God. The old ways, the hereditary tendencies, the former habits, must be given up; for grace is not inherited. **The new birth consists in having new motives, new tastes, new tendencies. Those who are begotten unto a new life by the Holy Spirit, have become partakers of the divine nature, and in all their habits and practices they will give evidence of their relationship to Christ. When men who claim to be Christians retain all their natural defects of character and disposition, in what does their position differ from that of the worldling? They do not appreciate the truth as a sanctifier, a refiner. They have not been born again. . . .**“
Maranatha The Meaning of Conversion p. 237

“Many hold that from the nature of Christ it was impossible for Satan's temptations to weaken or overthrow him; then Christ could not have been placed in Adam's position to go over the ground where Adam stumbled and fell; he could not have gained the victory that Adam failed to gain. If man has in any sense a more trying conflict to endure than had Christ, then Christ is not able to succor him when tempted. Christ took humanity with all its liabilities. He took the nature of man capable of yielding to temptation and with the same aid that men may obtain, he withstood the temptations of Satan and conquered the same as we may conquer. . . . For four thousand years the race had been decreasing in size and physical strength and deteriorating in moral worth, and in order to elevate fallen man Christ must reach him where he stood. He assumed human nature, bearing the infirmities and degeneracy of the race. He humiliated himself to the lowest depths of human woe, that he might sympathize with man and rescue him from the degradation into which sin had plunged him. **It is not true that humanity has trials to bear which the Son of God has not experienced. Christ's victory may be ours, by faith we conquer in him.**”
General Conference Daily Bulletin 02-05-93

“The law of the Lord is perfect, converting the soul.” Through obedience comes sanctification of body, soul, and spirit. **This sanctification is a progressive work, and an advance from one stage of perfection to another.**” My Life Today p. 250

“In order to attain to this high calling of God in Christ Jesus, you must begin the day with your Saviour. The very first outbreathing of the soul in the morning should be for the presence of Jesus. **“Without me,” he says, “ye can do nothing.”** It is Jesus that we need. **His light, his life, his Spirit must be ours continually. We need him every hour.** And we should pray in the morning that, as the sun illuminates the landscape and fills the world with light, so the Sun of Righteousness should shine into the chambers of mind and heart, and make us all light in the Lord. We cannot do without his presence one moment. The enemy knows when we decide to do without our Lord, and he is there ready to fill our minds with his evil suggestions, that we may fall from our steadfastness; but **it is the desire of the Lord that from moment to moment we should abide in him, and thus be complete in him, accepted in the Beloved. God designs that every one of us shall be perfect in him, so that we may represent to the world the perfection of his character. He wants us to be set free from sin, that we shall not disappoint the heavenly intelligences, that we may not grieve our divine Redeemer. He does not desire us to profess Christianity and yet not avail ourselves of that grace which is able to make us perfect, that we may be found wanting in nothing, but unblamable before him in love and holiness.”**

The Signs of the Times 02-08-92

“(Ch. 5:1.) Justification Means Complete Pardon. [Rom. 3:24-26 quoted.] Here the truth is laid out in plain lines. This mercy and goodness is wholly undeserved. The grace of Christ is freely to justify the sinner without merit or claim on his part. **Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace.”**
S.D.A. Bible Commentary Vol. 6 p. 1071

“But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.” 1 Selected Messages p. 366

Marriage Illustration

The marriage is a good, although not a perfect, illustration of the Christian walk. When a couple get married they are legally and should be spiritually united. They are united in their goals and aspirations. If in the relationship they have a “bad day” and get upset with each other they don’t get a divorce right away. It’s not that bad. But they are not communicating, for one reason or another. Are they separated? Not physically. Are they not still married? Yes, legally they are. But are they spiritually united? No. They remain legally married, but are not spiritually united. All are legal children of God. He created all of us, but it is only the ones who become spiritually united with God who can be saved.

The parent-child relationship is similar in its example. We love our children even when they are disobedient and rebellious, but the relationship is only a legal one and not a spiritually one. Just because we love, be it parent-child or spouse, so God loves. But this alone has no merit with respect to salvation. We need spiritual unity.

“We are Sons and Daughters of God

I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

2 Cor. 6:17, 18.

The Creator of the universe addresses you as an affectionate Father.... Your heavenly Father proposes to make you a member of the royal family, that through His exceeding great and precious promises you may be a partaker of the divine nature.... The more you partake of the character of the pure, sinless angels, and of Christ your Redeemer, the more vividly will you bear the impress of the divine, and the more faint will be the resemblance to the world.

“I will receive you, and will be a Father unto you, and ye shall be my sons and daughters....” **What a promise is here made upon condition of obedience!**.... He promises to be a Father unto you. Oh, what a relationship is this! higher and holier than any earthly tie. If you make the sacrifice, if you have to forsake father, mother, sisters, brothers, wife, and children for Christ's sake, you will not be friendless. God adopts you into His family; you become members of the royal household, sons and daughters of the King who rules in the heaven of heavens.

If you call God your Father, you acknowledge yourselves His children, to be guided by His wisdom, and to be obedient in all things, knowing that His love is changeless. You will accept His plan for your life. As children of God, you will hold His honor, His character, His family, His work, as the objects of your highest interest. It will be your joy to recognize and honor your relation to your Father, and to every member of His family.

God is our Father, a tender parent, solicitous for His spiritual children. He is pledged to be the protector, counselor, guide, and friend, of all who are obedient to Him.

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Rom. 8:17.

All who enter into a covenant with Jesus Christ become by adoption the children of God. They are cleansed by the regenerating power of the Word, and angels are commissioned to minister unto them. They are baptized in the name of the Father, of the Son, and of the Holy Ghost. They pledge themselves to become active members of His church in the earth. They are to be dead to all the allurements of worldly desires; but in conversation and godliness, they are, through sanctification of the Spirit to exert a living influence for God.” Sons and Daughters of God p. 14

“To Make Us Holy

Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love.

Our hearts are evil, and we cannot change them. . . . Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behaviour, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness.

No man receives holiness as birthright, or as a gift from any other human being. Holiness is the gift of God through Christ. Those who receive the Saviour become sons of God. **They are His spiritual children, born again, renewed in righteousness and true holiness. Their minds are changed.** With clearer vision they behold eternal realities. They are adopted into God's family, and they become conformed to His likeness, changed by His Spirit from glory to glory. From cherishing supreme love for self, they come to cherish supreme love for God and for Christ. . . . Accepting Christ as a personal Saviour, and following His example of self-denial--this is the secret of holiness.” God's Amazing Grace p. 120

“After hearing the message that his mother and his brethren were without, and desired to see him, he asked: "Who is my mother? and who are my brethren? And he stretched forth his hands toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

He had come to earth as man's substitute and surety, and those who would receive him by faith, believing that he was the Sent of God, were more closely related to him than were those who were united to him by the ties of human relationship. Such would not perish, but have everlasting life. They would become one with him, as he was one with the Father. His mother, as a believer and doer of his words, was more nearly and savingly related to him because of this fact than because of her natural relationship in the flesh. Those who were his brethren in a natural way, would not be the least benefited by their relationship to him, unless they accepted him as their personal Saviour. But how precious are the words of Christ to those who believe! What cause of rejoicing should they be to every soul who is linked to Christ by saving faith! What a support Christ would have found in his earthly relatives if they had believed in him as in one from heaven, and had co-operated with him in doing the work of God. But the inspired word declares, "Neither did his brethren believe on him." Christ had stated a sad fact in his experience when in Nazareth he said, "No prophet is accepted in his own country."

Christ uttered no sentiments, notions, or opinions that were simply such. That which he spoke was the truth. He had come forth from the bosom of the Father, and was the revealer of the infinite mind. He spoke with the authority of the divine oracle. He uttered the words of eternal life, unfolded truths of the highest order. Then what comfort should come to the believer as he reads these words: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." The Signs of the Times 10-08-1896

Love your Enemies?

Too often we equate LOVE with LIKE. You will say I love your new dress or I LOVE this food, when we really mean I LIKE..... Because of this, too often we say, "I could never LOVE that person" when we should be saying "I could never LIKE that person." Love is a principle, a power, whereas Like is a feeling. We are to hate the sin but love the sinner. We are to LOVE the person but we don't have to LIKE what they are doing. Let's see how Christ related to this.

“From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.” Matthew 16:21-23

Did Christ not love Peter? NO. He loved Peter. He was even willing to die for him, and He did. He loved Peter with an everlasting love but he didn't like what Peter was doing or saying.

Luke 9:52-55 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

Jesus didn't LIKE what James and John said but he still LOVED them.

“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.” Matthew 23:23-36

It is obvious that Jesus didn't LIKE what these people were doing but he still LOVED them and died for them as well. If we truly have God's love in our hearts and are born again, we will love all people no matter what they do. We may not like what they do but we will do all in our power for their salvation. This is true love.

The Fruits of the Spirit

"Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Galatians 5.21-25

"By their fruits ye shall know them." All the followers of Christ bear fruit to His glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their fruit is unto holiness. Their lives are elevated and pure. Those who bear no fruit have no experience in the things of God. They are not in the Vine. Read John 15:4, 5: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." 1T 289

Men and women professing godliness and expecting translation to heaven without seeing death, I warn you to be less greedy of gain, less self-caring. Redeem your godlike manhood, your noble womanhood, by noble acts of disinterested benevolence. Heartily despise your former avaricious spirit and regain true nobility of soul. From what God has shown me, unless you zealously repent, Christ will spew you out of His mouth. Sabbathkeeping Adventists profess to be followers of Christ, but the works of many of them belie their profession. "Ye shall know them by their fruits." "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." 1T 482

The Christian life is constantly an onward march. Jesus sits as a refiner and purifier of His people; and when His image is perfectly reflected in them, they are perfect and holy, and prepared for translation. A great work is required of the Christian. We are exhorted to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Here we see where the great labor rests. There is a constant work for the Christian. Every branch in the parent vine must derive life and strength from that vine, in order to yield fruit. 1T 340

"He that abideth in me, and I in him, the same bringeth forth much fruit." The vine-branch, nourished from the parent stock, becomes flourishing and fruitful. Its rich and fragrant clusters attest its union with the living vine. So the Christian, abiding in Jesus, will bring forth fruit. In character and life will be manifested, like the teeming cluster of the vine, the precious graces of the Spirit,--love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Not one of these fruits will be missing in the life of one in whose soul the Spirit of Christ abides. RH 1883-09-11

The life of the vine will be manifest in fragrant fruit on the branches. "He that abideth in Me," said Jesus, "and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." When we live by faith on the Son of God, the fruits of the Spirit will be seen in our lives; not one will be missing. DA 676

The solemn truths they profess to believe are not a reality to them. They have not genuine faith. Men and women will act out all the faith which they in reality possess. By their fruits ye shall know them. Not their profession, but the fruit they bear, shows the character of the tree. Many have a form of godliness, their names are upon the church records; but they have a spotted record in heaven. The recording angel has faithfully written their deeds. Every selfish act, every wrong word, every unfulfilled duty, and every secret sin, with every artful dissembling, is faithfully chronicled in the book of records kept by the recording angel. 2T 441

The young are often urged to do duty, to speak or pray in meeting; urged to die to pride. Every step they are urged. Such religion is worth nothing. Let the carnal heart be changed, and it will not be such drudgery, ye coldhearted professors, to serve God. All that love of dress and pride of appearance will be gone. The time that you spend standing before the glass preparing the hair to please the eye, should be devoted to prayer and searching of heart. There will be no place for outward adornment in the sanctified heart; but there will be an earnest, anxious seeking for the inward adorning, the Christian graces--the fruits of the Spirit of God. 1T 162

We will either have all the Fruits or none of them. If one looks at what they are carefully, love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance it becomes very evident If you lose one you have lost them all. For example if you don't have the fruit of love you won't have the rest, if you don't have the fruit of peace you won't have the rest. They come as a package deal, you either have all or nothing. You are either a child of God or the Devil there is no in-between.

The apostle exhorts Christians, "Examine yourselves, whether ye be in the faith; prove your own selves." Compare your character with the mirror of God's word, see if that law condemns you. If so, wash your robe of character in the blood of the Lamb. Whether we do or do not try ourselves by God's law, we may be sure that he will try us. He will bring us through the furnace. Trials do not come upon us to inform God of what we are, for his eye reads the intents and purposes of the heart; but it is for our own enlightenment, that we may learn our own defects, and remedy them before it is too late. We cannot tell what we are, whether our graces are true or false, until brought to the test. RH 1881-12-06

How do we keep from falling?

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Isaiah 30:21

“We must free ourselves from the customs and bondage of society, that when the principles of our faith are at stake, we shall not hesitate to show our colors, even though we are called singular for so doing. **Keep the conscience tender, that you may hear the faintest whisper of the voice that spoke as never man spoke. Let all who would wear the yoke of Christ show an inflexible purpose to do right because it is right. Keep the eye fixed on Jesus, inquiring at every step, Is this the way of the Lord?** The Lord will not leave any one who does this, to become the sport of Satan's temptation. . . .

We must establish an unyielding enmity between our souls and our foe, but we must open our hearts to the power and influence of the Holy Spirit. We want Satan's darkness to be shut out and the light of Heaven to flow in. **We want to become so sensitive to holy influences that the lightest whisper of Jesus will move our souls. . . .** Then we shall delight to do the will of God, and Christ can own us before the Father and before the holy angels as those who abide in Him. . . .” Our High Calling p. 341

“Will You Squander God's Talents? Says the true Witness, "Behold, I stand at the door and knock." Every warning, reproof, and entreaty in the Word of God, or through His delegated messengers, is a knock at the door of the heart; it is the voice of Jesus, asking for entrance. With every knock unheeded, your determination to open becomes weaker and weaker. **If the voice of Jesus is not heeded at once, it becomes confused in the mind with a multitude of other voices, the world's care and business engross the attention, and conviction dies away. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of time, and of the great eternity beyond.**” S.D.A. Bible Commentary Vol. 7 p. 966

“Satan had questioned whether Jesus was the Son of God. In his summary dismissal he had proof that he could not gainsay. Divinity flashed through suffering humanity. Satan had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's Redeemer. Christ's victory was as complete as had been the failure of Adam.

So we may resist temptation, and force Satan to depart from us, **Jesus gained the victory through submission and faith in God,** and by the apostle He says to us, **"Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you."**[JAMES 4:7, 8.] We cannot save ourselves from the tempter's power; he has conquered humanity, and when we try to stand in our own strength, we shall become a prey to his devices; but **"the name of the Lord is a strong tower; the righteous runneth into it, and is safe."**[PROV. 18:10.] **Satan trembles and flees before the weakest soul who finds refuge in that mighty name.**” The Desire of Ages p. 130

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: “ 2 Peter 2:9

“The work of gaining salvation is one of copartnership, a joint operation. There is to be co-operation between God and the repentant sinner. This is necessary for the formation of right principles in the character. Man is to make earnest efforts to overcome that which hinders him from attaining to perfection. But he is wholly dependent upon God for success. Human effort of itself is not sufficient. Without the aid of divine power it avails nothing. God works and man works. Resistance of temptation must come from man, who must draw his power from God. On the one side there is infinite wisdom, compassion, and power; on the other, weakness, sinfulness, absolute helplessness.” The Acts of the Apostles p. 482

A sample prayer for the first thing in the morning.

Father in heaven, I want to thank You for giving me life for another day, for giving me the opportunity to continue the perfecting of my character. I surrender myself to You, my will, my feelings, my desires, my rights. I choose to empty myself of self and die to sin. Take me today, fill me with Your Holy Spirit. I give you permission to control my will today. Continue to perfect Your character in me. Guide me in all my decisions today. When I am tempted alert me to it, and remind me of the way of escape. I am unworthy of Your love, but You came here and died for me so You might have the right to take away my sins and give me power to keep from sinning and to do Your will. So take me today, give me a new heart and a right spirit and the power to do Your will today. I thank You and praise You for what You are going to do for and in me today. I give you permission to do what ever it takes to save me. Amen.

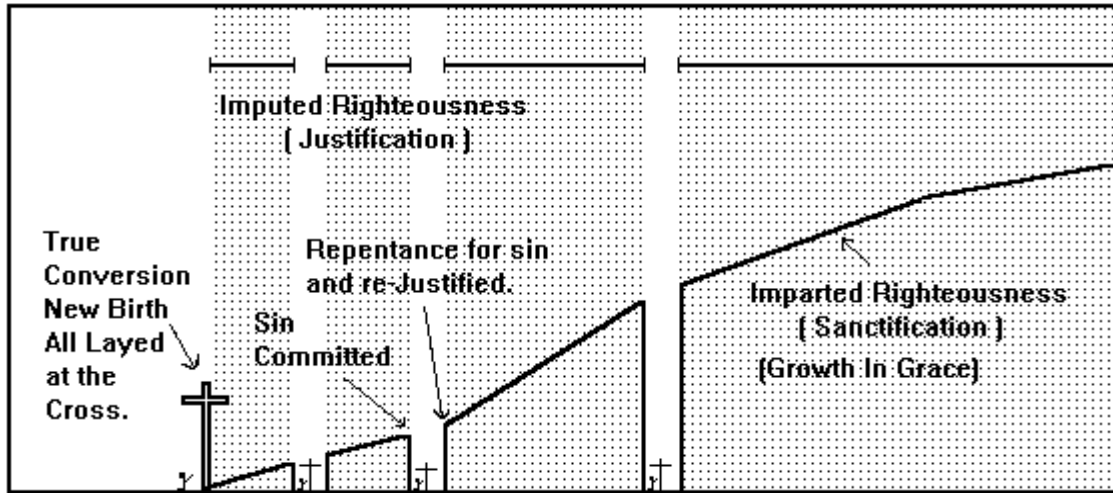
The way of Escape

“Submit yourselves therefore to God, Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you.” James 4:7, 8

What to do when tempted

The instant we feel ourselves being tempted, we need to submit to God, reminding Him (for our benefit) that we have died to sin and no longer want sin to reign in our lives. Then we need to ask for and expect the power to overcome instantly. Then we need to thank him for the victory, because if we really mean what we say, the victory will be ours. If we waver for a moment, the devil then has the right and power to bring the temptation upon us even more powerfully and we will fall. We must never hesitate to depend on God or we will lose the battle. We must remember Jesus has overcome the Devil and through Him we also have the victory.

If we draw a graph of the Christian life (which is hard to do so as to depict all its facets) it must show that Christ's robe of righteousness does not cover sin. It must also show that sin separates from God. Also it must be clear that our justification and sanctification cease until we repent and forsake our sins and all is made right. (which need only take seconds). Only then can justification and sanctification continue.



“This woman did not possess genuine sanctification. It was not God who told her that she could be sanctified through disobedience to one of his plain commandments. God's law is sacred, and no one can transgress it with impunity. The being who told her that she could continue to transgress God's law and be sinless, was the prince of the powers of darkness,—the same who told Eve in Eden, through the serpent, "Thou shalt not surely die." Eve flattered herself that God was too kind to punish her for disobedience of his express commands. The same sophistry is urged by thousands in excuse of their disobedience of the fourth commandment. Those who have the mind of Christ will keep all of God's commandments, irrespective of circumstances. The Majesty of Heaven says, "I have kept my Father's commandments." Adam and Eve dared to transgress the Lord's requirements, and the terrible result of their sin should be a warning to us not to follow their example of disobedience. Christ prayed for his disciples in these words: "Sanctify them through thy truth; thy word is truth." There is no genuine sanctification, except through obedience to the truth. Those who love God with all the heart will also love all his commandments. The sanctified heart is in harmony with the precepts of God's law; for they are holy, just, and good.”
 Second Advent Review and Sabbath Herald 02-22-1881

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1). To be justified means to be pardoned. To those whom God justifies He imputes Christ's righteousness, for the Saviour has taken away our sin. We stand before the throne of God justified and sanctified. We are emptied of self, and, through the sanctification of the truth, Christ abides in our hearts. . . .”
 This Day with God p. 358

“None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness. God calls upon us to reach the standard of perfection and places before us the example of Christ's character. In His humanity, perfected by a life of constant resistance of evil, the Saviour showed that through co-operation with Divinity, human beings may in this life attain to perfection of character. This is God's assurance to us that we, too, may obtain complete victory.” The Acts of the Apostles p. 531

“How can we reach the perfection specified by our Lord and Saviour Jesus Christ—our Great Teacher? Can we meet His requirement and attain to so lofty a standard? We can, else Christ would not have enjoined us to do so. He is our righteousness. In His humanity He has gone before us and wrought out for us perfection of character. We are to have the faith in Him that works by love and purifies the soul. Perfection of character is based upon that which Christ is to us. If we have constant dependence on the merits of our Saviour, and walk in His footsteps, we shall be like Him, pure and undefiled.” That I May Know Him p. 130

“God will accept only those who are determined to aim high. He places every human agent under obligation to do his best. **Moral perfection is required of all. Never should we lower the standard of righteousness in order to accommodate inherited or cultivated tendencies to wrong-doing. We need to understand that imperfection of character is sin.** All righteous attributes of character dwell in God as a perfect, harmonious whole, and every one who receives Christ as a personal Saviour is privileged to possess these attributes.” Christ's Object Lessons p. 330

“We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes, but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. Said the beloved John, "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. And do not forget the words of Christ, "The Father Himself loveth you." John 16:27. He desires to **restore you** to Himself, to see His own purity and holiness reflected in you. And **if you will but yield**

yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ. Pray more fervently; believe more fully. As we come to distrust our own power, let us trust the power of our Redeemer, and we shall praise Him who is the health of our countenance.” Steps to Christ p. 64

You can only restore something that has changed from its original condition. If Christ wants to restore us to himself then our relationship with him must be broken otherwise there would be nothing to restore.

Cooperate with God in Your Salvation

“As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings.”-- Christ's Object Lessons, p. 333.

I can do all things through Christ which strengtheneth me. Philippians 4:13

“God calls upon all who will to come and drink of the waters of life freely. The power of God is the one element of efficiency in the grand work of obtaining the victory over the world, the flesh, and the devil. It is in accordance with the divine plan that we follow every ray of light given of God. Man can accomplish nothing without God, and God has arranged His plans so as to accomplish nothing in the restoration of the human race without the cooperation of the human with the divine. The part man is required to sustain is immeasurably small, yet in the plan of God it is just that part that is needed to make the work a success.” God's Amazing Grace p.- 319

God's Part

Our Part

- | | |
|---|--|
| 1. He Will Draw You | 1. Do Not Resist His Drawing |
| 2. He Will Convict You of Sin, Righteousness, and Judgment | 2. Acknowledge Your Guilt and Need of His Righteousness |
| 3. He will Give You Repentance | 3. Confess and Forsake Your Sins and Give Him Your Heart |
| 4. He Will Forgive, Cleanse, Regenerate, and Free You to Live the Sanctified Life | 4. Believe and Accept |
| 5. He will Live in You and Empower You | 5. Live by Faith and Bear Much Fruit |

Fight the Good Fight of Faith

- | | |
|--|---|
| 6. He Will Make a Way of Escape When You Are Tempted | 6. Take God's Way of Escape and Submit to Him |
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Take Heed Lest You Fall

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|---|--------------------------------|
| 7. He Will Be Your Advocate If You Fall | 7. Repent and Turn Back to Him |
|---|--------------------------------|

God's Amazing Grace

The condition of eternal life is now just what it always has been--just what it was in Paradise before the fall of our first parents--perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized.

Christ does not lessen the claims of the law. In unmistakable language He presents obedience to it as the condition of eternal life--the same condition that was required of Adam before his fall. . . . The requirement under the covenant of grace is just as broad as the requirement made in Eden--harmony with God's law, which is holy, just, and good.

The standard of character presented in the Old Testament is the same that is presented in the New Testament. This standard is not one to which we cannot attain. In every command or injunction that God gives there is a promise, the most positive, underlying the command. God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will and thus frustrate His grace. God's Amazing Grace p.134

The Covenants Old And New The Promises of Men

All the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. Ex. 19:8.

Another compact [other than the Abrahamic covenant]-- called in Scripture the "old" covenant--was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice . The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second", or "new" covenant, because the blood by which it was sealed was shed after the blood of the first covenant.

Soon after the encampment at Sinai, Moses was called up into the mountain to meet with God. . . . Israel was now to be taken into a close and peculiar relation to the Most High--to be incorporated as a church and a nation under the government of God. The message to Moses for the people was: ". . . if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:4-6).

Moses returned to the camp, and having summoned the elders of Israel, he repeated to them the divine message. Their answer was, "All that the Lord hath spoken we will do." Thus they entered into a solemn covenant with God, pledging themselves to accept Him as their Ruler, by which they became, in a special sense, the subjects of His authority.

In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. . . . Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. . . . God brought them to Sinai; He manifested His glory; He gave them His law, with the promise of great blessings on condition of obedience. . . . The people did not realize . . . that without Christ it was impossible for them to keep God's law. . . . Feeling that they were able to establish their own righteousness, they declared, "All that the Lord hath said will we do, and be obedient" (Ex. 24:7).

He is the mediator of a better covenant which was established upon better promises. Heb. 8:6.

The Israelites had been specially charged not to lose sight of the commandments of God, in obedience to which they would find strength and blessing.

They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant.

The terms of the "old covenant" were, Obey and live: "If a man do, he shall even live in them" (Eze. 20:11; Lev. 18:5); but "cursed be he that confirmeth not all the words of this law to do them" (Deut. 27:26). The "new covenant" was established upon "better promises"--the promise of forgiveness of sins and of the grace of God to renew the heart

and bring it into harmony with the principles of God's law.

The blessings of the new covenant are grounded purely on mercy in forgiving unrighteousness and sins. . . . All who humble their hearts, confessing their sins, will find mercy and grace and assurance. Has God, in showing mercy to the sinner, ceased to be just? Has He dishonored His holy law, and will He henceforth pass over the violation of it? God is true. He changes not. The conditions of salvation are ever the same. Life, eternal life, is for all who will obey God's law.

Under the new covenant, the conditions by which eternal life may be gained are the same as under the old--perfect obedience. . . . In the new and better covenant, Christ has fulfilled the law for the transgressors of law, if they receive Him by faith as a personal Saviour. . . . In the better covenant we are cleansed from sin by the blood of Christ.

Written on the Heart

After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. . . . I will forgive their iniquity, and I will remember their sin no more. Jer. 31:33, 34.

The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit." Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked.

There are two errors against which the children of God --particularly those who have just come to trust in His grace --especially need to guard. The first . . . is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. . . .

The opposite and no less dangerous error is, that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption. . . . If the law is written in the heart, will it not shape the life? . . . Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. . . .

Where there is not only a belief in God's Word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith--faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, "O how love I thy law! it is my meditation all the day" (Ps. 119:97). And the righteousness of the law is fulfilled in us, "who walk not after the flesh, but after the Spirit" (Rom. 8:1). God's Amazing Grace p. 135

The Nature of Christ

The nature of Christ is not really that hard to understand. It is a very simple Bible fact. It has been made difficult by some theologians who just can't seem to find plain and simple words.

In John 1:14, Jesus is called "the Word" and this is what is said about Him: "and the Word was made flesh, and dwelt among us."

No Bible believer will deny this. The question is over what type of flesh did He have. Did He have sinless or sinful flesh?

It has always been our understanding that when Jesus came to live as a human being, He came as a real human. He wasn't acting in a play. He took man's nature.

Jesus was to be our example. He had to be tempted just as we are. Therefore, He was born in fallen humanity.

Just like Hebrews 2:14 says: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same. . ."

It was as if the author of Hebrews saw down the corridors of time, and recognized there would be controversies over the nature of Christ. So, he tried to make it clear by using the words, "also" and likewise." Then, for added measure, he threw in "the same."

Just to make sure it was all understandable, the Hebrew author went on to add: "For verily (or 'truly,' or 'indeed'), He took not on Him the nature of angels: but He took on Him the seed of Abraham."

That's pretty clear, isn't it? Jesus didn't inherit the nature of angels, but the nature of man.

Why did this Bible writer say that Jesus didn't take the nature of angels?

Two-thirds of the angels had already proven that beings with unfallen natures can obey. The vast host of created beings on other worlds have also proved it, too.

Then he goes on to elaborate even further:

"Wherefor in all things it behoved him to be made like unto His brethren...." We have already covered what it is to be his brethren.

"In all things." This was no masquerade party where He dressed up as a man. No, He became man.

In the February 24, 1874 edition of the Review and Herald, Ellen White made a clear and concise explanation in these words: "The great work of redemption could be carried out only by the Redeemer taking the place of fallen Adam."

Over and over again, you find the Spirit of Prophecy stating the facts in this manner:

He would take man's fallen nature." EW, p. 150

"It was in the order of God that Christ should take upon Him the form and nature of fallen man." 4 SG, 115

You see, when a human thinks about having to be victorious just like Christ, it usually causes tension... He just can't believe he can live above sin, so he comes up with a form of rationalization that eases the stress.

He tries to prove that Jesus did not take the nature of fallen man. He claims that Jesus took the unfallen nature of Adam.

That way, Jesus had something going for Him that you and I don't! Therefore, Jesus could live on earth without sinning. But more than that, it proves that you and I can't live without sin. so, why try?

Look at this:

"Letters have been coming in to me, affirming that Christ could not have had the same nature as man. For if He had, He would have fallen under similar temptations." ISM, p. 408.

Way back then, that same rationalization was alive and well. People wrote to Ellen White and told her that Christ did not have a fallen nature or He would have sinned. Look at her reply:

"If He did not have man's nature, He could not be our example. If He was not a partaker of our nature, He could not have been tempted as man had been." *ibid.*

It is sometimes difficult to read something when many, many quotations are given. But there is almost no other way to establish the truth without some. Please look at this rather long, yet super clear, explanation taken from *Desire of Ages*, page 117:

"But when Adam was assailed by the tempter, none of the effects of sin were upon Him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings."

Notice now this was Adam.

She goes on: "It was not thus with Jesus when He entered the wilderness to cope with Satan."

Please notice this very, very carefully:

"For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; And Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of degradation."

Jesus did not come and take Adam's nature before the fall.

Jesus took human nature after it had been weakened by 4,000 years of sin.

And by doing this... by taking a nature exactly like yours and mine, He proved that we can keep God's law.

Satan has tried to convince the whole world, as well as the universe, that no one can keep God's law. He has had almost total success, hasn't he?

Jesus proved that obedience was possible after the fall of man, because He took on the nature of fallen man and by the power of the Holy Spirit "did no sin."

The Bible tells us "No temptation has overtaken you except such as is common to man; But God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it" (be victorious).

Jude closes with this assurance, "Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy..."

So, let's establish this very crucial point:

Jesus Christ took the sinful nature of fallen man, and by the power of the Holy Spirit did not sin.

The power of the Holy Spirit is available to us in the same manner so that you and I can also not sin.

See also 1 John 3:1-12

A large part of the above text on the Nature of Christ was taken from Bill Stringfellow's book, "The Eyedropper Concept".

Justification and Sanctification cannot be separated they go hand in hand but for the sake of clarity of discussion the following aspects may be distinguished.

Justification	Sanctification
<ol style="list-style-type: none"> 1. God's saving activity to deliver men from the guilt and penalty of sin by the death of Christ in the cross. 2. What Christ did for us 2000 years ago. 3. God reconciling us to Himself legally. (forensic) 4. Justification causes Sanctification 5. Justification - Christ coming into our lives. 6. Christ's righteousness bestowed 7. Christ's righteousness - imputed reckoned accounted credited 8. God's power of forgiveness - we are treated as if we have never sinned 9. Our title to heaven e.g. The thief on the cross The publican Luke 18 Isaiah 	<ol style="list-style-type: none"> 1. God's saving activity to deliver men from the power (dominion) of sin by the indwelling Christ in our hearts. 2. What Christ is doing in us now. 3. God reconciling us to Himself experientially 4. Sanctification is the result of Justification. 5. Sanctification - Christ dwelling in our lives 6. Christ's righteousness possessed. 7. Christ's righteousness imparted – made righteous given a new heart given a right spirit 8. Growth in holiness 3T 325 (a state of holiness) OHC 214 - given power to keep from sinning. 9. Our fitness for heaven. e.g. Enoch - walked with God for 300 years Mary sat at the feet of Christ Paul - Christ lives in me. Gal. 2:20 Moses - with the children of Israel Daniel - They could find no fault in him.

Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? The Faith I Live By p. 116 par. 3

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