

Tenderly He bade the toiling people, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." {DA 328.4}

Character Perfected by Enoch and Elijah-- 1874.--Some few in every generation from Adam resisted his every artifice and stood forth as noble representatives of what it was in the power of man to do and to be--Christ working with human efforts, helping man in overcoming the power of Satan. Enoch and Elijah are the correct representatives of what the race might be through faith in Jesus Christ if they chose to be. Satan was greatly disturbed because these noble, holy men stood untainted amid the moral pollution surrounding them, perfected righteous characters, and were accounted worthy for translation to heaven. As they had stood forth in moral power in noble uprightness, overcoming Satan's temptations, **he could not bring them under the dominion of death.** He triumphed that he had power to overcome Moses with his temptations, and that he could mar his illustrious character and lead him to the sin of taking glory to himself before the people which belonged to God.--The Review and Herald, March 3, 1874. {3SM 146.5}

In these words Christ is speaking to every human being. **Whether they know it or not, all are weary and heavy-laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place. "The Lord hath laid on Him the iniquity of us all." [Isaiah 53:6](#). He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear. He invites us to cast all our care upon Him; for He carries us upon His heart.** {DA 328.5}

As the Supreme Ruler of the universe, **God has ordained laws for the government not only of all living beings, but of all the operations of nature. Everything, whether great or small, animate or inanimate, is under fixed laws which cannot be disregarded. There are no exceptions to this rule**; for nothing that the divine hand has made has been forgotten by the divine mind. But while everything in nature is governed by natural law, man alone, as an intelligent being, **capable of understanding its requirements**, is amenable to moral law. To man alone, the crowning work of his creation, God has given a conscience to realize the sacred claims of the divine law, and **a heart capable of loving it as holy, just, and good**; and of man prompt and perfect obedience is required. Yet God does not compel him to obey; he is left a free moral agent. {ST, April 15, 1886 par. 2}

The law of God is as sacred as God Himself. It is a revelation of His will, a transcript of His character, the **expression of divine love and wisdom**. The harmony of creation depends upon the perfect conformity of **all beings**, of everything, animate and inanimate, to the law of the Creator. God has ordained laws for the government, not only of living beings, but of all the operations of nature. Everything is under fixed laws, which cannot be **disregarded**. But while everything in nature is governed by natural laws, man alone, of all that inhabits the earth, is amenable to moral law. To man, the crowning work of creation, God has given power to understand His requirements, to comprehend the justice and beneficence of His law, and its sacred claims upon him; and of man unswerving obedience

is required. {PP 52.3}

Like the angels, the dwellers in Eden had been placed upon probation; their happy estate could be retained only on condition of **fidelity to the Creator's law. They could obey and live, or disobey and perish.** God had made them the recipients of rich blessings; but should they disregard His will, He who spared not the angels that sinned, could not spare them; **transgression would forfeit His gifts and bring upon them misery and ruin.** {PP 53.1}

The angels warned them to be on their guard against the devices of Satan, for his efforts to ensnare them would be unwearied. While they were obedient to God the evil one could not harm them; for, if need be, every angel in heaven would be sent to their help. If they steadfastly repelled his first insinuations, they would be as secure as the heavenly messengers. **But should they once yield to temptation, their nature would become so depraved that in themselves they would have no power and no disposition to resist Satan.** {PP 53.2}

The tree of knowledge had been made a test of their obedience and their love to God. The Lord had seen fit to lay upon them but one prohibition as to the use of all that was in the garden; but if they should disregard His will in this particular, they would incur the guilt of transgression. Satan was not to follow them with continual temptations; he could have access to them only at the forbidden tree. **Should they attempt to investigate its nature, they would be exposed to his wiles.** They were admonished to give careful heed to the warning which God had sent them and to be content with the instruction which He had seen fit to impart. {PP 53.3}

Through the pope of Rome the same work has been carried on here on earth as was carried on in the courts of heaven before the expulsion of the prince of darkness. **Satan sought to correct the law of God in heaven, and to supply an amendment of his own.** He exalted his own judgment above that of his Creator, and placed his will above the will of Jehovah, and in this way virtually declared God to be fallible. The pope also takes the same course and, claiming infallibility for himself, seeks to adjust the law of God to meet his own ideas, thinking himself able to correct the mistakes he thinks he sees in the statutes and commands of the Lord of heaven and earth. He virtually says to the world, I will give you better laws than those of Jehovah. What an insult is this to the God of heaven! {ST, November 19, 1894 par. 2}

In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, breathing, intelligent being. All parts of the human organism were put in action. **The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the perceptions of the mind--all began their work, and all were placed under law.** Man became a living soul. Through Jesus Christ a personal God created man and endowed him with intelligence and power. {8T 264.1}

The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. **By nature we are alienated from God.** The Holy Spirit describes our condition in such words as these: "Dead in trespasses and sins;" "the whole head is sick, and the whole heart faint;" "no soundness in it." We are held fast in the snare of Satan, "taken captive by him at his will." [Ephesians 2:1](#); [Isaiah 1:5, 6](#); [2 Timothy 2:26](#). **God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him.** {SC 43.2}

The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness. {SC 43.3}

The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. "Come now, and let us reason together" is the Creator's invitation to the beings He has made. [Isaiah 1:18](#). God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. **A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton.** Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. **It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God.** {SC 43.4}

Christ never planted the seeds of death in the system. **Satan planted these seeds when he tempted Adam to eat of the tree of knowledge, which meant disobedience to God.** Not one noxious plant was placed in the Lord's great garden, but after Adam and Eve sinned, poisonous herbs sprang up. In the parable of the sower the question was asked the master, **"Didst not thou sow good seed in thy field? From whence then hath it tares?"** The master answered, "An enemy hath done this." [[Matthew 13:27, 28](#).] **All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares.** {16MR 247.2}

He never made a thorn, a thistle, or a tare. These are Satan's work, the result of degeneration, introduced by him among the precious things; but it is through God's immediate agency that every bud bursts into blossom. When He was in the world in the form of humanity, Christ said: "My Father worketh hitherto, and I work." [John 5:17](#). So when the students employ their time and strength in agricultural work, in heaven it is said of them, Ye "are laborers together with God." [1 Corinthians 3:9](#). {6T 186.2}

Every species of animals which God had created was preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood. Since the flood, there has been amalgamation of man and beast [can be

interpreted, amalgamations of man, and amalgamations of beast], as may be seen in the almost endless varieties of species of animals, and in certain races of men. {1SP 78.2}

But if there was one sin above another which called for the destruction of the race by the flood, it was the base crime of amalgamation of man and beast **which defaced the image of God, and caused confusion everywhere**. God purposed to destroy by a flood that powerful, long-lived race that had corrupted their ways before him. He would not suffer them to live out the days of their natural life, which would be hundreds of years. It was only a few generations back when Adam had access to that tree which was to prolong life. After his disobedience he was not suffered to eat of the tree of life and perpetuate a life of sin. In order for man to possess an endless life he must continue to eat of the fruit of the tree of life. Deprived of that tree, his life would gradually wear out. {3SG 64.1}

Adam and Eve transgressed the law of God. They ate of the forbidden fruit, and were driven from Eden. We might well rejoice if this had been the only fall. But since the fall of Adam, **the history of the human race has been a succession of falls**. {RH, July 9, 1901 par. 4}

([Romans 5:11](#); [Romans 3:24-26](#)) **A Divine Remedy for Sin.**--The atonement of Christ is not a mere skillful way to have our sins pardoned; it is **a divine remedy for the cure of transgression and the restoration of spiritual health**. It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters (Letter 406, 1906).

[Jeremiah 17:14](#) Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for you *are* my praise.

He expired on the cross exclaiming, "It is finished," and that cry rang through every world, and through heaven itself. The great contest between Christ, the Prince of life, and Satan, the prince of darkness, was practically over, and Christ was conqueror. **His death answered the question as to whether there was self-denial with the Father and the Son.** {ST Jan 5, 1915}

They were told that since the law of Jehovah is the **foundation of His government in heaven as well as upon the earth**, even the life of an angel could not be accepted as a sacrifice for its transgression. {PP 66.4}

Eve yielded to temptation; and through her influence, Adam was led into sin. They accepted the words of the serpent, that God did not mean what He said; they distrusted their Creator and imagined that He was restricting their liberty and that they might obtain great wisdom and exaltation **by transgressing His law**. {GC 532.1}

God declares: "I will put enmity." This enmity is not naturally entertained. **When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan**. There exists naturally no enmity between sinful man and the

originator of sin. Both became evil through apostasy. The apostate is never at rest, except as he obtains sympathy and support by inducing others to follow his example. For this reason fallen angels and wicked men unite in desperate companionship. Had not God specially interposed, Satan and man would have entered into an alliance against Heaven; and instead of cherishing enmity against Satan, the whole human family would have been united in opposition to God. {GC 505.2}

Satan tempted man to sin, as he had caused angels to rebel, that he might thus secure co-operation in his warfare against Heaven. There was no dissension between himself and the fallen angels as regards their hatred of Christ; while on all other points there was discord, they were firmly united in opposing the authority of the Ruler of the universe. **But when Satan heard the declaration that enmity should exist between himself and the woman, and between his seed and her seed, he knew that his efforts to deprave human nature would be interrupted; that by some means man was to be enabled to resist his power.** {GC 505.3}

Taking human nature fitted Christ to understand man's trials and sorrows, and all the temptations wherewith he is beset. Angels who were unacquainted with sin could not sympathize with man in his peculiar trials. Christ condescended to take man's nature and was tempted in all points like as we, that He might know how to succor all who should be tempted. {2T 201.1}

In [Revelation 14](#), men are called upon to worship the Creator; and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God. **One of these commandments points directly to God as the Creator.** The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." [Exodus 20:10, 11](#). Concerning the Sabbath, the Lord says, further, that **it is "a sign, . . . that ye may know that I am the Lord your God."** [Ezekiel 20:20](#). And the reason given is: "For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." [Exodus 31:17](#). {GC 437.1}

"The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God"--because He is the Creator, and we are His creatures. "The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. **The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten.**"--J. N. Andrews, History of the Sabbath, chapter 27. It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would

never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, "Him that made heaven, and earth, and the sea, and the fountains of waters." It follows that the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment. {GC 437.2}

The world is becoming more and more devoted to the service of sin. Each age, as it passes, bequeaths to the one following its **accumulation of contamination**. {RH, February 11, 1902 par. 18}

If we realized the solemnity of the time in which we are living, if we realized how greatly **the world needs to see Christ's grace revealed in His followers**, we would work more earnestly and diligently for the Master. Let those who claim to believe the truth put their belief into practice. Let all unite in carrying out God's will. All are to work in perfect harmony, receiving from the same source their influence and their power. {RH, February 11, 1902 par. 21}

There is a close relation between the moral law and the laws that God has established in the physical world. If men would be obedient to the law of God, carrying out in their lives the principles of its ten precepts, the principles of righteousness that it teaches would be a safeguard against wrong habits. But as, through the indulgence of perverted appetite, they have declined in virtue, so they have become weakened through their own immoral practices and their violation of physical laws. **The suffering and anguish that we see everywhere, the deformity, decrepitude, disease, and imbecility now flooding the world, make it a lazar-house in comparison with what it might be even now, if God's moral law and the law which He has implanted in our being were obeyed.** By his own persistent violation of these laws, man has greatly aggravated the evils resulting from the transgression in Eden. How dishonoring to God is all this! how opposed to His design that men should glorify Him in their body and spirit, which are His! How destructive, too, to the health and happiness of mankind! {RH, February 11, 1902 par. 1}

Man came from the hand of God perfect in every faculty of mind and body; in perfect soundness, therefore in perfect health. It took more than two thousand years of indulgence of appetite and lustful passions to create such a state of things in the human organism as would lessen vital force. Through successive generations the tendency was more swiftly downward. Indulgence of appetite and passion combined led to excess and violence; debauchery and abominations of every kind weakened the energies and brought upon the race diseases of every type, until the vigor and glory of the first generations passed away, and, in the third generation from Adam, man began to show signs of decay. **Successive generations after the Flood degenerated more rapidly.** {4T 29.3}

All this weight of woe and accumulated suffering can be traced to the indulgence of appetite and passion. Luxurious living and the use of wine corrupt the blood, inflame the passions, and produce diseases of every kind. But the evil does not end here. **Parents leave maladies as a legacy to their children. As a rule, every intemperate man who rears children**

transmits his inclinations and evil tendencies to his offspring; he gives them disease from his own inflamed and corrupted blood. Licentiousness, disease, and imbecility are transmitted as an inheritance of woe from father to son and from generation to generation, and this brings anguish and suffering into the world, and is no less than a repetition of the fall of man. {4T 30.1}

Transgression of Nature's Laws Is Sin.--A continual transgression of nature's laws is a continual transgression of the law of God. The present weight of suffering and anguish which we see everywhere, the present deformity, decrepitude, disease, and imbecility now flooding the world, make it, in comparison to what it might be and what God designed it should be, a **lazar house**; and the present generation are feeble in mental, moral, and physical power. All this misery has accumulated from generation to generation because fallen man will break the law of God. Sins of the greatest magnitude are committed through the indulgence of perverted appetite. {4T 30.2} (1876). also {2MCP 416.1}

The definition of "lazar house". From <http://www.thefreedictionary.com/lazar+house>
Noun 1. **lazar house** - hospital for persons with infectious diseases (especially leprosy)

The book of Genesis gives quite a definite account of social and individual life, and yet we have no record of an infant's being born blind, deaf, crippled, deformed, or imbecile. There is not an instance upon record of a natural death in infancy, childhood, or early manhood. There is no account of men and women dying of disease. Obituary notices in the book of Genesis run thus: "And all the days that Adam lived were nine hundred and thirty years: and he died." "And all the days of Seth were nine hundred and twelve years: and he died." . . . {OFC 170.1}

God endowed man with so great vital force that he has withstood the accumulation of disease brought upon the race in consequence of perverted habits, and has continued for six thousand years. This fact of itself is enough to evidence to us the strength and electrical energy that God gave to man at his creation. . . . If Adam, at his creation, had not been endowed with twenty times as much vital force as men now have, the race, with their present habits of living in violation of natural law, would have become extinct. . . . {OFC 170.2}

God did not create the race in its present feeble condition. This state of things is not the work of Providence, but the work of man; it has been brought about by wrong habits and abuses, by violating the laws that God has made to govern man's existence. {OFC 170.3}

God created man for His own glory, that after test and trial the human family might become one with the heavenly family, if they would show themselves obedient to His every word. {OFC 170.4}

To Eve it seemed a small thing to disobey God by tasting the fruit of the forbidden tree, and to tempt her husband also to transgress; but their sin opened the floodgates of woe

upon the world. Who can know, in the moment of temptation, the terrible consequences that will result from one wrong step? {OFC 170.5}

Against every transgression of the laws of life nature utters her protest. She bears abuse as long as she can; but finally retribution comes, and the mental as well as the physical powers suffer. **Nor does the punishment fall on the transgressor alone;** the effects of his indulgence are seen in his offspring, and thus the evil is passed on from generation to generation. {RH, February 11, 1902 par. 2}

There is an intimate relation between the mind and the body; they react upon each other. In order, then, to reach a high standard of moral and intellectual attainment and to secure a strong, well-balanced character, the laws that control our physical being must be heeded; both the mental and the physical powers must be developed. Such a training will produce men of strength and solidity of character, of keen perception and sound judgment,--men who will be an honor to God and a blessing to the world. {RH, February 11, 1902 par. 5}

God is the foundation of everything. All true science is in harmony with his works, all true education leads to obedience to his government. Science opens new wonders to our view; she soars high and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science; **but the book of nature and the written word do not disagree; each sheds light on the other. Rightly understood, they make us acquainted with God and his character by teaching us something of the wise and beneficent laws through which he works.** We are thus led to adore his holy name, and to have an intelligent trust in his word.--S. of T., 1884, No. 12. {HL 286.1}

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." {RH, July 25, 1899 par. 8}

God is leading out a people to stand in perfect unity upon the platform of eternal truth. **Christ gave himself to the world "that he might purify unto himself a peculiar people, zealous of good works."** This refining process is designed to purge the church from the spirit of discord and contention, and from all unrighteousness, that they may build up instead of tear down, and may concentrate their energies on the great work before them.

But truth is God's basis for the unity of his people. {RH, April 12, 1892 par. 19}

Sanctification, unity, peace,--all are to be ours through the truth. The belief of the truth does not make men gloomy and uncomfortable. **If you have peace in Christ, his precious blood is speaking pardon and hope to your soul.** Yea, more, you have joy in the Holy Spirit, through accepting the precious promises. {RH, April 12, 1892 par. 20}

Jesus says, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." "Therefore the world shall not overcome you if you believe in me. It is a world that I have conquered. Because I have overcome, if you believe in me, you shall overcome, and have eternal life." {RH, April 12, 1892 par. 21}

Self, self, self--how it struggles for the supremacy! In all things the Word of the God of truth is to be our criterion. Study this Word. Constantly praying with meekness and reverence, constantly rendering obedience to a plain "Thus saith the Lord," you will reveal to angels and to men that you are members of the redeemed family. {RH, September 29, 1904 par. 16}

The great object in the establishment of our college was to give correct views, showing the harmony of science and Bible religion. {4T 274.1}

True science and Bible religion are in perfect harmony. (Letter 57, 1896).

"The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of the unerring standard. Yet the study of the sciences is not to be neglected. Books must be used for this purpose; but they should be in harmony with the Bible, for that is the standard."-- Sp. Test., pp. 56, 57. {PH124 25.3}

Christ came to our world, sent of God to take human nature upon him. The mysterious union was to be formed between human nature and the divine nature. Christ was to become a man, in order that he might unfold to men as fully as possible the mysteries of the science of redemption. But the scheme of redemption far exceeds the comprehension of the human mind. The great condescension on the part of God is a mystery that is beyond our fathoming. The greatness of the plan cannot be fully comprehended, nor could infinite Wisdom devise a plan that would surpass it. It could be successful only by the clothing of divinity with humanity, by Christ becoming man, and suffering the wrath which sin has made because of the transgression of God's law. Through this plan the great, the dreadful God can be just, and yet be the justifier of all who believe in Jesus, and who receive him as their personal Saviour. This is the heavenly science of redemption, of saving men from eternal ruin, and can be carried out through the incarnation of the Son of God, through his triumph over sin and death. In seeking to fathom this plan, all finite intelligences are baffled. {RH, October 22, 1895 par. 6} also (Letter 43, 1895). {5BC 1133.4}

No human being had come into the world and escaped the power of the deceiver. {RH, October 29, 1895 par. 4}

Just previous to his crucifixion, the Saviour said, "The prince of this world cometh, and hath nothing in me," Though it was the hour of the power of darkness, yet in anticipation of his triumph, Christ could say, "The prince of this world is judged." "Now is the judgment of this world; now shall the prince of this world be cast out." Viewing the work of

redemption as completed, he could, even in death, speak of the great final deliverance, and represent things that were future as if present. The only begotten Son of the infinite God could successfully carry through the great plan which made man's salvation sure. {RH, October 29, 1895 par. 8}

Adam was required to render perfect obedience to God, not only in his own behalf, but in behalf of his posterity. God promised him that if he would stand the test of temptation, preserving his allegiance to the Creator during the great trial to which he would be subjected, his obedience would insure his acceptance and favor with God. He would then be forever established in holiness and happiness, and these blessings would extend to all his posterity. {2SAT 180.1}

But Adam failed to bear the test. And because he revolted against God's law, all his descendants have been sinners. {2SAT 180.2}

God's law had once been written in the hearts of men and women. But their cherished sins dimmed and nearly effaced that writing. The impressions made by sin gradually wore away the impressions of the law. {2SAT 180.3}

Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God, and this was what led to her fall. In the judgment men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth. Notwithstanding the sophistry of Satan to the contrary, it is always disastrous to disobey God. We must set our hearts to know what is truth. All the lessons which God has caused to be placed on record in His word are for our warning and instruction. They are given to save us from deception. Their neglect will result in ruin to ourselves. Whatever contradicts God's word, we may be sure proceeds from Satan. {PP 55.2}

While he was engaged in his appointed work, he never thought of hiding from God, but responded as soon he heard his footsteps in the garden, and hastened to shorten the distance between him and his Maker. What precious communings he had with God! But after he sinned, he feared that every sound was the footstep of God. He did not want to see God, and when he heard him coming, he did not hasten to meet him, but hid himself. "And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" This, then, was the reason. He had broken the command of God; and the light of righteousness that had encompassed him as a garment had disappeared, leaving him naked, and he was afraid to meet God. Sin is the only nakedness, the only degradation, the only dishonor, that we can know; it is the only thing that will make us afraid to meet God. After transgressing God's commands, man was excluded from the tree of life; for by eating of it, he would only prolong a life of sin. But Christ has promised, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "Blessed are they that do his commandments, that

they may have right to the tree of life, and may enter in through the gates into the city."
{RH, January 26, 1897 par. 13}

Adam and Eve **and their posterity** lost their right to the tree of life because of their disobedience. "And the Lord God said, Behold, the man is become as one of Us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken." Adam and Eve transgressed the law of God. This made it necessary for them to be driven from Eden and be separated from the tree of life, to eat of which after their transgression would perpetuate sin. "So He drove out the man; and He placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." **Man was dependent upon the tree of life for immortality, and the Lord took these precautions lest men should eat of that tree "and live forever"--become immortal sinners.** {TM 133.3}

Death entered the world because of transgression. But Christ gave His life that man should have another trial. He did not die on the cross to abolish the law of God, but to secure for man a second probation. He did not die to make sin an immortal attribute; He died to secure the right to destroy him that had the power of death, that is, the devil. He suffered the full penalty of a broken law for the whole world. This He did, not that men might continue in transgression, but that they might return to their loyalty and keep God's commandments and His law as the apple of their eye. {TM 134.1}

A Sign of Obedience: The sign of obedience is the observance of the Sabbath of the fourth commandment. **If men keep the fourth commandment, they will keep all the rest.** {TM 134.2}

It is the privilege of every sinner to ask his teacher what sin really is. Give me a definition of sin. We have one in 1 John 3. "Sin is the transgression of the law." Now this is the only definition of sin in the whole Bible. We are going to read it to you right out of the Book, so that you need not have the idea that it is not in the Bible, that it is another Bible that we preach to you. We will just read it out of the good Book, and we will begin at the beginning of the chapter. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." That is our privilege. {1SAT 228.2}

"Therefore the world knoweth us not, because it knew him not." Now this knowledge does something for us. It is faith in Jesus Christ that is the living, working element. What does it do? "And every man that hath this hope in him purifieth himself, even as he is pure." Now there are a good many who have this faith tied on the outside, but it needs to be in them, a living, working element in the soul. It needs to be Christ enthroned in the heart. Well, "every man that hath this hope in him purifieth himself, even as he is pure." Wonderful, wonderful! By beholding Christ, by talking of Him, by beholding the loveliness of His character, we become changed. Changed from glory to glory. And what is glory? Character--and he becomes changed from character to character. **Thus we see that there is a work of purification that goes on by beholding Jesus.** {1SAT 228.3}

Now, I want to say to you before closing, that we have a wonderful friend in Jesus, who came to save His people from the transgression of the law. What is sin? The only definition of sin is that it is the transgression of the law. Then here is Jesus Christ, who comes right in and imparts His righteousness to us; we cannot overcome in our own strength, but by faith in Him. If you will believe on Jesus Christ, you will have Him today. You must believe that **He is your Saviour now, and that He imputes to you His righteousness because He has died, and because He has been obedient unto every requirement of that transgressed law of God. If you do this, you will have a saving knowledge of Jesus Christ. Adam and Eve lost Eden because they transgressed that law, but you will lose heaven if you transgress it. {1888 128.3}**

Those who put their trust in Christ are not to be enslaved by any hereditary or cultivated habit or tendency. Instead of being held in bondage to the lower nature, they are to rule every appetite and passion. God has not left us to battle with evil in our own finite strength. **Whatever may be our inherited or cultivated tendencies to wrong, we can overcome through the power that He is ready to impart. . . . {CH 440.1}**

But it is not an easy matter to overcome hereditary and cultivated tendencies to wrong. Self is masterful, and strives for the victory. But to "him that overcometh" the promises are given. The Lord presents the right way, but He compels no one to obey. He leaves those to whom He has given to the light to receive or despise it, but their course of action is followed by sure results. Cause must produce effect. . . . Parents have a most solemn obligation resting upon them to conform to right habits of eating and drinking. Set before your children simple, wholesome food, avoiding everything of a stimulating nature. The effect which a meat diet has upon nervous children is not to make them sweet tempered and patient, but peevish, irritable, passionate, and impatient of restraint. Virtuous practices are lost, and corruption destroys mind, soul, and body. Ms 47, 1896, pp. 6-8. ("The Lack of Unity a Cause of Failure," 1896.) {4MR 383.3}

There is an alarming lethargy shown on the subject of unconscious sensualism. It is customary to eat the flesh of dead animals. **The human family is under the despotism of custom and false education, of hereditary and cultivated habits.** Appetite reigns as a king over the mind and reason. The animal propensities are allowed to become a controlling power. **And proportionately as nature's laws are transgressed, physical suffering and disease of every stripe and type is seen; for every transgression of the laws of physical life is a transgression of the laws of God. {SpM 40.2}**

[Exodus 15:26](#) AKJV And said, If you will diligently listen to the voice of the LORD your God, and will do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of these diseases on you, which I have brought on the Egyptians: for I am the LORD that heals you.

The world today is full of pain and suffering and agony. But is it the will of God that such a condition shall exist? -- No. God, the Creator of our bodies, has arranged every

fiber and nerve, and sinew and muscle, and has pledged himself to keep the machinery in order, if the human agent will cooperate with him, and refuse to work contrary to the laws which govern the physical system. {SpM 40.5}

God's law is written by His own finger upon every nerve, every muscle, every faculty which has been entrusted to man. These gifts were bestowed upon him, not to be abused, corrupted and abused, but to be used to His honor and glory. **Every misuse of any part of our organism is a violation of the law which God designs shall govern us in these matters, and by violating this law human beings corrupt themselves; sickness and disease of every kind, ruined constitutions, premature decay, untimely deaths, these are the results of a violation of nature's laws.** {SpM 40.6}

The story of Bethlehem is an exhaustless theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God." [Romans 11:33](#). We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. **It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of [the great law of heredity](#). What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.** {DA 48.5}

Mothers Should Inform Themselves on Laws of Heredity.--In past generations, if mothers had informed themselves in regard to the laws of their being, they would have understood that their constitutional strength, as well as the tone of their morals and mental faculties, would in a great measure be represented in their offspring. Their ignorance upon this subject, where so much is involved, is criminal.--HL (Part 2) 37, 1865. (2SM 431.) {1MCP 142.4}

Faith Purifies Inherited Imperfections.--Those who through an intelligent understanding of the Scriptures view the cross aright, those who truly believe in Jesus, have a sure foundation for their faith. **They have that faith which works by love and purifies the soul from all its hereditary and cultivated imperfections.**--6T 238 (1900). {1MCP 146.3}

Ancestors' Sins Filling World With Disease.--Our ancestors have bequeathed to us customs and appetites which are filling the world with disease. The sins of the parents, through perverted appetite, are with fearful power visited upon the children to the third and fourth generations. The bad eating of many generations, the gluttonous and self-indulgent habits of the people, are filling our poorhouses, our prisons, and our insane asylums. Intemperance in drinking tea and coffee, wine, beer, rum, and brandy and in using tobacco, opium, and other narcotics has resulted in great mental and physical degeneracy, and this degeneracy is constantly increasing. --RH, July 29, 1884. (CH 49.) {1MCP 144.1}

God's Great Laws.--There are great laws that govern the world of nature, and spiritual things are controlled by principles equally certain. 9T 221, 222 (1909). {2MCP 415.3}

Transgression Breaks Harmony.--The same power that upholds nature is working also in man. The same great laws that guide alike the star and the atom control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. From Him all life proceeds. Only in harmony with Him can be found its true sphere of action. For all the objects of His creation the condition is the same--a life sustained by receiving the life of God, a life exercised in harmony with the Creator's will. To transgress His law--physical, mental, or moral--is to place oneself out of harmony with the universe, to introduce discord, anarchy, ruin.--Ed 99, 100 (1903). {2MCP 416.2}

A Noble Character Formed by Stern Battles With Self.--Christ has given us no assurance that to attain perfection of character is an easy matter. **A noble, all-around character is not inherited.** It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. **Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely and allow not one unfavorable trait to remain uncorrected.** --COL 331 (1900). {2MCP 546.1}

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Immutable Laws.--Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws.--CTBH 28, 1890. (CD 29.) {2MCP 443.3}

Defects Can Be Overcome.--Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. The impossibility lies in your own will. If you will not, then you can not overcome. The real difficulty arises from the corruption of an unsanctified heart and an unwillingness to submit to the control of God.--COL 331 (1900)

Faith vs. Unbelief.--We do not realize how much we lose through unbelief. Without faith we shall be engaged in a losing battle. **We have a Saviour who understands every phase of our life. He knows of our discouragements, and He knows just what help we need.** We want a faith in Him, a faith that works by love and purifies the soul.--MS 41, 1908. {2MCP 673.5}

The Saviour in His miracles revealed the power that is continually at work in man's behalf, **to sustain and to heal him**. Through the agencies of nature, God is working, day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us. When any part of the body sustains injury, a healing process is at once begun; nature's agencies are set at work to restore soundness. But the power working through these agencies is the power of God. All life-giving power is from Him. When one recovers from disease, it is God who restores him. {MH 112.1}

Sickness, suffering, and death are work of an antagonistic power. Satan is the destroyer; God is the restorer. {MH 113.1}

The words spoken to Israel are true today of those who recover health of body or health of soul. "I am the Lord that healeth thee." [Exodus 15:26](#). {MH 113.2}

The desire of God for every human being is expressed in the words, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." [3 John 1:2](#). {MH 113.3}

He it is who "forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." [Psalms 103:3-4](#). {MH 113.4}

When Christ healed disease, He warned many of the afflicted ones, "**Sin no more, lest a worse thing come unto thee.**" [John 5:14](#). Thus He taught that they had brought disease upon themselves by transgressing the laws of God, and that health could be preserved only by obedience. {MH 113.5}

The physician should teach his patients that they are to cooperate with God in the work of restoration. The physician has a continually increasing realization of the fact that **disease is the result of sin**. He knows that the laws of nature, as truly as the precepts of the Decalogue, are divine, and that only in obedience to them can health be recovered or preserved. He sees many suffering as the result of hurtful practices who might be restored to health if they would do what they might for their own restoration. They need to be taught that every practice which destroys the physical, mental, or spiritual energies is sin, and that health is to be secured through obedience to the laws that God has established for the good of all mankind. {MH 113.6}

Since **the laws of nature are the laws of God**, it is plainly our duty to give these laws careful study. We should study their requirements in regard to our own bodies and conform to them. Ignorance in these things is sin. {6T 369.1}

God has bountifully provided for the sustenance and happiness of all His creatures; if His laws were never violated, if all acted in harmony with the divine will, health, peace, and happiness, instead of misery and continual evil, would be the result. {CTBH 151}

Seventh-day Adventists are handling momentous truths. More than forty years ago the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God! As a people, we should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please, and work as they please. {9T 158.1}

Let those who are teachers and leaders in our cause take their stand firmly on Bible ground in regard to health reform and give a straight testimony to those who believe we are living in the last days of this earth's history. A line of distinction must be drawn between those who serve God, and those who serve themselves. {9T 158.2}

When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of Righteousness arises, "with healing in His wings." [Malachi 4:2](#). Not all this world bestows can heal a broken heart, or impart peace of mind, or remove care, or banish disease. Fame, genius, talent--all are powerless to gladden the sorrowful heart or to restore the wasted life. The life of God in the soul is man's only hope. {MH 115.2}

The love which Christ diffuses through the whole being is a vitalizing power. Every vital part--the brain, the heart, the nerves--it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy,--joy in the Holy Spirit,--health-giving, life-giving joy. {MH 115.3}

Our Saviour's words, "Come unto Me, . . . and I will give you rest" ([Matthew 11:28](#)), are a prescription for the healing of physical, mental, and spiritual ills. Though men have brought suffering upon themselves by their own wrongdoing, He regards them with pity. In Him they may find help. He will do great things for those who trust in Him. {MH 115.4}

Although for ages sin has been strengthening its hold on the human race, although through falsehood and artifice Satan has cast the black shadow of his interpretation upon the word of God, and has caused men to doubt His goodness; yet the Father's mercy and love have not ceased to flow earthward in rich currents. If human beings would open the windows of the soul heavenward, in appreciation of the divine gifts, a flood of healing virtue would pour in. {MH 116.1}

Identical Laws Govern Nature and Mankind.--The Great Teacher brought His hearers in contact with nature, that they might listen to the voice which speaks in all created things; and as their hearts became tender and their minds receptive, He helped them to interpret the spiritual teaching of the scenes upon which their eyes rested. . . . In His lessons there

was something to interest every mind, to appeal to every heart. Thus the daily task, instead of being a mere round of toil, bereft of higher thoughts, was brightened and uplifted by constant reminders of the spiritual and the unseen. {AH 144.3}

So we should teach. Let the children learn to see in nature an expression of the love and the wisdom of God; let the thought of Him be linked with bird and flower and tree; let all things seen become to them the interpreters of the unseen, and all the events of life be a means of divine teaching. {AH 145.1}

As they learn thus to study the lessons in all created things and in all life's experiences, show that the same laws which govern the things of nature and the events of life are to control us, that they are given for our good, and that only in obedience to them can we find true happiness and success. {AH 145.2}

Psalms 19:1-14. **A Revelation of Higher Education.**--When the Son of man came among men, He brought the intelligence of heaven with Him; for He created the worlds and all things that are therein. Man's study of the sciences and nature, unaided by the divine instruction, falls short of the precious things Christ would have him learn in the things of the natural world. He fails to be instructed by the little things in nature, which teach large and important truths essential for the salvation of the soul. {3BC 1143.9}

Obedience to natural laws is obedience to divine laws. Christ came to all as the God of nature. He came to reflect upon all the things of nature in their relative importance, the glory of heaven, to impress human minds with the glory of Him who created all things, to teach men to obey His voice, and impart the science of true education, which is the simplicity of true religion. [Psalms 19:1-6 quoted.] {3BC 1144.1}

Then the psalmist connects the law of God in the natural world with the laws given to His created intelligences. [Psalms 19:7-14 quoted.] {3BC 1144.2}

This psalm reveals that higher education which all must receive, or perish in their sins. Man alone is disobedient to the laws of Jehovah. When the Lord bids nature bear testimony to the things which He has made, instantly they witness to the glory of God. {3BC 1144.3}

Christ represents the earthly things, that they may represent the spiritual. The parable of the sower and the seed has a lesson of the highest importance. As a lesson-book Christ has opened it before us to represent the spiritual sowing. The Lord calls attention to the things which He has created, and those things repeat the lessons of Christ. He bids the things of nature speak to the senses, that man may take heed to the voice of God therein. The things of nature speak eternal truths (MS 28, 1898). {3BC 1144.4}

Eating the flesh of dead animals has an injurious effect upon spirituality. When meat is made the staple article of food, the higher faculties are overborne by the lower passions. These things are an offense to God, and are the cause of a decline in spiritual life. . . . Whatever we do in the line of eating and drinking should be done with the special purpose of nourishing the body, that we may serve God to His name's glory. The whole body is the property of God, and we must give strict attention to our physical well-being, for the religious life is closely related to physical habits and practices.--Letter 69, 1896, pp. 3, 5. (To Brother McCullagh, July 11, 1896.) {4MR 384.2}

Reform, continual reform, must be kept before the people, and by our example we must enforce our teaching. **True religion and the laws of health go hand in hand.** It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be taught to take a careful view of every habit and every practice and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind. God desires His light bearers ever to keep a high standard before them. **By precept and example they must hold their perfect standard high above Satan's false standard, which, if followed, will lead to misery, degradation, disease, and death for both body and soul.** Let those who have obtained a knowledge of how to eat and drink and dress so as to preserve health, impart this knowledge to others. Let the poor have the gospel of health preached unto them from a practical point of view, that they may know how to care properly for the body, which is the temple of the Holy Spirit. {CH 480.2}

Contaminate

Carefully reread these two verses: "And He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" **Joshua was the representative of an imperfect, sinful people, those who had become contaminated with sin.** Satan accused Joshua of being a criminal. What, then, is the only hope of the people of God in their defection of Christian character? Their only hope is reconversion, repentance toward God, and faith in our Lord and Saviour Jesus Christ, who is made unto us righteousness and sanctification. In heaven Joshua was accounted as a justified sinner. {17MR 241.4}

Here, then, comes in the Redeemer's work. Satan stood by the side of the angel as an adversary, to accuse Joshua as a transgressor of the law. This angel, who is our Saviour, was seen by John the Revelator and represented as standing in the midst of the seven golden candlesticks, clothed with a garment down to the foot, and girt about the breast with a golden girdle. Christ is represented in actual ministry for His people, as was Joshua in the day of atonement in behalf of the children of Israel. {17MR 242.1}

As at that time Satan pointed to the defilement of God's people and triumphed in their discomfiture, so he is doing now. Joshua was accused as a sinner; but Jesus Christ, the Sin-bearer, the Substitute for the offender, to whom all types point, cannot be thus accused. He is the one who takes away the sin of the repentant, believing transgressor. How sad it is that human agencies, by their loss of spirituality, make it possible for Satan to accuse them of being unworthy!--Manuscript 124, 1901.

Satan assailed Christ with his fiercest and most subtle temptations, but he was repulsed in every conflict. Those battles were fought in our behalf; those victories make it possible for

us to conquer. Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. **The tempter has no power to control the will or to force the soul to sin. He may distress, but he cannot contaminate.** He can cause agony, but not defilement. **The fact that Christ has conquered should inspire His followers with courage to fight manfully the battle against sin and Satan. {GC 510.3}** [What has Christ conquered? Both sin and Satan.]

Professed Christians stand off in their slavery and say, I can't overcome it. No, I cannot, but through Jesus Christ you can overcome; through the merits of the blood of Christ you can sweep away this deadly evil which is corrupting our earth and corrupting our youth. **And parents are giving their appetites and passions as an inheritance to their children;** and they are weaker in moral power than they themselves are to resist the contaminating influence that is upon our earth. {1SAT 259.1}

Jesus Christ "counted it not a thing to be grasped to be equal with God." **Because divinity alone could be efficacious in the restoration of man from the poisonous bruise of the serpent, God himself, in his only begotten Son, assumed human nature, and in the weakness of human nature sustained the character of God, vindicated his holy law in every particular, and accepted the sentence of wrath and death for the sons of men.** What a thought is this! He who was one with the Father before the world was made, had such compassion for a world lost and ruined by transgression, that he gave his life a ransom for it. He who was the brightness of the Father's glory, the express image of his person, bore our sins in his own body on the tree, suffering the penalty of man's transgression until justice was satisfied, and required no more. How great is the redemption that has been worked out for us! so great that the Son of God died the cruel death of the cross, to bring to us life and immortality through faith in him. {YI, February 11, 1897 par. 2}

The Fruit of the Tree of the Knowledge of Good and Evil

There was nothing poisonous in the fruit of the tree of knowledge itself, nothing that would cause death in partaking of it. The tree had been placed in the garden to test their loyalty to God.—ST Feb. 13, 1896. {TA 56.2}

Adam and Eve were permitted to eat of all the trees in their Eden home, save one. The Lord said to the holy pair, "In the day that ye eat of the tree of knowledge of good and evil, ye shall surely die." [See [Genesis 3](#).] Eve was beguiled by the serpent, and made to believe that God would not do as he had said. **She ate, and thinking she felt the sensation of a new and more exalted life, she bore the fruit to her husband. The serpent had said that she should not die, and she felt no ill effects from eating the fruit,—nothing which could be interpreted to mean death, but, instead, a pleasurable sensation, which she imagined was as the angels felt.** Her experience stood arrayed against the positive command of Jehovah, yet Adam permitted himself to be seduced by it. {CTBH 42.2}

Thus we often find it, even in the religious world. God's express commands are transgressed; and "because sentence against an evil work is not executed speedily,

therefore the heart of the sons of men is fully set in them to do the evil.” [[Ecclesiastes 8:11](#).] In the face of the most positive commands of God, men and women will follow their own inclinations, and then dare to pray over the matter, to prevail upon God to allow them to go contrary to his expressed will. Satan comes to the side of such persons, as he did to Eve in Eden, and impresses them. They have an exercise of mind, and this they relate as a most wonderful experience which the Lord has given them. But true experience will be in harmony with natural and divine law; false experience arrays itself against the laws of life and the precepts of Jehovah. {CTBH 42.3}

Adam and Eve were informed that they must lose their Eden home. They had yielded to Satan's deception, and believed that God would lie. **By their transgression they had opened a way for Satan to gain access to them more readily, and it was not safe for them to remain in the garden of Eden, lest in their state of sin they gain access to the tree of life, and perpetuate a life of sin.** They entreated to be permitted to remain, although they acknowledged that they had forfeited all right to blissful Eden. They promised that they would in the future yield implicit obedience to God. **They were informed that in their fall from innocence to guilt, they had gained no strength, but great weakness.** They had not preserved their integrity while they were in a state of holy, happy innocence, and they would have far less strength to remain true and loyal in a state of conscious guilt. At these words the unhappy pair were filled with keenest anguish and remorse. **They now realized that the penalty of sin was death.** {ST, January 23, 1879 par. 12}

The Lord made man upright in the beginning. He was created with a perfectly balanced mind, the size and strength of all its organs being perfectly developed. Adam was a perfect type of man. Every quality of mind was well proportioned, each having a distinctive office, and yet all dependent one upon another for the full and proper use of any one of them. Adam and Eve were permitted to eat of all the trees in the garden, save one. The Lord said to the holy pair: In the day that ye eat of the tree of knowledge of good and evil, ye shall surely die. Eve was beguiled by the serpent to believe that God would not do as He said He would. "Ye shall not surely die," said the serpent. Eve ate and imagined that she felt the sensations of a new and more exalted life. She bore the fruit to her husband, and that which had an overpowering influence upon him was her experience. **The serpent had said that she should not die, and she felt no ill effects from the fruit, nothing which could be interpreted to mean death, but, just as the serpent had said, a pleasurable sensation which she imagined was as the angels felt.** Her experience stood arrayed against the positive command of Jehovah, and Adam permitted himself to be seduced by the experience of his wife. Thus it is with the religious world generally. God's express commands are transgressed, and because "sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." {3T 72.1}

Jesus Christ is to the world as the tree of life to which Adam and Eve had access in the garden of Eden. When, by disobedience, the fallen pair were deprived of the fruit of this tree, they lost everlasting life. **The tree of knowledge became a curse to them, not because of its poisonous qualities, but because of their act of disobedience.** It was attractive to

them; and in their great desire for it, they partook of it, and lost their purity and their allegiance to God. But Christ presents himself as the Life-giver, the tree of life for the world. By feeding upon his flesh, and drinking his blood, our spiritual life is perfected. {GCDB, March 6, 1899 par. 6}

Shall the education given in our schools be after God's order, or after the wisdom of this world which the Lord pronounces foolishness? Shall the hearts of the students become estranged from God by eating of the tree of knowledge, which hardens the heart into disobedience and administers to vanity and pride? Shall not the education given in our schools be of that character which will give a more decided knowledge of God's word, and which will bring the soul into a vital connection with God, keeping God before the mind's eye, and arousing every better feeling of the soul? This is the kind of education which is as enduring as eternity. {GCDB, March 6, 1899 par. 7}

Adam quite well understood that his companion had transgressed the only prohibition laid upon them as a test of their fidelity and love. Eve reasoned that the serpent said they should not surely die, and his words must be true, for she felt no signs of God's displeasure, but a pleasant influence, as she imagined the angels felt. Adam regretted that Eve had left his side; but now the deed was done. He must be separated from her whose society he had loved so well. How could he have it thus? His love for Eve was strong, and in utter discouragement he resolved to share her fate. He reasoned that Eve was a part of himself; and if she must die, he would die with her; for he could not bear the thought of separation from her. He did not think that God, who had created him a living, beautiful form out of the dust of the ground, and had given him Eve to be his companion, could supply her place. After all, might not the words of this wise serpent be correct? Eve was before him, just as lovely and beautiful, and apparently as innocent, as before this act of disobedience. She expressed greater, higher love for him than before her disobedience, as the effect of the fruit she had eaten. He saw in her no signs of death. She had told him of the happy influence of the fruit, of her ardent love for him, and he decided to brave the consequences. He seized the fruit and quickly ate it, and, like Eve, felt not immediately its ill effects. {ST, January 23, 1879 par. 1}

A compassionate God gave no severe test, no strong temptation that would tax human endurance beyond the power to resist. **The fruit itself was harmless. If God had not forbidden Adam and Eve to partake of the fruit of the tree of knowledge, their action in taking it would not have been sinful. Up to the moment of God's prohibition, Adam might have eaten of the fruit of that tree without realizing any harm. But after God had said, Thou shalt not eat, the act became a crime of great magnitude. Adam had disobeyed God. In this was his sin.** The very fact that Adam's trial was small, made his sin exceeding great. God tested him in that which was least, to prove him; and with the prohibition he stated that the punishment consequent upon his disobedience would be death. If Adam could not bear this smallest of tests to prove his loyalty, he surely could not have endured a stronger trial had he been taken into closer relationship with God, to bear higher responsibilities. He evidenced that God could not trust him; should he be exposed to Satan's more determined attacks, he would signally fail. {ST, January 23, 1879 par. 14}

Adam and Eve **became sinners because of transgression**, and now the Lord has given to the world His only begotten Son. That He might abolish the law? That law that Adam transgressed? Do you read it thus? I do not. Well then, what was the matter with Adam? Adam ventured to transgress one prohibition of God which was the test that God gave to man to try his loyalty and obedience. **There was nothing in the fruit of the tree of knowledge that was dangerous in itself**, but the danger was in Adam and Eve listening to Satan and venturing to transgress. Here was Eve listening to the voice of the tempter. His words were contradicting the words of God that death was the penalty of transgression. Satan says, "Ye shall not die." God says, "If ye eat of it ye shall die." Whom shall we believe? **{1SAT 227.2}**

The fruit of the tree of life in the Garden of Eden possessed supernatural virtue. To eat of it was to live forever. **Its fruit was the antidote of death**. Its leaves were for the sustaining of life and immortality. But through man's disobedience death entered the world. **Adam ate of the tree of the knowledge of good and evil, the fruit of which he had been forbidden to touch**. This was his test. He failed, and his transgression opened the floodgates of woe upon our world. **{MM 233.5}**

The tree of life was a type of the one great Source of immortality. Of Christ it is written, "In Him was life; and the life was the light of men." He is the fountain of life. Obedience to Him is the life-giving, vivifying power that gladdens the soul. Through sin man shut himself off from access to the tree of life. Now, life and immortality are brought to light through Jesus Christ. . . . **{MM 233.6}**

The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the city to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes; they were noble, majestic, and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was, "We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth." **Then I saw two trees, one looked much like the tree of life in the city. The fruit of both looked beautiful, but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me, "None in this place have tasted of the forbidden tree; but if they should eat, they would fall."** **{EW 39.3}**

Christ took humanity upon Himself, that as a substitute and surety, He might act in behalf of humanity. He came to earth to bear the test that Adam failed to endure. Satan thought that this was his opportunity. United with the religious nation, the apostate strove to overcome God in Jesus Christ, to banish pure and undefiled religion from the earth. From the desert to the cross, temptation came to Christ like a tempest. As the fierceness of

Satan's efforts to wound the Saviour's heel with his poisonous fangs increased, the lower Christ stepped down in the path of humiliation, self-denial, and self-sacrifice. Satan approached Christ as he approached Adam and Eve in Eden, but he failed in his purpose. Said Christ, "The prince of this world cometh, and hath nothing in Me" [[John 14:30](#)]. {12MR 404.3}

It was not the will of God that the sinless pair should know aught of evil. He had freely given them the good, and had withheld the evil. But, contrary to His command, they had eaten of the forbidden tree, and now they would continue to eat of it--they would have the knowledge of evil--all the days of their life. From that time the race would be afflicted by Satan's temptations. Instead of the happy labor heretofore appointed them, anxiety and toil were to be their lot. They would be subject to disappointment, grief, and pain, and finally to death. {PP 59.3}

Under the curse of sin all nature was to witness to man of the character and results of rebellion against God. When God made man He made him rule over the earth and all living creatures. So long as Adam remained loyal to Heaven, all nature was in subjection to him. But when he rebelled against the divine law, the inferior creatures were in rebellion against his rule. Thus the Lord, in His great mercy, would show men the sacredness of His law, and lead them, by their own experience, to see the danger of setting it aside, even in the slightest degree. {PP 59.4}

In order to possess an endless existence, man must continue to partake of the tree of life. Deprived of this, his vitality would gradually diminish until life should become extinct. It was Satan's plan that Adam and Eve should by disobedience incur God's displeasure; and then, if they failed to obtain forgiveness, he hoped that they would eat of the tree of life, and thus perpetuate an existence of sin and misery. But after man's fall, holy angels were immediately commissioned to guard the tree of life. Around these angels flashed beams of light having the appearance of a glittering sword. None of the family of Adam were permitted to pass the barrier to partake of the life-giving fruit; hence there is not an immortal sinner. {PP 60.3}

But in heaven, service is not rendered in the spirit of legality. When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of. In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery. Love for God makes their service a joy. So in every soul wherein Christ, the hope of glory, dwells, His words are re-echoed, "I delight to do Thy will, O My God: yea, Thy law is within My heart." [Psalms 40:8](#). {MB 109.2}

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{PP 59.4}

Violence in the OT

It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some wrongdoing, either of the sufferer himself or of his parents. **It is true that all suffering results from the transgression of God's law, but this truth had become perverted. Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God,--as punishment arbitrarily inflicted on account of sin.** Hence one upon whom some great affliction or calamity had fallen had the additional burden of being regarded as a great sinner. {DA 471.1}

Thus the way was prepared for the Jews to reject Jesus. **He who "hath borne our griefs, and carried our sorrows" was looked upon by the Jews as "stricken, smitten of God, and afflicted;"** and they hid their faces from Him. [Isaiah 53:4, 3](#). {DA 471.2}

God had given a lesson designed to prevent this. The history of Job had shown that suffering is inflicted by Satan, and is overruled by God for purposes of mercy. But Israel did not understand the lesson. The same error for which God had reproved the friends of Job was repeated by the Jews in their rejection of Christ. {DA 471.3}

Let no one take the limited, narrow position that any of the works of man can help in the least possible way to liquidate the debt of his transgression. This is a fatal deception. If you would understand it, you must cease haggling over your pet ideas, and with humble hearts survey the atonement. This matter is so dimly comprehended that thousands upon thousands claiming to be sons of God are children of the wicked one, because they will depend on their own works. God always demanded good works, the law demands it, but because man placed himself in sin where his good works were valueless, Jesus' righteousness alone can avail. Christ is able to save to the uttermost because He ever liveth to make intercession for us. All that man can possibly do toward his own salvation is to accept the invitation, "Whosoever will, let him take the water of life freely" ([Revelation 22:17](#)). No sin can be committed by man for which satisfaction has not been met on Calvary. Thus the cross, in earnest appeals, continually proffers to the sinner a thorough expiation. {1SM 343.3}

Our Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He **"took our infirmities, and bare our sicknesses,"** that He might minister to every need of humanity. [Matthew 8:17](#). **The burden of disease and wretchedness and sin He came to remove.** It was His mission to bring to men **complete restoration**; He came to give them **health and peace and perfection of character.** {MH 17.1}

Men are contaminated with sin, and they cannot have an adequate conception of the heinous character of the evil which they cherish. Because of sin the Majesty of heaven was stricken, smitten of God, and afflicted. Voluntarily our divine Substitute bared His soul to the sword of justice, that we might not perish but have everlasting life. Said Christ: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of

myself" ([John 10:17, 18](#)). . . . No man of earth nor angel of heaven could have paid the penalty of sin. Jesus was the only one who could save rebellious man. {TMK 368.4}

The joy that was set before Jesus was that of seeing souls redeemed by the sacrifice of His glory, His honor, His riches, and His own life. The salvation of man was His joy. When all the redeemed shall be gathered into the kingdom of God, He will see of the travail of His soul and be satisfied. {TMK 368.5}

MR No. 1201 - Christ's Mission to Earth (excerpts)

It was sin that separated man from his God, and it is sin that maintains this separation. {16MR 115.2}

What a sight was this for heaven to look upon. Christ, who knew not the least moral taint or defilement of sin, took our nature in its deteriorated condition. {16MR 115.3}

There was not a drop of bitter woe which He did not taste, not a part of the curse which He did not endure, that He might bring many sons and daughters to God. {16MR 116.1}

By taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses of the flesh with which humanity is encompassed, "that it might be fulfilled that was spoken by the prophet Esaias, Himself took our infirmities and bare our sicknesses." He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He was without a spot. {16MR 116.3}

The enmity referred to in the prophecy in Eden was not to be confined merely to Satan and the Prince of life. It was to be universal. Satan and his angels were to feel the enmity of all mankind. {16MR 117.3}

The enmity put between the seed of the serpent and the seed of the woman was supernatural. With Christ the enmity was in one sense natural; in another sense it was supernatural, as humanity and divinity were combined. And never was the enmity developed to such a marked degree as when Christ became a resident of this earth. Never before had there been a being upon the earth who hated sin with so perfect a hatred as did Christ. He had seen its deceiving, infatuating power upon the holy angels, causing them to revolt, and all His powers were enlisted against Satan. In the purity and holiness of His life, Christ flashed the light of truth amid the moral darkness with which Satan had enshrouded the world. Christ exposed his falsehoods and deceiving character, and spoiled his corrupting influence. {16MR 118.1}

But Christ was unmoved; and He used only the weapons justifiable for human beings to use--the word of Him who is mighty in counsel, "It is written." {16MR 119.2}

With what intense interest was this controversy watched by the heavenly angels and the

unfallen worlds as **the honor of the law was being vindicated**. Not merely for this world, but for the universe of heaven and the worlds that God had created, was the controversy **to be forever settled**. The confederacy of darkness were watching for the semblance of a chance to rise and triumph over the divine and human Substitute and Surety of the human race, that the apostate might shout Victory, and the world and its inhabitants forever become his kingdom. **But Satan reached only the heel; he could not touch the head.** {16MR 119.4}

After His resurrection, Christ opened the understanding of His followers, that they might understand the Scriptures. **Everything had been transformed by the working of the arts of Satan.** Truth was covered up by the rubbish of error, and hidden from finite sight. ... {16MR 122.3}

So dull has been the comprehension of even those who teach the truth to others that many things cannot be opened to them until they reach heaven. It ought not to be so. But as men's minds become narrow, they think they know it all, and set one stake after another in points of truths of which they have only a glimpse. They close their minds as though there were no more for them to learn, and should the Lord attempt to lead them on, they would not take up with the increased light. They cling to the spot where they think they see a glimmer of light, when it is only a link in the living chain of truths and promises to be studied. They know very little of what it means to follow in the footsteps of Christ. {16MR 123.2}

There are many who claim that by the death of Christ the law was abrogated; but in this they contradict Christ's own words, "Think not that I am come to destroy the law, or the prophets. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." [Matthew 5:17, 18](#). It was to atone for man's transgression of the law that Christ laid down His life. Could the law have been changed or set aside, then Christ need not have died. **By His life on earth He honored the law of God. By His death He established it. He gave His life as a sacrifice, not to destroy God's law, not to create a lower standard, but that justice might be maintained, that the law might be shown to be immutable, that it might stand fast forever.** {COL 314.3}

More Than One Fall (RH March 4, 1875)

If the race had ceased to fall when Adam was driven from Eden, we should now be in a far more elevated condition physically, mentally, and morally. But while men deplore the fall of Adam, which has resulted in such unutterable woe, they disobey the express injunctions of God, as did Adam, although they have his example to warn them from doing as he did in violating the law of Jehovah. **Would that man had stopped falling with Adam. But there has been a succession of falls.** Men will not take warning from Adam's experience. They will indulge appetite and passion in direct violation of the law of God, and at the same time continue to mourn Adam's transgression, which brought sin into the world. {RH, March 4, 1875 par. 8}

From Adam's day to ours there has been a succession of falls, each greater than the last, in every species of crime. God did not create a race of beings so devoid of health, beauty, and moral power as now exists in the world. Disease of every kind has been fearfully increasing upon the race. This has not been by God's especial providence, but directly contrary to His will. It has come by man's disregard of the very means which God has ordained to shield him from the terrible evils existing. Obedience to God's law in every respect would save men from intemperance, licentiousness, and disease of every type. No one can violate natural law without suffering the penalty. {RH, March 4, 1875 par. 9}

What man would, for any sum of money, deliberately sell his mental capabilities? Should one offer him money if he would part with his intellect he would turn with disgust from the insane suggestion. Yet thousands are parting with health of body, vigor of intellect, and elevation of soul, for the sake of gratifying appetite. Instead of gain, they experience only loss. This they do not realize because of their benumbed sensibilities. They have bartered away their God-given faculties. And for what? Answer. Groveling sensualities and degrading vices. The gratification of taste is indulged at the cost of health and intellect. {RH, March 4, 1875 par. 10}

Christ commenced the work of redemption just where the ruin began. He made provision to reinstate man in his Godlike purity, if he accepted the help brought him. Through faith in His all-powerful name--the only name given under heaven whereby we may be saved--man could overcome appetite and passion, and through his obedience to the law of God, health would take the place of infirmities and corrupting diseases. Those who overcome will follow the example of Christ by bringing bodily appetites and passions under the control of enlightened conscience and reason. {RH, March 4, 1875 par. 11}

If ministers who preach the gospel would do their duty, and would also be ensamples to the flock of God, their voices would be lifted up like a trumpet to show the people their transgressions and the house of Israel their sins. Ministers who exhort sinners to be converted should distinctly define what sin is and what conversion from sin is. Sin is the transgression of the law. The convicted sinner must exercise repentance toward God for the transgression of His law, and faith toward our Lord Jesus Christ. {RH, March 4, 1875 par. 12}

The apostle gives us the true definition of sin. "Sin is the transgression of the law." The largest class of Christ's professed ambassadors are blind guides. They lead the people away from the path of safety by representing the requirements and prohibitions of the ancient law of Jehovah as arbitrary and severe. They give the sinner license to overstep the limits of God's law. In this they are like the great adversary of souls, opening before them a life of freedom in violation of God's commandments. With this lawless freedom the basis of moral responsibility is gone. {RH, March 4, 1875 par. 13}

Those who follow these blind leaders close the avenues of their souls to the reception of truth. They will not allow the truth with its practical bearings to affect their hearts. The largest number brace their souls with prejudice against new truths, and also against the

clearest light which shows the correct application of an old truth, the law of God, which is as old as the world. The intemperate and licentious delight in the oft-repeated assertion that the law of the ten commandments is not binding in this dispensation. Avarice, thefts, perjuries, and crimes of every description are carried on under the cloak of Christianity. {RH, March 4, 1875 par. 14}

Christ knew that his Father had chosen him to carry out the great plan of redemption by coming to the fallen world to die for sinners. And when he came to fulfill his mission, **he was, in every sense of the term, a medical missionary.** {RH, June 16, 1904 par. 5}

Definition of True Temperance:

The principles of temperance must be carried further than the mere use of spirituous liquors. The use of stimulating and indigestible food is often equally injurious to health, and in many cases sows the seeds of drunkenness. **True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful. There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny.** The appetite should ever be in subjection to the moral and intellectual powers. The body should be servant to the mind, and not the mind to the body. {PP 562.1}

Therefore it was necessary that he should demonstrate the nature of his claims, and **show the working out of his proposed changes in the divine law.** His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked. {GC 498.2}

{BEcho, November 1, 1892} See Article. Excerpts:

But many say that Jesus was not like us, that He was not as we are in the world, that He was divine, and therefore we cannot overcome as He overcame. But this is not true; "for verily He took not on Him the nature of angels; but **He took on Him the seed of Abraham.** . . . For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." Christ knows the sinner's trials; He knows his temptations. He took upon Himself our nature; He was tempted in all points like as we are. He has wept, He was a man of sorrows, and acquainted with grief. {BEcho, November 1, 1892 par. 6}

Those who claim that it was not possible for Christ to sin, cannot believe that He took upon Him human nature. Christ was actually tempted, not only in the wilderness, but all through his life. In all points He was tempted as we are, and because He successfully resisted temptation in every form, He gave us a perfect example. {BEcho, November 1, 1892 par. 7}

The great work of redemption could be carried out by the Redeemer only as **He took the place of fallen man.** Burdened with the sins of the world, He must pass over the path where Adam fell, and redeem his failure. **When Adam was assailed by the tempter, none**

of the effects of sin were upon him, but he was surrounded by the glories of Eden. But it was not thus with Jesus; for, bearing the infirmities of degenerate humanity, He entered the wilderness to cope with the mighty foe, that He might lift man up from the lowest depths of his degradation. Alone He was to tread the path of temptation and exercise self-control stronger than hunger, ambition, or death. {BEcho, November 15, 1892 par. 1}

Man is God's property, and the ruin that has been made of the living habitation, the suffering caused by the seeds of death sown in the human system, are an offense to God.-- Letter 73, 1896. - Medical Ministry, page 229. {Te 87.5}

As men seek for earthly treasure, so are they diligently to search for the truth. The truth is to be regarded of higher value than anything else within the reach of man, and the searcher for truth must be willing to purchase it at any sacrifice or cost to himself. The word of God is the mine of truth, and the Lord would have us individually search the Scriptures, that we may become acquainted with the great plan of redemption, and take in the grand subject as far as it is possible for the human mind, enlightened by the Spirit of God, to understand the purpose of God. He would have us comprehend something of his love in giving his Son to die that he might counteract evil, remove the defiling stains of sin from the workmanship of God, and re-instate the lost, elevating and ennobling the soul to its original purity through Christ's imputed righteousness. {RH, November 8, 1892 par. 2}

The only way in which the fallen race could be restored was through the gift of his Son, equal with himself, possessing the attributes of God. Though so highly exalted, Christ consented to assume human nature, that he might work in behalf of man and reconcile to God his disloyal subject. When man rebelled, Christ pleaded his merit in his behalf, and became man's substitute and surety. He undertook to combat the powers of darkness in man's behalf, and he prevailed, conquering the enemy of our souls, and presenting to man the cup of salvation. {RH, November 8, 1892 par. 3}

...

Would that we could comprehend the significance of the words, "Christ suffered, being tempted." While he was free from the taint of sin, the refined sensibilities of his holy nature rendered contact with evil unspeakably painful to him. Yet with human nature upon him, he met the arch apostate face to face, and single-handed withstood the foe of his throne. Not even by a thought could Christ be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foot-hold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of himself, "The prince of this world cometh, and hath nothing in me." The storms of temptation burst upon him, but they could not cause him to swerve from his allegiance to God. {RH, November 8, 1887 par. 8}

Beware of Doctrine "Just Believe."--We shall meet with false doctrines of every kind, and unless we are acquainted with what Christ has said, and are following His instruction, we

shall be led astray. One of the most dangerous of these doctrines is that of false sanctification. There are those who claim to be holy, and yet are breaking God's commandments. Their assertion that they are sinless is false and should not be received. . . . {Ev 595.2}

Another doctrine that will be presented is that **all that we have to do is to believe in Christ**--to believe that He has forgiven our sins, and that after we are forgiven, it is impossible for us to sin. This is a snare of Satan. It is true that we must believe in Christ. He is our only hope of salvation. But **it is also true that we must work out our individual salvation daily in faith**, not boastingly but with fear and trembling. We are to use every power of our being in His service, and after we have done our utmost, we are still to regard ourselves as unprofitable servants. Divine power will unite with our efforts, and as we cling to God with the hand of faith, **Christ will impart to us His wisdom and His righteousness. Thus, by His grace, we shall be enabled to build upon the sure foundation.**--Manuscript 27, 1886. {Ev 595.3}

definition: grace = his knowledge to heal the damage done. See [Titus 3:5-7](#), [Isaiah 53:11](#), and [Hebrews 2:14,18](#).

The discord which his own course had caused in heaven, Satan charged upon the government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. **Therefore God permitted him to demonstrate the nature of his claims, to show the working out of his proposed changes in the divine law. His own work must condemn him.** Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked. {PP 42.2}

It is as truly a sin to violate the laws of our being as it is to break the ten commandments. To do either is to break God's laws. Those who transgress the law of God in their physical organism, will be inclined to violate the law of God spoken from Sinai. {CTBH 53.1}

God is ever seeking to bring human minds into association with the divine. He offers us the privilege of co-operation with Christ in revealing His grace to the world, that we may receive an increased knowledge of heavenly things. Looking unto Jesus, we obtain brighter and more distinct views of God, and beholding, we become changed. Goodness, love for our fellow-men, becomes our natural instinct. We develop a character that is the counterpart of the divine character. Growing into His likeness, we enlarge our capacity for knowing God. More and more we enter into fellowship with the heavenly world, and we have continually increasing power to receive the riches of the knowledge and wisdom of eternity. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Mrs. E. G. White. {ST, May 28, 1902 par. 6}

Excuses are Valueless. -- The question for us to consider is, Have we the attributes of Christ? Excuses are valueless. All circumstances, all appetites and passions are to be servants to the God-fearing man, not rulers over him. **The Christian is not to be enslaved by**

any hereditary or cultivated habits or tendency He is to rule the animal passions, rather than to be held in the bondage of habit. {SpTA09 56.1}

We are not to be the servants of circumstances, but to control circumstances by an inwrought principle learned of the greatest Teacher the world ever knew. The solemn position in which we stand today toward the world, the solemn responsibilities and duties enjoined upon us by our Lord, are not to be ignored until our will and our circumstances are adjusted. The principle of self-denial and self-sacrifice, as revealed in the example of Christ, of John the Baptist, of Daniel and the three worthies, is to pass like a plowshare through hereditary and cultivated habits, through all circumstances and surroundings. {SpTA09 56.2}

I ask you, Is the kingdom of God within you? God's people are to be minutemen, always ready, always composed in Jesus Christ. The time is now come when one moment we may be on solid earth, the next the earth may be heaving beneath our feet. Earthquakes will take place where least expected. {SpTA09 56.3}

Excerpts, ST January 16 and 23, 1879.

Satan trembled as he viewed his work. He was alone, in meditation upon the past, the present, and the future. His mighty frame shook as with a tempest. An angel from Heaven was passing. Satan called him, and intreated an interview with Christ. This was granted. He then related to him that he repented of his rebellion, and wished again to enjoy the favor of God. He was willing to take the place which had been assigned him, and be under Christ's command. The Son of God wept at Satan's woe, but told him, as the mind of the Father, that this could never be. Heaven must not be placed in jeopardy. The peace of Heaven would be marred, should he be received back; for sin originated with him; the seeds of rebellion were still within him. He had no occasion for his course, and he had not only hopelessly ruined himself, but the host of angels also, who would still have been happy in Heaven had he remained steadfast. The law of God could condemn, but could not pardon. {ST, January 16, 1879 par. 9}

His followers were seeking him; and he aroused himself, and assuming a look of defiance, informed them of his plans to wrest from God the noble Adam and his companion Eve. If he could in any way beguile them to disobedience, God would make some provision whereby they might be pardoned, and then himself and all the fallen angels would be in a fair way to share with them of God's mercy. If they should fail to obtain pardon, they could unite with Adam and Eve, whose transgression would place them also in a state of rebellion; and thus they could take possession of Eden, and hold it as their home. And if they could gain access to the tree of life in the midst of the garden, their strength would, they thought, be equal to that of the holy angels, and even God himself could not expel them. {ST, January 16, 1879 par. 13}

A sadness came over the countenance of Adam. He appeared afraid and astonished. A struggle seemed to be going on in his mind. He told Eve that he was quite certain that this

was the foe whom they had been warned against; and if so, she must die. She assured him she felt no ill effects, but rather a very pleasant influence, and entreated him to eat. {ST, January 16, 1879 par. 31}

The news of man's fall spread through Heaven--every harp was hushed. The angels cast their crowns from their heads in sorrow. All Heaven was in agitation. The angels were grieved at the base ingratitude of man, in return for the rich blessings which God had bestowed upon him. A council was held to see what must be done with the guilty pair. The angels feared that they would put forth the hand, and eat of the tree of life, and thus perpetuate a life of sin. {ST, January 23, 1879 par. 8}

Adam and Eve were informed that they must lose their Eden home. They had yielded to Satan's deception, and believed that God would lie. By their transgression they had opened a way for Satan to gain access to them more readily, and it was not safe for them to remain in the garden of Eden, lest in their state of sin they gain access to the tree of life, and perpetuate a life of sin. They entreated to be permitted to remain, although they acknowledged that they had forfeited all right to blissful Eden. They promised that they would in the future yield implicit obedience to God. They were informed that in their fall from innocence to guilt, they had gained no strength, but great weakness. They had not preserved their integrity while they were in a state of holy, happy innocence, and they would have far less strength to remain true and loyal in a state of conscious guilt. At these words the unhappy pair were filled with keenest anguish and remorse. They now realized that the penalty of sin was death. {ST, January 23, 1879 par. 12}

It was Satan's studied plan that Adam and Eve should disobey God, receive his frown, and then partake of the tree of life, that they might perpetuate a life of sin. But holy angels were immediately commissioned to guard the way to the tree of life. Around these angels flashed beams of light on every side, which had the appearance of glittering swords. {ST, January 23, 1879 par. 13}

Importance of Seeking True Knowledge

Far more than we do, we need to understand the issues at stake in the conflict in which we are engaged. We need to understand more fully the value of the truths that God has given for this time and the danger of allowing our minds to be diverted from them by the great deceiver. {8T 312.1}

The infinite value of the sacrifice required for our redemption reveals the fact that sin is a tremendous evil. Through sin the whole human organism is deranged, the mind is perverted, the imagination corrupted. Sin has degraded the faculties of the soul. Temptations from without find an answering chord within the heart, and the feet turn imperceptibly toward evil. {8T 312.2}

As the sacrifice in our behalf was complete, so our restoration from the defilement of sin is

to be complete. There is no act of wickedness that the law will excuse; there is no unrighteousness that will escape its condemnation. The life of Christ was a perfect fulfillment of every precept of the law. He said; "I have kept My Father's commandments." [John 15:10](#). His life is our standard of obedience and service. {8T 312.3}

There is a science of Christianity to be mastered,--a science as much deeper, broader, higher than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination. **There are hereditary and cultivated tendencies to evil that must be overcome**. Often the training and education of a lifetime must be discarded, that one may become a learner in the school of Christ. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. We must learn to look upward. The principles of the word of God--principles that are as high as heaven, and that compass eternity--we are to understand in their bearing upon our daily life. Every act, every word, every thought, is to be in accord with these principles. {8T 314.1}

The precious graces of the Holy Spirit are not developed in a moment. Courage, fortitude, meekness, faith, unwavering trust in God's power to save, are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right the children of God are to seal their destiny. {8T 314.2}

Man's great danger is in being self-deceived, indulging self-sufficiency, and thus separating from God, the source of his strength. **Our natural tendencies, unless corrected by the Holy Spirit of God, have in them the seeds of moral death. Unless we become vitally connected with God, we cannot resist the unhallowed effects of self-love, self-indulgence, and temptation to sin.** {8T 315.6}

In order to receive help from Christ, we must realize our need. We must have a true knowledge of ourselves. It is only he who knows himself to be a sinner that Christ can save. Only as we see our utter helplessness and renounce all self-trust, shall we lay hold on divine power. {8T 316.1}

Genetic Engineering

Satan gathered the fallen angels together to devise some way of doing the most possible evil to the human family. One proposition after another was made, till finally Satan himself thought of a plan. He would take the fruit of the vine, also wheat, and other things given by God as food, and would convert them into poisons, which would ruin man's physical, mental, and moral powers, and so overcome the senses that Satan should have full control. Under the influence of liquor, men would be led to commit crimes of all kinds. Through perverted appetite the world would be made corrupt. By leading men to drink alcohol, Satan would cause them to descend lower and lower in the scale. {RH, April 16, 1901 par. 7}

"To a large degree Satan has succeeded in the execution of his plans. Through the medium of influence, taking advantage of the action of mind on mind, he prevailed on Adam to sin. **Thus at its very source human nature was corrupted.** And ever since then sin has continued its hateful work, reaching from mind to mind. Every sin committed awakens the echoes of the original sin." {RH, April 16, 1901 par. 5}

All the human family of God which Christ has taken into close relationship to His own humanity are subjects which He has redeemed by giving His life a substitute for them, that the human family shall have a second probation.--Ms 89, 1900, p. 10. {17MR 28.1}

We are compassed with the infirmities of humanity. So also was Christ. That He might by His own example condemn sin in the flesh, He took upon Himself the likeness of sinful flesh.--Ms 125, 1901, p. 14. {17MR 28.2}

The Son of God took human nature upon Him, and came to this earth to stand at the head of the fallen race. He dwelt on this earth a man among men.--Ms 11, 1902, p. 6. {17MR 28.3}

He took the nature of man, with all its possibilities. We have nothing to endure that He has not endured. . . . Adam had the advantage over Christ, in that when he 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. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, 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.--Ms. 113, 1902, pp. 1, 2 (See DA 117).

The Health to Be Guarded.--Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character. Without health no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow beings, or to his Creator. Therefore the health should be as faithfully guarded as the character. A knowledge of physiology and hygiene should be the basis of all educational effort. {Ed 195.1}

HOLY FLESH

The teaching given in regard to what is termed "holy flesh" is an error. **All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh.** The apostle Paul declares, "I know that in me (that is, in my flesh,) dwelleth no good thing" ([Romans 7:18](#)). To those who have tried so hard to obtain by faith so-called holy flesh, I would say, You cannot obtain it. Not a soul of you has holy flesh now. No human being on the earth has holy flesh. It is an impossibility. {2SM 32.1}{Ms76a-1901}{Ms39-1907}

If those who speak so freely of perfection in the flesh, could see things in the true light, they would recoil with horror from their presumptuous ideas. In showing the fallacy of their assumptions in regard to holy flesh, the Lord is seeking to prevent men and women from putting on His words a construction which leads to pollution of body, soul, and spirit. Let this phase of doctrine be carried a little further, and it will lead to the claim that its advocates cannot sin; that since they have holy flesh, their actions are all holy. What a door of temptation would thus be opened! {2SM 32.2}

The Scriptures teach us to seek for the sanctification to God of body, soul, and spirit. **In this work we are to be laborers together with God. Much may be done to restore the moral image of God in man, to improve the physical, mental, and moral capabilities. Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. And while we cannot claim perfection of the flesh, we may have Christian perfection of the soul.** Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. Ye are accepted in the Beloved. The Lord shows, to the repenting, believing one, that Christ accepts the surrender of the soul, to be molded and fashioned after His own likeness. {2SM 32.3}

In His life on earth, Christ could have made disclosures which would have eclipsed and assigned to oblivion all human discoveries. He could have opened door after door to mysterious things, and many revelations of eternal realities would have been the sure result. He could have uttered words which would have been as a key to unlock mysteries that would have captivated the minds of generations to the close of time. But Christ does not open the numerous doors at which human curiosity has been striving to obtain entrance. He does not spread for men a feast that would prove deleterious to their highest interests. He came to plant for men, not the tree of knowledge, but the tree of life. . . . {2SM 33.1}

I have been instructed to say to those in Indiana who are advocating strange doctrines, You are giving a wrong mold to the precious and important work of God. Keep within the bounds of the Bible. Take Christ's lessons, and repeat them over and over again. Remember that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" ([James 3:17, 18](#)). {2SM 33.2}

When human beings receive holy flesh, they will not remain on the earth, but will be taken to heaven. While sin is forgiven in this life, its results are not now wholly removed. It is at

His coming that Christ is to "change our vile body, that it may be fashioned like unto his glorious body" ([Philippians 3:21](#)). . . . {2SM 33.3}

It was by a failure to resist the inclinations of appetite that Adam fell in the Garden of Eden. But Christ came to take up the battle in behalf of man. He met and contended with the powers of darkness, and at every point where Adam fell, Christ won precious victories. He wrought out a way by which we may be saved. However depraved, however sinful, as men seek for forgiveness of their transgressions, they will find pardon and peace through the merit of Christ. Divinity cooperates with humanity in the work of elevating and purifying the character. When the converting power of God takes hold of the soul, it will work a radical change. Those who have formerly abused their families and friends, will begin to labor earnestly for their salvation. Jesus came to save the lost, to take them out of their fallen condition, to make them more than conquerors, and to give them a seat upon His throne. Oh, that the soul temple might be cleansed of every defilement! Oh, that we might not offer to God a diseased, defiled offering! An infinite price has been paid to bring us into connection with Christ. Self-indulgence must cease. We must come into right relations with God, and we must be cleansed from all iniquity, and walk worthy of the vocation whereunto we are called. {PH105 5.1}

When Christ bowed his head and died, he bore the pillars of Satan's kingdom with him to the earth. He vanquished Satan in the same nature over which in Eden Satan obtained the victory. The enemy was overcome by Christ in his human nature. The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power. This is the privilege of all. In proportion to our faith will be our victory. {YI, April 25, 1901 par. 11}

Christ, the second Adam, came to a world polluted and marred, to live a life of perfect obedience. The race, weakened in moral power, was unable to cope with Satan, who ruled his subjects with cruel authority. Christ came to stand on the field of battle in warfare against all the satanic forces. By representing in his life the character of God, he sought to win man back to his allegiance. {RH, December 15, 1896 par. 6}

God endowed man with so great vital force that he has withstood the accumulation of disease brought upon the race in consequence of perverted habits, and has continued for six thousand years. This fact of itself is enough to evidence to us the strength and electrical energy that God gave to man at his creation. **It took more than two thousand years of crime and indulgence of base passions to bring bodily disease upon the race to any great extent. If Adam, at his creation, had not been endowed with twenty times as much vital force as men now have, the race, with their present habits of living in violation of natural law, would have become extinct.** At the time of Christ's first advent the race had degenerated so rapidly that an accumulation of disease pressed upon that generation, bringing in a tide of woe and a weight of misery inexpressible. {3T 138.2}

The Son of God, heaven's glorious Commander, was touched with pity for the fallen race.

His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. **The broken law of God demanded the life of the sinner.** In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven. **Christ would take upon Himself the guilt and shame of sin--sin so offensive to a holy God that it must separate the Father and His Son.** Christ would reach to the depths of misery to rescue the ruined race. {PP 63.2}

Satan charged God with an unforgiving spirit, because he would not receive on terms of favor those who disobeyed his law and therefore misrepresented his character. But forgiveness of sins would be of no avail unless the course of transgression was abandoned, and the grace of Christ imparted to the sinner to renovate, purify, and ennoble him who had fallen by iniquity. This was the only way by which the sinner could be restored to divine favor, and trusted to come into **copartnership** with Jesus Christ. But in Christ we behold the character of the Father, and see the pitying tenderness which God exercised for fallen man, giving his only begotten Son as a ransom for the transgressors of the law. It is in beholding the love of God that repentance is awakened in the sinner's heart, and an earnest desire is created to become reconciled to God. When the transgressor becomes acquainted with God, and experiences his love, it produces in his heart a hatred for sin and a love for holiness. {RH, March 9, 1897 par. 4}

The sanctification set forth in the Sacred Scriptures has to do with the entire being--spirit, soul, and body. Here is the true idea of entire consecration. Paul prays that the church at Thessalonica may enjoy this great blessing. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" ([1 Thessalonians 5:23](#)). {SL 7.1}

The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer. **They were intended to impress upon the fallen race the solemn truth that it was sin that caused death.** {PP 68.1}

As they learn thus to study the lessons in all created things, and in all life's experiences, show that the same laws which govern the things of nature and the events of life are to control us; that they are given for our good; and that only in obedience to them can we find true happiness and success. {Ed 103.1}

All things both in heaven and in earth declare that the great law of life is a law of service. The infinite Father ministers to the life of every living thing. Christ came to the earth "as He that serveth." [Luke 22:27](#). The angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." [Hebrews 1:14](#). **The same law of service is written upon all things in nature. The birds of the air, the beasts of the field, the trees of the forest, the leaves, the grass, and the flowers, the sun in the heavens and the stars of**

light--all have their ministry. Lake and ocean, river and water spring--each takes to give. {Ed 103.2}

The transgression of the physical law is the transgression of God's law. Our Creator is Jesus Christ. He is the Author of our being. He has created the human structure. He is the Author of physical laws as He is the Author of the moral law. And human beings who are careless and reckless of the habits and practices that concern their physical life and health sin against God.—The Kress Collection, pp. 45, 46. {BLJ 310.6}

What a sight was this for heaven to look upon. Christ, who knew not the least moral taint or defilement of sin, took our nature in its deteriorated condition. This was humiliation greater than finite man can comprehend. He was the Majesty of heaven, but in the divine plan He descended from His high and holy estate to take humanity, that humanity might touch humanity, and divinity, combined with humanity, take hold upon divinity. {16MR 115.3}

God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation; so infinitely great that He was the Majesty of heaven, and yet He stooped so low without losing an atom of His dignity or glory! Christ stooped to poverty and to the deepest abasement and humiliation among men. "For our sake He became poor, that we through His poverty might be made rich." "The foxes have holes," He said, "the birds of the air have nests, but the Son of man hath not where to lay His head." {16MR 115.4}

There is a right way, and the Spirit of the Lord must move the human agent or else there will be grave mistakes made. It is the nicest work that was ever entered upon by the human agent, the dealing with human minds. Teachers are to consider that they are not dealing with angels, but human beings with like passions as they themselves have. Characters are not formed in one mold. **There is every phase of character received by children as an inheritance.** The defects and the virtues in traits of character are thus revealed. Let every instructor take this into consideration. **Hereditary and cultivated deformity of human character**, as also beauty of character, **will have to be met, and much grace cultivated in the instructor to know how to deal with the erring for their present and eternal good.** Impulse, impatience, pride, selfishness, and self-esteem, if cherished, will do a great amount of evil which may thrust the soul upon Satan's battle ground without wisdom to navigate his bark, but he will be in danger of being tossed about at the sport of Satan's temptations until shipwrecked. {FE 277.1}

In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. {1SM 256.1}

Jesus has revealed to men that while the hatred of God against sin is as strong as death, his love to the sinner is stronger than death. Christ, in his life and his death, has forever settled the deep and comprehensive question whether there is self-denial with God, and whether God is light and love. This was the question agitated in the heavens above, which was the beginning of Satan's alienation from God. **The change or abolition of the laws of his**

government in the heavenly courts was demanded as the evidence of the love of God. We see that the controversy has been kept up, Satan creating enmity against God because of his holy law. The satanic agencies are constantly at work, sowing and watering the seeds of rebellion against the law of God, and Satan is gathering souls under his black banner of revolt. He forms a confederacy with human beings to contend against purity and holiness. He has worked diligently, perseveringly, increasing the number who will confederate with him. By his representations he seeks to widen the distance between heaven and earth, and he grows into the conviction that he can wear out the patience of God, extinguish his love for man, and bring condemnation upon the whole human family. {RH, October 21, 1902 par. 1}

The law of God condemns all selfishness, all pride of heart, every species of dishonesty, every secret or open transgression. The natural heart is not inclined to love its precepts, or obey its requirements. "It is not subject to the law of God, neither indeed can be." But genuine faith in Christ converts the heart, works a change in its attitude to the law, until it delights in the law of God. The man who manifests enmity to the law has not submitted to the converting power of God. It is the keeping of the commandments that proves the sincerity of our professions of love. Says John, "This is the love of God, that we keep his commandments; and his commandments are not grievous." Satan is engaged in leading men to pervert the plain meaning of God's word. He desires that the world should have no clear idea in regard to the plan of salvation. He well knows that the object of Christ's life of obedience, the object of his suffering, trial, and death upon the cross, was to magnify the divine law, to become a substitute for guilty man, that he might have remission for sins that are past, and grace for future obedience; that the righteousness of the law might be fulfilled in him -- and he be transformed and fitted for the heavenly courts. Satan knows that no transgressor of the divine law will ever enter the kingdom of Heaven, and to rob God of the devotion and service of man, to thwart the plan of salvation, and work the ruin of those for whom Christ died, is the motive that actuates his warfare against the law of Heaven. He caused the fall of the holy pair in Eden by leading them to lightly esteem the commandment of God, to think his requirements unjust, and unreasonable, that they were not binding, and that their transgression would not be visited, as God had said, with death. {ST, March 30, 1888 par. 6} [the fall was not just the lightly esteem of the commandment, but the fall came about because of it]

Satan stood in amazement at his new condition. His happiness was gone. He looked upon the angels who, with him, were once so happy, but who had been expelled from Heaven with him. Before their fall, not a shade of discontent had marred their perfect bliss. Now all seemed changed. Countenances which had reflected the image of their Maker were gloomy and despairing. Strife, discord, and bitter recrimination, were among them. Previous to their rebellion these things had been unknown in Heaven. **Satan now beholds the terrible results of his rebellion. He shuddered, and feared to face the future, and to contemplate the end of these things.** {1SP 28.1}

The seeds of rebellion were still within him. He had, in his rebellion, no occasion for his course, and he had not only hopelessly ruined himself, but the host of angels also, who

would then have been happy in Heaven had he remained steadfast. The law of God could condemn, but could not pardon. {1SP 29.2}

The days of man were shortened by his own course of sin in transgressing the righteous law of God. The race was finally so greatly depreciated that they appeared inferior, and almost valueless. They were generally incompetent to appreciate the mystery of Calvary, the grand and elevated facts of the atonement and the plan of salvation, because of the indulgence of the carnal mind. Yet, notwithstanding the weakness, and enfeebled mental, moral and physical, powers of the human race, Christ, true to the purpose for which he left Heaven, continues his interest in the feeble, depreciated, degenerate specimens of humanity, and invites them to hide their weakness and great deficiencies in him. If they will come unto him, he will supply all their needs. {1SP 52.2}

Truth was unpopular in Christ's day. Truth is unpopular in our day. It has been unpopular ever since Satan first gave man a disrelish for it by presenting bewitching fables that lead to self-exaltation. Do we not meet theories and doctrines today that have no foundation in the word of God? Men cling as tenaciously to them as did the Jews to their traditions and delusions. We have the same difficulties to meet and resist as did the Redeemer of the world. {RH, February 7, 1888 par. 9}

RH - The Review and Herald, May 24, 1887, The Sin of Licentiousness.

"Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for the parents' guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin. {PP 306.3}

Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed.-- {The Review and Herald, July 28, 1874.}

The human nature of Christ is likened to ours, and suffering was more keenly felt by Him; for His spiritual nature was free from every taint of sin. Therefore His desire for the removal of suffering was stronger than human beings can experience. . . . {7ABC 449.7}

The Son of God endured the wrath of God against sin. All the accumulated sin of the world was laid upon the Sin-bearer, the One who was innocent, the One who alone could be the propitiation for sin, because He Himself was obedient. He was One with God. Not a taint of corruption was upon Him.--The Signs of the Times, Dec. 9, 1897.

It is Satan's constant effort to misrepresent the character of God, the nature of sin, and the real issues at stake in the great controversy. {GC 569.1}

In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. {5BC 1131.3}

"Many are deceived concerning the condition of their hearts. They do not realize that the natural heart is deceitful above all things, and desperately wicked. They wrap themselves about with their own righteousness, and are satisfied in reaching their own human standard of character."-Ellen G. White, *Selected Messages*, book 1, p. 320.

How, then, are we to be saved? "As Moses lifted up the serpent in the wilderness," so the Son of man has been lifted up, and everyone who has been deceived and bitten by the serpent may look and live. "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29](#). The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself. Then the law of God is written in the mind and heart, and we can say with Christ, "I delight to do Thy will, O my God." [Psalms 40:8](#). {DA 175.5}

Our only definition of sin is that given in the word of God; it is "the transgression of the law;" it is the outworking of a principle at war with the great law of love which is the foundation of the divine government. {GC 492.2}

But Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected. {COL 331.1}

What inexpressible love has the Saviour manifested toward the children of men! Not only does He take off the brand of sin, but He cleanses and purifies the soul, clothing it in the robe of His own righteousness, which is without spot, woven in the loom of heaven. He not only lifts the curse from the sinner, but brings him into oneness with Himself, reflecting upon him the bright beams of His righteousness. He is welcomed by the heavenly universe, accepted in the beloved Son of God. What glory can fallen man, through repentance and faith, bring back to God! {HP 51.5}

Christ is man's example. "In him was life; and the life was the light of men. . . . That was the true Light, which lighteth every man that cometh into the world. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only

begotten of the Father,) full of grace and truth." Christ, our Redeemer, comprehended all the necessities of man. He formulated the mighty plans by which fallen man is to be uplifted from the degradation of sin. In every circumstance, however trivial, he represented the Father. {RH, April 14, 1896 par. 3}

He worked perseveringly and determinedly to perpetuate his rebellion, and to cause men to turn from Bible truth, and to stand under his banner. As soon as the Lord through Jesus Christ created our world, and placed Adam and Eve in the garden of Eden, Satan announced his purpose to conform to his own nature the father and mother of all humanity, and to unite them with his own ranks of rebellion. He was determined to efface the image of God from the human posterity, and to trace his own image upon the soul in place of the divine image. He adopted methods of deception by which to accomplish his purpose. He is called the father of lies, an accuser of God and of those who maintain their allegiance to God, a murderer from the beginning. He put forth every power at his command to win man to co-operate with him in apostasy, and succeeded in bringing rebellion into our world. {RH, April 14, 1896 par. 4}

[note: efface the image of God from the human posterity, see quote above: "But if there was one sin above another which called for the destruction of the race by the flood, it was the base crime of amalgamation of man and beast which defaced the image of God, and caused confusion everywhere." {3SG 64.1}]

Christ is the "Light, which lighteth every man that cometh into the world." [John 1:9](#). As through Christ every human being has life, so also through Him every soul receives some ray of divine light. Not only intellectual but spiritual power, a perception of right, a desire for goodness, exists in every heart. But against these principles there is struggling an antagonistic power. **The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist.** To withstand this force, to attain that ideal which in his inmost soul he accepts as alone worthy, he can find help in but one power. That power is Christ. Co-operation with that power is man's greatest need. In all educational effort should not this co-operation be the highest aim? {Ed 29.1}

Think of Christ's humiliation. **He took upon himself fallen, suffering human nature, degraded and defiled by sin.** He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with divinity: a divine spirit dwelt in a temple of flesh. He united himself with the temple. "The Word was made flesh, and dwelt among us," because by so doing he could associate with the sinful, sorrowing sons and daughters of Adam. {YI, December 20, 1900 par. 7}

Christ's Human Nature Like Unto Ours--The human nature of Christ was like unto ours. And suffering was really more keenly felt by Him; for His spiritual nature was free from every taint of sin. The aversion to suffering was in proportion to its severity. His desire for the removal of suffering was just as strong as human beings experience.--Ms 42, 1897, pp. 9, 10. ("In Gethsemane," May 16, 1897.) {Ms42-1897 1.29}

Nature of sin

The people of God should awaken to a keen perception of the grievous character of transgression. **Sin is disguised, and many are deceived in regard to its nature.** Satan has planned it thus, that the understanding may be clouded, the spiritual vision obscured, the perceptive faculties of the soul blunted. But God would not have one of us to be ensnared, therefore the nature of sin is faithfully portrayed in the inspired pages,--its offensive character before God, its corruption, its shame, and its results. **Everything has been done that God could do to save man from the power of sin, which defaces the divine image, frustrates God's purpose in man's existence, degrades his God-given powers, narrows his capacity, leads to unholy imaginations, and gives loose rein to unsanctified passions.** Sin! how hateful in the sight of God! Holy angels look upon it with abhorrence. {RH, June 3, 1880 par. 9}

What is sin? The transgression of God's law. God wants all connected with him to loathe sin, to hate anything that approaches to it. **Transgression is a serpent with a deadly sting.** Grant it no indulgence, for it will imperil the soul. Rather choose privation, suffering, hunger, reproach, imprisonment, and death, than the indulgence of sin. {RH, June 3, 1880 par. 10}

In how short a time from the first sin of Adam did sin increase and spread like the leprosy. It is the nature of sin to increase. From generation to generation sin has spread like a contagious disease. Hatred of God's law, and as the sure result hatred of all goodness became universal. The world was in its infancy, yet after sin was first introduced it soon became fearful in its proportions until it deluged the world. God who created man and gave him with an unsparing hand the bounties of his providence was slighted and despised by the recipients of his gifts. He was dishonored by the beings he had created. But notwithstanding sinful man forgot his benevolent Benefactor, God did not slight and turn away from him and leave him to perish in his violence and crime without setting before him his wickedness and the result of the transgression of his law. He sent him messages of warning and entreaty. He pointed out definitely his danger if he continued in his rebellion. {ST, December 20, 1877 par. 2}

The Lord does not sanction arbitrary authority, nor will He serve with the least selfishness or overreaching. To Him all such practices are abhorrent. {PH102 13.1}

It was sin that imperiled the human family; and before man was created the provision was made that if man failed to bear the test, Jesus would become his sacrifice and surety, that through faith in him, man might be reconciled to God, for Christ was the lamb "slain from the foundation of the world." Christ died on Calvary that man might have power to overcome his natural tendencies to sin. {RH, February 23, 1892 par. 9}

The great Medical Missionary took away the sins of the paralytic and then presented him to God as pardoned. And He gave him also physical healing. God had given His Son power to

lay hold of the eternal throne. While Christ stood forth in His own personality, He reflected the luster of the position of honor that He had held within the enriching light of the eternal throne. {8T 202.4}

When they look at the things that are seen, impossibilities present themselves, but God knows nothing of impossibilities. The great work of God will advance only by the push of faith. . . . {10MR 122.3}

Man came from the hand of his Creator perfect in organization and beautiful in form. The fact that he has for six thousand years withstood the ever-increasing weight of disease and crime is conclusive proof of the power of endurance with which he was first endowed. And although the antediluvians generally gave themselves up to sin without restraint, it was more than two thousand years before the violation of natural law was sensibly felt. Had Adam originally possessed no greater physical power than men now have, the race would ere this have become extinct. CTBH 7.1.

Through the successive generations since the fall, the tendency has been continually downward. Disease has been transmitted from parents to children, generation after generation. Even infants in the cradle suffer from afflictions caused by the sins of their parents. CTBH 7.2.

Moses, the first historian, gives quite a definite account of social and individual life in the early days of the world's history, but we find no record that an infant was born blind, deaf, crippled, or imbecile. Not an instance is recorded of a natural death in infancy, childhood, or early manhood. Obituary notices in the book of Genesis run thus: "And all the days that Adam lived were nine hundred and thirty years; and he died." "And all the days of Seth were nine hundred and twelve years; and he died." Concerning others the record states, "He died in a good old age, an old man, and full of years." It was so rare for a son to die before his father, that such an occurrence was considered worthy of record: "Haran died before his father Terah." [Genesis 5:5, 8; 25:8; 11:28.] The patriarchs from Adam to Noah, with few exceptions, lived nearly a thousand years. Since then the average length of life has been decreasing. {CTBH 7.3}

At the time of Christ's first advent, the race had already so degenerated that not only the old, but the middle-aged and the young, were brought from every city to the Saviour, to be healed of their diseases. Many labored under a weight of misery inexpressible. {CTBH 8.1}

The violation of physical law, with its consequent suffering and premature death, has so long prevailed that these results are regarded as the appointed lot of humanity; but God did not create the race in such a feeble condition. This state of things is not the work of Providence, but of man. It has been brought about by wrong habits,—by violating the laws that God has made to govern man's existence. A continual transgression of nature's laws is a continual transgression of the law of God. Had men always been obedient to the law of the ten commandments, carrying out in their lives the principles of those precepts, the curse of disease now flooding the world would not exist. {CTBH 8.2}

“Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's.” [[1 Corinthians 6:19](#).] When men take any course which needlessly expends their vitality or beclouds their intellect, they sin against God; they do not glorify him in their body and spirit, which are his. {CTBH 8.3}

Yet despite the insult which man has offered him, God's love is still extended to the race; and he permits light to shine, enabling man to see that in order to live a perfect life he must obey the natural laws which govern his being. How important, then, that man should walk in this light, exercising all his powers, both of body and mind, to the glory of God! {CTBH 8.4}

We are in a world that is opposed to righteousness, or purity of character, and especially to growth in grace. Wherever we look, we see defilement and corruption, deformity and sin. How opposed is all this to the work that must be accomplished in us just previous to receiving the gift of immortality! God's elect must stand untainted amid the corruptions teeming around them in these last days. Their bodies must be made holy, their spirits pure. If this work is to be accomplished, it must be undertaken at once, earnestly and understandingly. The Spirit of God should have perfect control, influencing every action. {CTBH 8.5}

The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. The law of ten commandments has been lightly regarded by man; yet the Lord will not come to punish the transgressors of that law without first sending them a message of warning. Men and women cannot violate natural law by indulging depraved appetite and lustful passions, without violating the law of God. Therefore he has permitted the light of health reform to shine upon us, that we may realize the sinfulness of breaking the laws which he has established in our very being. Our heavenly Father sees the deplorable condition of men who, many of them ignorantly, are disregarding the principles of hygiene. And it is in love and pity to the race that he causes the light to shine upon health reform. He publishes his law and its penalties, in order that all may learn what is for their highest good. He proclaims his law so distinctly, and makes it so prominent, that it is like a city set on a hill. All intelligent beings can understand it if they will. None others are responsible. To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel's message. {CTBH 9.1}

Ignorance is no excuse now for the transgression of law. ... {CTBH 9.2}

The book of Genesis gives quite a definite account of social and individual life during the first twenty-five hundred years of man's history, and yet we have no account of an infant born blind, deaf, crippled, deformed, or imbecile. There is not an instance upon record in that book, of a natural death in infancy, childhood, or early manhood. There is no account of men and women dying of disease. Obituary notices in the book of Genesis run thus: "And

all the days of Adam were nine hundred and thirty years, and he died." "And all the days of Seth were nine hundred and twelve years, and he died." Concerning others, the record states, "He lived to a good old age, and he died." It was so rare for a son to die before the father that such an occurrence was considered worthy of record. "And Haran died before his father Terah." Yet Haran himself was a father before his death. {RH, December 13, 1881 par. 1}

The violation of physical law, and human suffering as the consequence, has so long prevailed, that many look upon the present state of sickness, suffering, debility, and premature death, as the appointed lot of humanity. But God did not create the race in its present feeble condition. This is not the work of Providence, but the work of man. It was brought about by violation of the laws of God. Through the temptation of appetite, Adam and Eve first fell from their holy and happy estate. Through the same temptation have the race become enfeebled. They have permitted appetite and passion to take the throne, and to bring into subjection reason and conscience. {RH, December 13, 1881 par. 2}

Man came from the hand of his Creator perfect in organization, and beautiful in form. The fact that he has for six thousand years withstood the ever-increasing weight of disease and crime, is conclusive proof of the power of endurance with which he was first endowed. And although the antediluvians generally gave themselves up to sin without restraint, it was more than two thousand years before the violation of natural law was sensibly felt. Had Adam originally possessed no greater physical power than men now have, the race would ere this have become extinct. {RH, December 13, 1881 par. 3} [See the rest of the article...](#)

Still more deplorable is the condition of the human family at the present time. Diseases of every type have been developed. Thousands of poor mortals with deformed, sickly bodies and shattered nerves, are dragging out a miserable existence. The infirmities of the body affect the mind, and lead to gloom, doubt, and despair. Even infants in the cradle suffer from diseases resulting from the sins of their parents. {PHJ, February 1, 1902 par. 7}

Disease and premature death have so long prevailed, with an ever-increasing weight of suffering, that they have come to be regarded as the appointed lot of humanity. But this is not the case. **God is not the author of the many woes to which mortals are subject**; it is not because He desires to see His creatures suffer that there is so much misery in this world. Neither is it all due to Adam's transgression. We may mourn over the fall in Eden, and think that our first parents showed great weakness in yielding to temptation, thus opening the door for sin to enter our world, with all its attendant evils. But the first transgression is not the only cause of our unhappy lot. **A succession of falls has occurred since Adam's day.** {PHJ, February 1, 1902 par. 8}

The same subtle enemy that beguiled Adam and Eve still attends our steps, and employs his strength and skill to urge us on in the way that leads to death. He was working to thwart the purpose of God when he presented the first temptation in Eden; **and he has ever since been trying to deface the image by marring the body and depraving the soul.** Wherever we

look, we see evidences of his success in this work in the indulgence of depraved appetites and lustful passions, in defilement and corruption, deformity and sin. It is to these causes, and not to the providence of God, that the physical degeneration of the race is attributable. Men have listened to the suggestions of the arch-deceiver, and he delights in the ruin he has wrought. {PHJ, February 1, 1902 par. 9}

There is a close relation between the moral law and the laws that God has established in the physical world. If men would be obedient to the law of God, carrying out in their lives the principles of its ten precepts, the principles of righteousness that it teaches would be a safeguard against wrong habits. But as, through the indulgence of perverted appetite, they have declined in virtue, they have become weakened through their own immoral practises and their violation of physical laws. The suffering and anguish that we see everywhere, the deformity, decrepitude, disease, and imbecility now flooding the world, make it a lazar-house in comparison to what it might be even now if God's moral law and the law which He has implanted in our being were obeyed. By his own persistent violation of these laws, man has greatly aggravated the evils resulting from the transgression in Eden. How dishonoring to God is all this, how opposed to His design that men should glorify Him in their body and spirit, which are His! How destructive, too, to the health and happiness of mankind! {PHJ, February 1, 1902 par. 10}

Against every transgression of the laws of life nature utters her protest. She bears abuse as long as she can; but finally retribution comes, and the mental as well as the physical powers suffer. Nor does the punishment fall on the transgressor alone; the effects of his indulgence are seen in his offspring, and thus the evil is passed on from generation to generation. {PHJ, February 1, 1902 par. 11}

Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. Another spirit must be met; for the essence of evil was working in all ways, and the submission of man to this satanic captivity was amazing. {SpTA10 25.2}

This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteousness are as filthy rags." [Isaiah 64:6](#). Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." [1 John 3:5, 4](#). But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." [Psalms 40:8](#). When on earth, He said to His disciples, "I have kept My Father's commandments." [John 15:10](#). By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and

deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. {COL 311.4}

Broad Panoramic Views.--Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of Life, **the Author of our salvation**, and **Satan, the prince of evil, the author of sin**, the first transgressor of God's holy law.--The Great Controversy, Introduction, pp. x, xi. {3SM 40.2}

After the fall of our first parents, Christ declared that in order to save man from the penalty of sin, He would come to the world to conquer Satan on the enemy's own battle-field. The controversy that began in heaven was to be continued on the earth. {ST, August 27, 1902 par. 2}

In this controversy much was to be involved. Vast interests were at stake. Before the inhabitants of the heavenly universe were to be answered the questions: **"Is God's law imperfect, in need of amendment or abrogation, or is it immutable? Is God's government in need of change, or is it stable?"** {ST, August 27, 1902 par. 3}

Health is a treasure. — Of all temporal possessions it is the most precious. Wealth, learning, and honor are dearly purchased at the loss of the vigor of health. None of these can secure happiness, if health is lacking. It is a terrible sin to abuse the health that God has given us; such abuses enfeeble us for life, and make us losers, even if we gain by such means any amount of education. {CTBH 150.1}

Satan's Power. — The present enfeebled condition of the human family has been presented before me. Every generation has been growing weaker, and diseases of every form afflict the race. Thousands of poor mortals, with deformed, sickly bodies, shattered nerves, and gloomy minds, are dragging out a miserable existence. Satan's power upon the human family increases. **If the Lord were not soon to come and put an end to his cruel work, the earth would ere long be depopulated.** {CTBH 150.2}

I was shown that Satan's power is especially exercised upon the people of God. Many were presented before me in a doubting, despairing condition. The infirmities of the body affect the mind. A cunning and powerful enemy attends our steps, and employs his strength and skill in trying to turn us out of the right way. Too often it is the case that the people of God are not on the watch, and are therefore ignorant of his devices. He works by means which will best conceal himself from view, and he often gains his object. {CTBH 150.3}

When Adam and Eve were placed in the Garden of Eden, they were innocent and sinless, in perfect harmony with God. Enmity had no natural existence in their hearts. **But when they transgressed, their nature was no longer sinless.** They became evil, for they had placed themselves on the side of the fallen foe, doing the very things that God specified they should not do. **Had there been no interference on the part of God, fallen humans would**

have formed a firm alliance with Satan against heaven. But when the words were spoken, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," Satan knew that although he had succeeded in making human beings sin, although he had led them to believe his lie and to question God, although he had succeeded in depraving human nature, some arrangement had been made whereby the beings who had fallen would be placed on vantage ground, their nature renewed in godliness. He saw that his actions in tempting them would react upon himself, and that he would be placed where he could not become conqueror. . . . {CTr 28.5}

When Adam and Eve were placed in the garden of Eden, they were innocent and sinless, in perfect harmony with God. Enmity had no natural existence in their hearts. But when they transgressed, their nature was no longer sinless. They became evil; for they had placed themselves on the side of the fallen foe, doing the very things that God specified they should not do. Had there been no interference on the part of God, man would have formed a firm alliance with Satan against heaven. But when the words were spoken, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," Satan knew that although he had succeeded in making human beings sin, although he had led them to believe his lie, and to question God, although he had succeeded in depraving human nature, some arrangement had been made whereby the beings who had fallen would be placed on vantage ground, their nature renewed in godliness. He saw that his action in tempting them would react upon himself, and that he would be placed where he could not become conqueror. {SpTB02 6.2}

In the statement, "I will put enmity between thee and the woman, and between thy seed and her seed," God pledged Himself to introduce into the hearts of human beings a new principle,—a hatred of sin, of deception, of pretense, of everything that bears the marks of Satan's guile. {SpTB02 6.3}

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"Whether therefore ye eat, or drink, or whatsoever ye do," the Word of the Lord declares, "do all to the glory of God" [[1 Corinthians 10:31](#)]. Those who neglect to walk in the light, in order that they may glorify their appetites, bring mischief to themselves and to others. The Lord cannot manifest His glory through men who disregard His Word. {14MR 296.3}

You know not the danger of eating meat merely because your appetite craves it. By partaking of this diet, man places in his mouth that which stimulates unholy passions. Unhallowed emotions fill the mind, and the spiritual eyesight is beclouded; for the tendency of self-gratification is to corrupt the taste and the judgment. By furnishing your table with this kind of food, you go counter to the will of God. A condition of things is brought about which will lead to a disregard of the precepts of God's law. {14MR 297.1}

A plain, simple but liberal diet of fruits, vegetables, and grains is the best for those who are preparing for the work of God. The lower nature, with all its inclinations, must be subdued and crucified, for it is not subject to the law of God, neither indeed can be. It is absolutely necessary for Christians to keep the body under, bringing it into subjection, and uprooting every affection and impulse which is contrary to the will of God. The food which we eat will help or hinder us in doing this. {14MR 297.2}

But it is not an easy matter to overcome hereditary and cultivated tendencies to wrong. Self is masterful, and strives for the victory. But to "him that overcometh" the promises are given. The Lord presents the right way, but He compels no one to obey. He leaves those to whom He has given the light to receive or despise it, but their course of action is followed by sure results. Cause must produce effect. Thus the Lord dealt with the children of Israel. See Patriarchs and Prophets, pp. 364-365. {14MR 297.3}

Eating the flesh of dead animals was permitted by God because men were determined to break down every rule or regulation in order to gratify perverted taste. But if an appetite for this diet is cultivated, serious diseases will be the result. **The evidences of the curse that came upon the earth because of sin, abound everywhere. The whole creation was involved, and today animals languish under this curse.** Disease prevails among them to an alarming extent. Cancers and tumors are very often seen. The tissues of the swine are peopled with living creatures; and yet this living mass is eaten and relished by men and women. Tubercular consumption is communicated by the practice of meat eating, and thus disease is extended. {14MR 297.4}

Will the Lord work a miracle to counteract the evils of a meat diet? He cannot do this, for in so doing He would dishonor His name. But in His Word He lifts the danger signal, showing plainly the evils from which He would save us, and if people prefer to risk the consequences, their course will produce the sure result. Too soon they will learn that they have brought suffering upon themselves by persisting in their own way. Their appetites craved meat; the Lord would not force them into the right way. {14MR 298.1}

In the warfare between good and evil, the Lord requires each one to remain faithful to his post of duty. If this is the home, take hold earnestly and willingly to make home a pleasant place. If your duty lies in the kitchen, seek to be a perfect cook. Prepare food which will be healthful, nourishing, and appetizing, so that the members of the family need not resort to stimulants of any kind. This is true missionary work. {14MR 298.2}

"God is not the author of confusion, but of peace." Satan stepped in and controlled matters as he pleased. Reason and health were sacrificed to this delusion. {1T 230.3}

Adam and Eve Knew the Law.--Adam and Eve, at their creation, had a knowledge of the law of God. It was printed on their hearts, and they understood its claims upon them (MS 99, 1902). {1BC 1104.1}

The law of God existed before man was created. It was adapted to the condition of holy beings; even angels were governed by it. After the fall, the principles of righteousness were unchanged. Nothing was taken from the law; not one of its holy precepts could be improved. And as it has existed from the beginning, so will it continue to exist throughout the ceaseless ages of eternity. "Concerning thy testimonies," says the psalmist, "I have known of old that thou hast founded them forever (ST April 15, 1886). {1BC 1104.2}

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By this law, which governs angels, which demands purity in the most secret thoughts, desires, and dispositions, and which "shall stand fast forever," all the world is to be judged in the rapidly approaching day of God. Transgressors may flatter themselves that the Most High does not know, that the Almighty does not consider; he will not always bear with them. Soon they will receive the reward of their doings, the death that is the wages of sin; while the righteous nation, that have kept the law, will be ushered through the pearly gates of the celestial city, and will be crowned with immortal life and joy in the presence of God and the Lamb. {ST, April 15, 1886 par. 15}

Worded to Meet Fallen Intelligences.--The law of Jehovah dating back to creation, was comprised in the two great principles, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." These two great principles embrace the first four commandments, showing the duty of man to God, and the last six, showing the duty of man to his fellowman. The principles were more explicitly stated to man after the fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression (ST April 15, 1875 [Reprinted in RH May 6, 1875]). {1BC 1104.4}

([Romans 12:1](#); [2 Peter 1:4](#)). **A Wall of Protection.**--In the ten commandments God has laid down the laws of His kingdom. Any violation of the laws of nature is a violation of the law of God. {1BC 1105.3}

The Lord has given His holy commandments to be a wall of protection around His created beings, and those who will keep themselves from the defilement of appetite and passion may become partakers of the divine nature. Their perceptions will be clear. They will know how to preserve every faculty in health, so that it may be presented to God in service. The Lord can use them: for they understand the words of the great apostle, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (MS 153, 1899). {1BC 1105.4}

Christ's mission could be fulfilled only through suffering. Before Him was a life of sorrow, hardship, and conflict, and an ignominious death. He must bear the sins of the whole world. He must endure separation from His Father's love. {DA 129.3}

Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses we shall remember that Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss. Then we shall cast our crowns at His feet, and raise the song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." [Revelation 5:12](#). {DA 131.2}

Christ Has Power to Invigorate and Restore.-- And while Christ opens heaven to man, the life which He imparts opens the heart of man to heaven. Sin not only shuts us away from God but destroys in the human soul both the desire and the capacity for knowing Him. All this work of evil it is Christ's mission to undo. The faculties of the soul, paralyzed by sin, the darkened mind, the perverted will, He has power to invigorate and to restore. He opens to us the riches of the universe, and by Him the power to discern and to appropriate these treasures is imparted.--Ed 28, 29 (1903). {1MCP 13.2}

Sabbath and the Tree

The question is often asked, "What difference does it make which day we keep for the Sabbath?" But it does make a difference; for the same principle is involved as was involved in Adam's case. He was put to the same test. For he was to prove by obedience his loyalty to God or by disobedience to forfeit the right to the tree of life. Satan presented this same specious question. What difference does it make whether you eat of the tree of the knowledge of good and evil, or of any other tree of the garden? Adam's sin consisted in doing the thing the Lord had forbidden him to do, and this opened the flood gates of woe on our world. We should carefully meditate upon the life of Christ, and desire to understand the reason why he came at all. We should search the Scriptures as Christ has enjoined upon us to do, that we may know those things that are testified of him. By searching we may find the virtues of obedience in contrast with the sinfulness of disobedience. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." {ST, April 17, 1893 par. 9}

As the tree of knowledge was the test of Adam's obedience, so the fourth command is the test that God has given to prove the loyalty of all His people. The experience of Adam is to be a warning to us so long as time shall last. It warns us not to receive any assurance from the mouth of men or of angels that will detract one jot or tittle from the sacred law of Jehovah (Review and Herald, Aug. 30, 1898).

NO TREE OF KNOWLEDGE IN THE NEW EARTH.—Between the school established in Eden at the beginning and the school of the hereafter there lies the whole compass of this world's

history--the history of human transgression and suffering, of divine sacrifice, and of victory over death and sin. Not all the conditions of that first school of Eden will be found in the school of the future life. **No tree of knowledge of good and evil will afford opportunity for temptation. No tempter is there, no possibility of wrong.** Every character has withstood the testing of evil, and none are longer susceptible to its power. {Ed 301.6}

"To him that overcometh," Christ says, "will I give to eat of the tree of life, which is in the midst of the Paradise of God." [Revelation 2:7](#). The giving of the tree of life in Eden was conditional, and it was finally withdrawn. But the gifts of the future life are absolute and eternal. {Ed 302.1}

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony **to the nature and terrible results of sin. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government and His law is bound up the well-being of all the creatures He has made.** Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its punishment. {4BC 1162.6}

Meat eating should not come into the prescription for any invalids from any physicians from among those who understand these things. Disease in cattle is making meat eating a dangerous matter. The Lord's curse is upon the earth, upon man, upon beasts, upon the fish in the sea; **and as transgression becomes almost universal, the curse will be permitted to become as broad and as deep as the transgression.** Disease is contracted by the use of meat. The diseased flesh of these dead carcasses is sold in the market places, and disease among men is the sure result. {CD 411.2}

The Lord would bring His people into a position where they will not touch or taste the flesh of dead animals. Then let not these things be prescribed by any physicians who have a knowledge of the truth for this time. **There is no safety in the eating of the flesh of dead animals, and in a short time the milk of the cows will also be excluded from the diet of God's commandment-keeping people. In a short time it will not be safe to use anything that comes from the animal creation.** Those who take God at His word, and obey His commandments with the whole heart, will be blessed. He will be their shield of protection. But the Lord will not be trifled with. Distrust, disobedience, alienation from God's will and way, will place the sinner in a position where the Lord cannot give him His divine favor. . . . {CD 411.3}

([Romans 8:22](#)).--The sin of man has brought the sure result,--decay, deformity, and death. **Today the whole world is tainted, corrupted, stricken with mortal disease. The earth groaneth under the continual transgression of the inhabitants thereof** (Letter 22, Feb. 13, 1900). {1BC 1085.8}

The Lord's curse is upon the earth, upon man, upon beast, upon the fish in the sea, and as

transgression becomes almost universal the curse will be permitted to become as broad and as deep as the transgression (Letter 59, 1898). {1BC 1085.9}

Tokens of God's Continued Love.--After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or He might have taken away their fragrance, so grateful to the senses. In the earth seared and marred by the curse, in the briers, the thistles, the thorns, the tares, we may read the law of condemnation; but in the delicate color and perfume of the flowers, we may learn that God still loves us, that His mercy is not wholly withdrawn from the earth (RH Nov. 8, 1898). {1BC 1085.10}

"And being made perfect, he became the author of eternal salvation unto all them that obey him." {RH, July 28, 1874 par. 7}

"Wherefore in all things it behooved 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 succor them that are tempted." {RH, July 28, 1874 par. 8}

"For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." {RH, July 28, 1874 par. 9}

Satan had been at war with the government of God, since he first rebelled. His success in tempting Adam and Eve in Eden, and introducing sin into the world, had emboldened this arch foe, and he had proudly boasted to the heavenly angels that when Christ should appear, taking man's nature, he would be weaker than himself, and he would overcome him by his power. He exulted that Adam and Eve in Eden could not resist his insinuations when he appealed to their appetite. The inhabitants of the old world he overcame in the same manner, through the indulgence of lustful appetite and corrupt passions. Through the gratification of appetite he had overthrown the Israelites. He boasted that the Son of God himself who was with Moses and Joshua was not able to resist his power, and lead the favored people of his choice to Canaan; for nearly all who left Egypt died in the wilderness. Also the meek man, Moses, he had tempted to take to himself glory which God claimed. David and Solomon, who had been especially favored of God, he had induced, through the indulgence of appetite and passion, to incur God's displeasure. And he boasted that he could yet succeed in thwarting the purpose of God in the salvation of man through Jesus Christ. {RH, July 28, 1874 par. 10}

...

Satan had succeeded so well in deceiving the angels of God, and in the fall of noble Adam, that he thought that in Christ's humiliation he should be successful in overcoming him. He looked with pleased exultation upon the result of his temptations and the increase of sin in the continued transgression of God's law for more than four thousand years. He had worked the ruin of our first parents, and brought sin and death into the world, and had led to ruin multitudes of all ages, countries, and classes. He had, by his power, controlled cities and

nations until their sin provoked the wrath of God to destroy them by fire, water, earthquakes, sword, famine and pestilence. **By his subtlety and untiring efforts he had controlled the appetite and excited and strengthened the passions, to so fearful a degree, that he had defaced, and almost obliterated the image of God in man. His physical and moral dignity were in so great a degree destroyed, that he bore but a faint resemblance in character, and noble perfection of form, to dignified Adam in Eden.** {RH, July 28, 1874 par. 12}

At the first advent of Christ, Satan had brought man down from his original, exalted purity, and had dimmed the fine gold with sin. **He had transformed the man, created to be a sovereign in Eden, to a slave in the earth, groaning under the curse of sin.** The halo of glory, which God had given holy Adam, covering him as a garment, departed from him after his transgression. The light of God's glory could not cover disobedience and sin. In the place of health and plentitude of blessings, poverty, sickness, and suffering of every type, were to be the portion of the children of Adam. {RH, July 28, 1874 par. 13}

...

It was not any part of the mission of Christ to exercise his divine power for his own benefit, to relieve himself from suffering. This he had volunteered to take upon himself. **He had condescended to take man's nature, and he was to suffer the inconveniences, and ills, and afflictions, of the human family. He was not to perform miracles on his own account.** He came to save others. The object of his mission was to bring blessings, and hope, and life, to the afflicted and oppressed. He was to bear the burdens and griefs of suffering humanity. {RH, August 18, 1874 par. 4}

He who has paid the infinite price to redeem men, reads with unerring accuracy all the hidden workings of the human mind, and knows just how to deal with every soul. And in dealing with men, he manifests the same principles that are manifest in the natural world. The beneficent operations of Nature are not accomplished by abrupt and startling interpositions; men are not permitted to take her work into their own hands. God works through the calm, regular operation of his appointed laws. {SpTA03 17.1}

When man was lost, the Son of God said, I will redeem him, I will become his surety and substitute. He laid aside his royal robes, clothed his divinity with humanity, stepped down from the royal throne, that he might reach the very depth of human woe and temptation, **lift up our fallen natures**, and make it possible for us to be overcomers,--the sons of God, the heirs of the eternal kingdom. {RH, July 17, 1888 par. 12}

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, **at the risk of failure and eternal loss.** {DA 49.1}

Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself: "The prince of this world cometh, and hath nothing in Me." [John 14:30](#). Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, **and there was no sin in Him that Satan could use to his advantage**. This is the condition in which those must be found who shall stand in the time of trouble. {GC 623.1}

There is a great work to be done for many of us. Our minds and characters must become as the mind and character of Christ. **Selfishness is inwrought in our very being. It has come to us as an inheritance, and has been cherished by many as a precious treasure**. No special work for God can be accomplished until self and selfishness are overcome. To many everything connected with themselves is of great importance. Self is a center, around which everything seems to revolve. Were Christ on the earth now, he would say to such, "Launch out into the deep." Be not so self-caring. There are thousands whose lives are just as precious as yours. Then why do you wrap your coat about you, and hug the shore? Awake to duty and to usefulness! If you will launch out into the deep and let down your nets, the Master will gather in the fishes, and you will see of the mighty working of God. {HS 138.7}

"In his sermon on the mount, Christ made known the comprehensive and far-reaching character of the law of God. He applied its great principles to the thoughts and the desires. He taught that all wrong thoughts and feelings, though unknown to any human being, are a transgression of the law of God, and that those who cherish them must suffer the penalty. **Thus the law was shown to reach the inner life.**" {RH, May 3, 1898 par. 4}

If one mother has been turned from her disloyalty to obedience, you may rejoice. The mother who follows on to know the Lord will teach her children to follow in her footsteps. The promise is to fathers, mothers and their children. ([Acts 2:39](#)) **These dear children received from Adam an inheritance of disobedience, of guilt and death**. The Lord has given to the world Jesus Christ, and **His work was to restore to the world the moral image of God in man, and to reshape the character**. {13MR 14.1}

Just before his cruel death, Jesus said, "The prince of this world cometh, and hath nothing in me." Satan could find nothing in the Son of God that would enable him to gain a victory. He had kept his Father's commandments; and there was no sin in him that Satan could triumph over, no weakness or defect that he could use to his advantage. But **WE ARE SINFUL BY NATURE**, and we have a work to do to cleanse the soul-temple of every defilement. Let us improve this precious privilege to confess our faults one to another, and pray one for another, that we may be healed. Let hearts sympathize with hearts; let love be without dissimulation. Put away sin; bruise Satan under your feet. Leave your weakness behind you, and, strong in the grace of Christ, press on to victory. {RH, May 27, 1884 par. 11}

Many are bearing a yoke that Christ never placed upon them. It is galling to the neck, and it brings no rest to the soul. I said to Brother A, The Lord has not placed the sins of the people upon you. You are not the sin-bearer. Jesus, the world's Redeemer, was able to tread the wine press alone. **He bore our sins in His own body on the tree, and there is not an angel in heaven who is able to bear the sins of one soul.** No human being can bear the guilt of his own sin. Then how inconsistent for him to think that the Lord has laid upon him the sins of his fellow men. If it were so indeed, his life would be crushed out. From henceforth please remember that not one of you is able to be a sin-bearer. Do not feel that you are under the necessity of talking of the faults and errors of others. {12MR 8.1}

The people of God should awaken to a keen perception of the grievous character of transgression. **Sin is disguised, and many are deceived in regard to its nature. Satan has planned it thus, that the understanding may be clouded, the spiritual vision obscured, the perceptive faculties of the soul blunted.** But God would not have one of us to be ensnared, therefore the nature of sin is faithfully portrayed in the inspired pages,--**its offensive character before God, its corruption, its shame, and its results.** Everything has been done that God could do to save man from the power of sin, which **defaces the divine image,** frustrates God's purpose in man's existence, degrades his God-given powers, narrows his capacity, leads to unholy imaginations, and gives loose rein to unsanctified passions. Sin! how hateful in the sight of God! Holy angels look upon it with abhorrence. {RH, June 3, 1880 par. 9}

Christ is called the second Adam. In purity and holiness, connected with God, and beloved by God, He began where the first Adam began. But the first Adam was in every way more favorably situated than Christ. The wonderful provision made in Eden for the holy pair was made by a God who loved them. Everything in nature was pure and undefiled. Fruits, flowers, and beautiful, lofty trees flourished in the garden of Eden. With everything that Adam and Eve required, they were abundantly supplied. But Satan came, and insinuated doubts of God's wisdom. He accused Him, their heavenly Father and Sovereign, of selfishness, because to test their loyalty, He had prohibited them from eating the fruit of the tree of knowledge. Eve fell under the temptation, and Adam accepted the forbidden fruit from his wife's hand. He fell under the smallest test that the Lord could devise to prove his obedience; and the floodgates of woe were opened upon our world. He was furnished with a holy nature, sinless, pure, undefiled; but he fell because he listened to the suggestions of the enemy; and his posterity became depraved. By one man's disobedience many were made sinners. {8MR 39.2}

Christ was not in as favorable a position in the desolate wilderness to endure the temptations of Satan as was Adam when he was tempted in Eden. The Son of God humbled Himself and took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family. {1SM 267.1}

In creating man, God gave him noble qualities. He endowed him with a well-balanced

mind, and made every power of his being harmonious. After the fall there was not given to man another set of faculties. The powers given him before sin entered the world through Adam were high, and their aims holy; all in perfect harmony with the divine mind. **The fall did not create in man new faculties, energies, and passions; for this would have been a reflection upon God.** It was through disobedience to God's requirements that these powers were perverted; the affections were misplaced, and turned from the high and holy purpose to a lower aim and to meet a lower standard. When a man is converted, when he comes back to his allegiance to God, he then places himself in a right relation to him to heed his warnings, to be instructed by him, by living, not by bread alone, but by every word that proceeds from the mouth of God; and he is in direct communication with him through Jesus Christ, whereby he will regain the moral image of his Maker. Originally man's affections were in perfect obedience to God's will; but they have been perverted, misused, and degenerated by disobedience. In returning to God, the inclinations, the taste, the appetite, and the passions are brought into higher, holier channels. The bias to evil is overcome through man's determined effort, aided by the grace of Christ. The faculties that have been warped in a wrong direction are no longer misused, perverted, and misapplied. They are not wasted in selfish purposes, or fastened upon perishable things. The truth has been accepted, has convicted the soul, transformed the character, and there is a purification and elevation of all the powers of the being, and the God-given powers are no longer debased. {RH, March 1, 1887 par. 1}

"We cannot say, "I am sinless," till this vile body is changed and fashioned like unto His glorious body. But if we constantly seek to follow Jesus, the blessed hope is ours of standing before the throne of God without spot or wrinkle, or any such thing; complete in Christ, robed in His righteousness and perfection." --Signs of the Times, March 23, 1888. {3SM 355.4}

In his humanity Christ was tried with as much greater temptation, with as much more persevering energy than man is tried by the evil one, as his nature was greater than man's. This is a deep mysterious truth, that Christ is bound to humanity by the most sensitive sympathies. The evil works, the evil thoughts, the evil words of every son and daughter of Adam press upon his divine soul. **The sins of men called for retribution upon himself; for he had become man's substitute, and took upon him the sins of the world.** He bore the sins of every sinner; for all transgressions were imputed unto him, though "he did no sin, neither was guile found in his mouth." Though the guilt of sin was not his, his Spirit was torn and bruised by the transgressions of men. {RH, December 20, 1892 par. 7}

When Christ died on the cross, Satan triumphed, but his triumph was short. The prophecy was made in Eden. "I will put enmity between thee and the woman, and between thy seed and her seed; It shall bruise thy head, and thou shalt bruise His heel" [[Genesis 3:15](#)]. Christ was nailed to the cross, but thus He gained His victory. Through death He destroyed him that had the power of death. By becoming **the Sin-bearer**, He lifted from the human race the penalty of transgression. **In His own body He paid the penalty of that on which the power of Satan over the human race is founded, even transgression.** {12MR 398.2}

Not that sin might become righteousness and transgression of the law a virtue, did Christ die. He died that sin might be made to appear exceeding sinful, the hateful thing it is. By His death He became the possessor of the keys of hell and of death. Satan could no longer reign without a rival and be revenged as a god. Temples had been erected to him, and human sacrifices offered on his altars. "They sacrificed to devils." {12MR 398.3}

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the word of God: "Affliction shall not rise up the second time." [Nahum 1:9](#). The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. **A tested and proved creation will never again be turned from allegiance to Him** whose character has been fully manifested before them as fathomless love and infinite wisdom. {GC 504.1}

Then shall they that obey not the gospel be consumed with the spirit of His mouth and be destroyed with the brightness of His coming. [2 Thessalonians 2:8](#). Like Israel of old the wicked destroy themselves; they fall by their iniquity. **By a life of sin, they have placed themselves so out of harmony with God, their natures have become so debased with evil, that the manifestation of His glory is to them a consuming fire.** {GC 37.1}

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Although the life of a sinner may be prolonged upon the earth, yet not in the earth made new. He shall be of that number whom David mentions in his psalm: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth." {2T 447.2}

Mercy and truth are promised to the humble and penitent, but judgments are prepared for the sinful and rebellious. "Justice and judgment are the habitation of Thy throne." A wicked and adulterous people will not escape the wrath of God and the punishment they have justly earned. **Man has fallen; and it will be the work of a lifetime, be it longer or shorter, to recover from that fall, and regain, through Christ, the image of the divine, which he lost by sin and continued transgression. God requires a thorough transformation of soul, body, and spirit in order to regain the estate lost through Adam.** The Lord mercifully sends rays of light to show man his true condition. If he will not walk in the light he manifests a pleasure in darkness. He will not come to the light lest his deeds shall be reproved. {2T 448.1}

The human nature of Christ was like unto ours. And suffering was really more keenly felt by Him, for His spiritual nature was free from every taint of sin. The aversion to

suffering was in proportion to its severity. His desire for the removal of suffering was just as strong as human beings experience. . . . {CTr 268.6}

How intense was the desire of the humanity of Christ to escape the displeasure of an offended God; how His soul longed for relief is shown in the words of the Sufferer, "Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." . . .

All the accumulated sin of the world was laid upon the Sinbearer, the One who was innocent of all sin, the One who alone could be the propitiation for sin, because He Himself was obedient. His life was one with God. Not a taint of corruption was upon Him.—Manuscript 42, 1897. {CTr 268.7}

See {ST, December 9, 1897 par. 4,5 and 6} for an expanded quote.

From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Hence he has sought to misrepresent the character of God, to lead men to cherish a false conception of Him. The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself,--as arbitrary, severe, and unforgiving,--that He might be feared, shunned, and even hated by men. Satan hoped to so confuse the minds of those whom he had deceived that they would put God out of their knowledge. Then he would obliterate the divine image in man and impress his own likeness upon the soul; he would imbue men with his own spirit and make them captives according to his will. {5T 738.1}

It was by falsifying the character of God and exciting distrust of Him that Satan tempted Eve to transgress. By sin the minds of our first parents were darkened, their natures were degraded, and their conceptions of God were molded by their own narrowness and selfishness. And as men became bolder in sin, the knowledge and the love of God faded from their minds and hearts. "Because that, when they knew God, they glorified Him not as God," they "became vain in their imaginations, and their foolish heart was darkened." {5T 738.2}

As men seek for earthly treasure, so are they diligently to search for the truth. The truth is to be regarded of higher value than anything else within the reach of man, and the searcher for truth must be willing to purchase it at any sacrifice or cost to himself. The word of God is the mine of truth, and the Lord would have us individually search the Scriptures, that we may become acquainted with the great plan of redemption, and take in the grand subject as far as it is possible for the human mind, enlightened by the Spirit of God, to understand the purpose of God. He would have us comprehend something of his love in giving his Son to die that he might counteract evil, remove the defiling stains of sin from the workmanship of God, and re-instate the lost, elevating and ennobling the soul to its original purity through Christ's imputed righteousness. {RH, November 8, 1892 par. 2}

The only way in which the fallen race could be restored was through the gift of his Son, equal with himself, possessing the attributes of God. Though so highly exalted, Christ

consented to assume human nature, that he might work in behalf of man and reconcile to God his disloyal subject. When man rebelled, Christ pleaded his merit in his behalf, and became man's substitute and surety. **He undertook to combat the powers of darkness in man's behalf, and he prevailed, conquering the enemy of our souls, and presenting to man the cup of salvation.** {RH, November 8, 1892 par. 3}

The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. **They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up.** This class are represented also by the stony-ground hearers. They receive the word with readiness, but they fail of assimilating its principles. Its influence is not abiding. **The Spirit works upon man's heart, according to his desire and consent implanting in him a new nature;** but the class represented by the foolish virgins have been content with a superficial work. They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live. Their service to God degenerates into a form. "They come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness." [Ezekiel 33:31](#)...{COL 411.1}

In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. **The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing.** Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. **It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.** {DA 671.2}

Adam was carried down through successive generations, and shown the increase of crime, of guilt and defilement, because man would yield to his naturally strong inclinations to transgress the holy law of God. **He saw the curse of God resting more and more heavily upon the human race, upon the cattle, and upon the earth, because of man's continued transgression.** He saw that iniquity and violence would steadily increase; yet amid all the tide of human misery and woe, there would ever be a few who would preserve the knowledge of God, and would remain unsullied amid the prevailing moral degeneracy. Adam was made to comprehend what sin is--the transgression of the law. **He was shown that moral, mental, and physical degeneracy would result to the race, from transgression, until the world would be filled with human misery of every type.** {ST,

January 30, 1879 par. 15}

Jesus saw that man was plunged in sin and misery, and had not moral power to overcome in his own strength, so Jesus gave himself, that he might unite man with himself, and make provision that sinners might lay hold of his strength and make peace with God. When Adam and Eve transgressed, Jesus said: **"I will take upon me the sin of the fallen race. I will bear the penalty of sin, that I may impart to men my strength and righteousness."** {ST, April 18, 1892 par. 4}

The only way in which we can gain a more perfect apprehension of truth is by keeping the heart tender and subdued by the Spirit of Christ. The soul must be cleansed from vanity and pride, and vacated of all that has held it in possession, and Christ must be enthroned within. Human science is too limited to comprehend the atonement. The plan of redemption is so far-reaching that philosophy cannot explain it. It will ever remain a mystery that the most profound reasoning cannot fathom. The science of salvation cannot be explained; but it can be known by experience. Only he who sees his own sinfulness can discern the preciousness of the Saviour. {DA 494.4}

178. The Bible is a leaf from the tree of life, and by eating it, by receiving it into our minds, we shall grow strong to do the will of God.--R. and H., 1897, No. 18. {HL 45.5}

For the leaders in Israel to extend a knowledge of the Scriptures in all their borders is to promote spiritual health; for God's Word is a leaf from the tree of life (MS 14, 1903). {2BC 1039.1}

Take the Bible as your rule of life. Act upon it. Receive the Word of God into good and honest hearts, and see if it will not be to you as the leaves of the tree of life. It will give you physical and spiritual health. {PUR, October 20, 1904 par. 4}

In Nazareth Christ announced that His work was to restore and uplift, to bring peace and happiness. He came to this world to represent the Father, and He revealed His divine power by giving life to the dead, by restoring the sick and suffering to soundness and health. He was in this world as the tree of life. {ST, March 21, 1900 par. 14}

All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. **He will change our vile bodies and fashion them like unto His glorious body.** The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will "grow up" ([Malachi 4:2](#)) to the full stature of

the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in "the beauty of the Lord our God," in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood. {DD 50.2}

That God could consent to become flesh, and dwell among fallen beings, to lift them up from their helplessness and despair, is an unfathomed mystery. He whose kingdom is an everlasting kingdom, whose dominion endureth throughout all generations, **made himself to be sin for us** that he might lift up all that are bowed down, and give life to those who are ready to perish. {ST, January 20, 1890 par. 8}

Even doubts assailed the dying Son of God. He could not see through the portals of the tomb. Bright hope did not present to him his coming forth from the tomb a conqueror and his Father's acceptance of his sacrifice. The sin of the world, with all its terribleness, was felt to the utmost by the Son of God. The displeasure of the Father for sin, and its penalty which was death, were all that he could realize through this amazing darkness. He was tempted to fear that sin was so offensive in the sight of his Father, that he could not be reconciled to his Son. The fierce temptation that his own Father had forever left him caused that piercing cry from the cross. "My God, my God, why hast thou forsaken me?" {PH169 10.1}

Christ felt much as sinners will feel when the vials of God's wrath shall be poured out upon them. Black despair, like the pall of death, will gather about their guilty souls, and then they will realize to the fullest extent, the sinfulness of sin. Salvation has been purchased for them by the suffering and death of the Son of God. It might be theirs if they would accept it willingly, gladly, but none are compelled to yield obedience to the law of God. If they refuse the heavenly benefit, if they choose the pleasures and deceitfulness of sin, they can have their choice, and at the end receive their wages, which is the wrath of God and eternal death. {PH169 10.2}

The sinful nature of man was weak, and he was prone to the transgression of God's commandments. Man had not the power to do the words of God; that is why Christ came to our world, that He might give him moral power. There was no power in heaven or in earth but the power of Christ that could deliver from the [sentence illegible in original]. He came to meet the difficulty and to remove it. His own arm brought salvation. God sent forth His Son in the likeness of sinful flesh that He might condemn sin in the flesh and reveal the fact to heaven, to the worlds unfallen and also the fallen world, that through the power of divine grace, through partaking of the divine nature, man need no longer stand under the curse of the law or remain in transgression. {14MR 82.3}

The giving of the gospel to the world is the work that God has committed to those who bear His name. **For earth's sin and misery the gospel is the only antidote.** To make known to all mankind the message of the **grace** of God is the first work of those who know its healing power. {MH 141.2}

Satan is continually seeking to influence human minds by his subtle arts. His is a master mind, given of God, but prostituted with all its noble capabilities to oppose and to make of no effect the counsels of the Most High. He had an advanced experience in his connection with the God of heaven, and he wields his knowledge of the attributes of God in such a way as to misinterpret the divine character. Satan was an apostate, and all who follow in the way of apostasy will work in the same lines of evil. There was a time when Satan was in harmony with God, and it was his joy to execute the divine commands. His heart was filled with love and joy in serving his Creator, until he began to think that his wisdom was not derived from God, but was inherent in himself, and that he was as worthy as was God to receive honor and power. When he found that he could not be as God, he was filled with rebellion, and would not submit his will to the will of God. {ST, September 18, 1893 par. 1}

So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. But a change came over this happy state. There was one who perverted the freedom that God had granted to His creatures. Sin originated with him who, next to Christ, had been most honored of God and was highest in power and glory among the inhabitants of heaven. Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him. "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." [Ezekiel 28:12-15](#). {PP 35.1}

Those who honored and feared to offend God, at first felt the curse but lightly; while those who turned from God and trampled upon his authority, felt the effects of the curse more heavily, especially in stature and nobleness of form. The descendants of Seth were called the sons of God--the descendants of Cain, the sons of men. As the sons of God mingled with the sons of men, they became corrupt, and by intermarriage with them, lost, through the influence of their wives, their peculiar, holy character, and united with the sons of Cain in their idolatry. Many cast aside the fear of God, and trampled upon his commandments. But there were a few that did righteousness, who feared and honored their Creator. Noah and his family were among the righteous few. {1SP 66.1}

Adam and Eve could trace the skill and glory of God in every spire of grass, and in every shrub and flower. The natural loveliness which surrounded them, like a mirror reflected the wisdom, excellence, and love of their Heavenly Father. And their songs of affection and praise rose sweetly and reverentially to Heaven, harmonizing with the songs of the exalted

angels, and with the happy birds who were caroling forth their music without a care. **There was no disease, decay, nor death anywhere.** Life, life was in everything the eye rested upon. The atmosphere was impregnated with life. Life was in every leaf, in every flower, and in every tree. {RH, February 24, 1874 par. 7}

The evil consequent upon the indulgence of depraved appetite is wide-spread, and the earth is corrupted under the inhabitants thereof. The earth withereth under the curse of its sin. What is the trouble? Why is this?--It is because the people have forsaken the law of God, and the earth is cursed under its transgression. Notwithstanding the warnings of God's Word, transgression has increased since the days of Adam, and more and more heavily has the curse pressed upon the human family, on the beasts of the earth, and on the earth itself. Continual transgression of the law of God has brought its sure results. With all his hellish arts Satan has sought to lead men into practices that would destroy and debase, and destruction is sure to him who does not repent and turn to God for his healing grace. {PH141 7.2}

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the 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.** {1MR 131.1}

Adam and Eve in Eden were noble in stature, and perfect in symmetry and beauty. They were sinless, and in perfect health. What a contrast to the human race now! Beauty is gone. Perfect health is not known. Every where we look we see disease, deformity and imbecility. I inquired the cause of this wonderful degeneracy, and was pointed back to Eden. The beautiful Eve was beguiled by the serpent to eat of the fruit of the only tree of which God had forbidden them to eat, or even touch it lest they die. {4aSG 120.1}

Eve had everything to make her happy. She was surrounded by fruit of every variety. Yet the fruit of the forbidden tree appeared more desirable to her than the fruit of all the other trees in the garden of which she could freely eat. She was intemperate in her desires. She ate, and through her influence, her husband ate also, and a curse rested upon them both. The earth also was cursed because of their sin. ... {4aSG 120.2}

From the light God has given me, the prevalence of cancers and tumors is largely due to gross living on dead flesh. I sincerely and prayerfully hope that, as a physician, you will not forever be blind on this subject, for blindness is mingled with a want of moral courage to deny our appetite, to lift the cross, which means, take up the very duties which cut across the natural passions. {PH031 7.4}

Feeding on flesh, the juices and fluids of what you eat pass into the circulation of your blood, and, as we are composed of what we eat, we become animalized; thus a feverish condition is created, because the animals are diseased, **and by partaking of their flesh we**

plant the seeds of disease in our own tissue and blood. Then when exposed to the changes in a malarious atmosphere, these are more sensibly felt, also when we are exposed to prevailing epidemics and contagious diseases the system is not in condition to resist the disease. {PH031 8.1}

"Just before his cruel death, Jesus said, "The prince of this world cometh, and hath nothing in me." Satan could find nothing in the Son of God that would enable him to gain a victory. He had kept his Father's commandments; and there was no sin in him that Satan could triumph over, no weakness or defect that he could use to his advantage. But we are sinful by nature, and we have a work to do to cleanse the soul-temple of every defilement. Let us improve this precious privilege to confess our faults one to another, and pray one for another, that we may be healed. Let hearts sympathize with hearts; let love be without dissimulation. Put away sin; bruise Satan under your feet. Leave your weakness behind you, and, strong in the grace of Christ, press on to victory." {RH, May 27, 1884 par. 11}

Results of Sin

But while it is true that in the beginning God could be discerned in nature, it does not follow that after the Fall a perfect knowledge of God was revealed in the natural world to Adam and his posterity. Nature could convey her lessons to man in his innocence. But transgression brought a blight upon the earth and intervened between nature and nature's God. Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they would have continued to learn of God through His works. But when they listened to the tempter and sinned against God, the light of the garments of heavenly innocence departed from them. Deprived of the heavenly light, they could no longer discern the character of God in the works of His hand. {8T 255.3}

And through man's disobedience a change was wrought in nature itself. Marred by the curse of sin, nature can bear but an imperfect testimony regarding the Creator. It cannot reveal His character in its perfection. {8T 256.1}

While Satan claimed to have received great good by eating of the forbidden tree, he did not let it appear that by transgression he had become an outcast from heaven. Here was falsehood, so concealed under a covering of apparent truth that Eve, infatuated, flattered, beguiled, did not discern the deception. She coveted what God had forbidden; she distrusted His wisdom. She cast away faith, the key of knowledge. {Ed 24.2}

When Eve saw "that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." It was grateful to the taste, and, as she ate, she seemed to feel a vivifying power, and imagined herself entering upon a higher state of existence. Having herself transgressed, she became a tempter to her husband, "and he did eat." [Genesis 3:6](#). {Ed 25.1}

"Your eyes shall be opened," the enemy had said; "ye shall be as gods, knowing good and evil." [Genesis 3:5](#). Their eyes were indeed opened; but how sad the opening! The

knowledge of evil, the curse of sin, was all that the transgressors gained. **There was nothing poisonous in the fruit itself, and the sin was not merely in yielding to appetite. It was distrust of God's goodness, disbelief of His word, and rejection of His authority, that made our first parents transgressors, and that brought into the world a knowledge of evil. It was this that opened the door to every species of falsehood and error. {Ed 25.2}**

Man lost all because he chose to listen to the deceiver rather than to Him who is Truth, who alone has understanding. By the mingling of evil with good, his mind had become confused, his mental and spiritual powers benumbed. No longer could he appreciate the good that God had so freely bestowed. **{Ed 25.3}**

Adam and Eve had chosen the knowledge of evil, and if they ever regained the position they had lost they must regain it under the unfavorable conditions they had brought upon themselves. No longer were they to dwell in Eden, for in its perfection it could not teach them the lessons which it was now essential for them to learn. In unutterable sadness they bade farewell to their beautiful surroundings and went forth to dwell upon the earth, where rested the curse of sin. **{Ed 25.4}**

To Adam God had said: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." [Genesis 3:17-19](#). **{Ed 26.1}**

Although the earth was blighted with the curse, nature was still to be man's lesson book. It could not now represent goodness only; for evil was everywhere present, marring earth and sea and air with its defiling touch. Where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil. From nature, which now revealed the knowledge of good and evil, man was continually to receive warning as to the results of sin. **{Ed 26.2}**

In drooping flower and falling leaf Adam and his companion witnessed the first signs of decay. Vividly was brought to their minds the stern fact that every living thing must die. **Even the air, upon which their life depended, bore the seeds of death. {Ed 26.3}**

Continually they were reminded also of their lost dominion. Among the lower creatures Adam had stood as king, and so long as he remained loyal to God, all nature acknowledged his rule; but when he transgressed, this dominion was forfeited. The spirit of rebellion, to which he himself had given entrance, extended throughout the animal creation. **Thus not only the life of man, but the nature of the beasts, the trees of the forest, the grass of the field, the very air he breathed, all told the sad lesson of the knowledge of evil. {Ed 26.4}**

But man was not abandoned to the results of the evil he had chosen. In the sentence pronounced upon Satan was given an intimation of redemption. "I will put enmity between

thee and the woman," God said, "and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." [Genesis 3:15](#). This sentence, spoken in the hearing of our first parents, was to them a promise. Before they heard of the thorn and the thistle, of the toil and sorrow that must be their portion, or of the dust to which they must return, they listened to words that could not fail of giving them hope. All that had been lost by yielding to Satan could be regained through Christ. {Ed 27.1}

This intimation also nature repeats to us. Though marred by sin, it speaks not only of creation but of redemption. Though the earth bears testimony to the curse in the evident signs of decay, it is still rich and beautiful in the tokens of life-giving power. The trees cast off their leaves, only to be robed with fresher verdure; the flowers die, to spring forth in new beauty; and in every manifestation of creative power is held out the assurance that we may be created anew in "righteousness and holiness of truth." [Ephesians 4:24](#), margin. Thus the very objects and operations of nature that bring so vividly to mind our great loss become to us the messengers of hope. {Ed 27.2}

As far as evil extends, the voice of our Father is heard, bidding His children see in its results the nature of sin, warning them to forsake the evil, and inviting them to receive the good. {Ed 27.3}

[Psalms 51:5](#) [AKJV](#) Behold, I was shaped in iniquity; and in sin did my mother conceive me.

[Psalms 58:3](#) [AKJV](#) The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

[Romans 5:19-20](#) [AKJV](#) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (20) Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound:

[Ephesians 2:3](#) [AKJV](#) Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

[Philippians 3:20-21](#) [AKJV](#) (20) For our conversation is in heaven; from where also we look for the Savior, the Lord Jesus Christ: (21) Who shall change our vile body, that it may be fashioned like to his glorious body, according to the working whereby he is able even to subdue all things to himself.

Men and women who have **corrupted their own bodies by dissolute habits** have also debased their intellects, and destroyed the fine sensibilities of the soul. **Very many of this class have married, and left, for an inheritance to their offspring, the taints of their own physical debility and depraved morals.** The gratification of animal passions, and gross sensuality, have been the marked characteristics of their posterity, descending from generation to generation, increasing human misery to a fearful degree, and hastening the

depreciation of the race. {RH, July 4, 1899 par. 2} ...

Sickly men have often won the affections of women apparently healthy, and because they loved each other, they felt themselves at perfect liberty to marry, neither considering that by their union the wife must be a sufferer, more or less, because of the diseased husband. In many cases the diseased husband improves in health, while the wife shares his disease. He lives very much upon her vitality, and she soon complains of failing health. He prolongs his days by shortening the days of his wife. Those who thus marry commit sin in lightly regarding health and life given to them of God to be used to his glory. But if those who thus enter the marriage relation were alone concerned, the sin would not be so great. **Their offspring are compelled to be sufferers by disease transmitted to them. Thus disease has been perpetuated from generation to generation. And many charge all this weight of human misery upon God, when their wrong course of action has brought the sure result. They have thrown upon society an enfeebled race, and done their part to deteriorate the race, by rendering disease hereditary, and thus accumulating human suffering.** {RH, July 4, 1899 par. 4}

As the time draws near that is to decide the destiny of every soul, Satan will make strenuous efforts to corrupt the race. But Christ gave his life to save human beings. He pledged his divine word to work in behalf of humanity. {RH, May 1, 1900 par. 12}

He was Commander of the heavenly host, but he left the royal courts to come to this earth. Laying aside his kingly crown, he stepped from his exalted position, and took upon him our nature, that by his own life he might pay the ransom for every soul. {RH, May 1, 1900 par. 13}

Yes; Christ gave his life for the life of the world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He gave his Son to be the propitiation for the sins of men and women. How many appreciate this sacrifice sufficiently to touch not, taste not, handle not, accursed, intoxicating beverages? Who are co-operating with Christ by practicing temperance in their lives, by keeping their tables free from all that will intoxicate? {RH, May 1, 1900 par. 14}

The Lord calls for workers who are partakers of the divine nature, who have escaped the corruption that is in the world through lust. He would have every man to step forth in his God-given manhood, every woman in her God-given womanhood. He desires them to stand forth like faithful sentinels, to keep back the tide of moral woe, to break the fetters that are binding human beings in slavery. God calls upon his ministers to do faithful work in presenting the great curse that man himself is manufacturing. **From every pulpit the message should be heard, "Abstain from fleshly lusts, which war against the soul."** {RH, May 1, 1900 par. 15}

The men who have been connected with the greatest interests upon this earth **have tainted and corrupted the work of God.** The instrumentalities which he designs shall be used in advancing his cause, have been used to forward unlawful schemes, which are indirect

opposition to the work which God has specified as his and which he cannot vindicate. God has been forsaken by the men who have voiced decisions regarding his work, which has thereby become entangled. Men have seemed determined to place the mould and superscription of their human wisdom upon the work of God. They refused to be worked by the Holy Spirit, and brought in their own wisdom and devising. The result of this has been seen in various ways. The sacred character of the cause of God is no longer realized at the center of the work. The voice from Battle Creek, which has been regarded as authority in counselling how the work should be done, is no longer the voice of God; but it is the voice of--whom? Whence does it come, and where is its vital power? This state of things is maintained by men who should have been disconnected from the work long ago. These men do not scruple to quote the word of God as their authority, but the god who is leading them is a false god. {1888 1582.2}

False science is one of the agencies that Satan used in the heavenly courts, and it is used by him today. The false assertions that he made to the angels, his subtle scientific theories, seduced many of them from their loyalty. {8T 290.1}

Having lost his place in heaven, Satan presented his temptations to our first parents. Adam and Eve yielded to the enemy, and by their disobedience humanity was estranged from God, and the earth was separated from heaven. {8T 290.2}

If Adam and Eve had never touched the forbidden tree, the Lord would have imparted to them knowledge, knowledge upon which rested no curse of sin, knowledge that would have brought them everlasting joy. All that they gained by their disobedience was an acquaintance with sin and its results. {8T 290.3}

After the flood the people ate largely of animal food. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator, and to follow the inclinations of his own heart. And he permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the flood the race began to rapidly decrease in size, and in length of years. There were a class of very large animals which perished at the flood. God knew that the strength of man would decrease, and these mammoth animals could not be controlled by feeble man. {4aSG 121.2}

John says, "The light"--Christ--"shineth in darkness," that is, in the world, "and the darkness comprehended it not. . . . But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The reason why the unbelieving world are not saved is that they do not choose to be enlightened. 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.

{RH, April 12, 1892 par. 9}

The command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," would never have been given, if every provision had not been made whereby we may become as perfect in our sphere as God is in his. We are to be ever advancing from light to a greater light, holding fast what we have already received, and praying for more. Thus we shall never be left in darkness. {RH, April 12, 1892 par. 10}

Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted to the man and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature and finally driven from the soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with Him in the work of salvation. Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. When the sinner believes that Christ is his personal Saviour, then according to His unfailing promises, God pardons his sin and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his Substitute and Surety, has died for him, is his atonement and righteousness. {FW 100.3}

Not only had man come under the power of the deceiver, but the earth itself, the dominion of man, was usurped by the enemy. **Through the plan of salvation, through the sacrifice of Christ, not only man, but his dominion, was to be redeemed.** Because of the merits of Christ, all that man lost through sin was to be restored. The time would come when there should be no more curse, but the throne of God should be in the earth renewed, and his servants should serve Him. The promise would be fulfilled, "The righteous shall inherit the land, and dwell therein forever." {BEcho, July 15, 1893 par. 2}

Through the plan of salvation, a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. **Through the revelation of the character of God in Christ, the beneficence of the divine government will be manifested before the universe, the charge of Satan against God refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated.** Satan had declared that the law of God was faulty, and that the good of the universe demanded a change in its requirements. In attacking the law, he thought to overthrow the authority of its Author, and gain for himself the supreme allegiance. But through the plan of salvation, **the precepts of the law were to be proved perfect and immutable,** that at last one tide of glory and love might go up throughout the universe, ascribing glory and honour and praise to Him that sitteth upon the throne, and to the Lamb forever and ever. {BEcho, July 15, 1893 par. 3}

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

. . {7BC 929.8}

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

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

Christ, Not the Law, Saves us.--But now we want to present to you the words of Christ, how He taught His disciples to preach repentance and remission of sin. And we read that Paul went from house to house teaching the people. He says, "I have not failed to preach to them 'repentance toward God, and faith toward our Lord Jesus Christ'" (see [Acts 20:21](#)). Now this is the work we are to do, and we want to have this testimony borne everywhere. You need not talk about getting along without any law, and yet know what sin is. The only definition of sin given in the Bible is: "Sin is the transgression of the law" ([1 John 3:4](#)). But you must repent toward God. And why? Because you have broken His law. And then you must have faith toward our Lord Jesus Christ. We see there is nothing in [the] law to save us, but Christ has become man's substitute and surety. **He has worked out man's redemption.** Then what must man do? He must repent, because he has broken God's holy law. It is just as necessary that we should keep that law as it was for Adam and Eve to keep that law in Eden. . . . {9MR 249.1}

The Garden of Eden, with its foul blot of disobedience, should be carefully compared with the Garden of Gethsemane, where **the world's Redeemer suffered superhuman agony when the sins of the whole world were rolled upon him.** Listen to the prayer of the only-begotten Son of God, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." And the second time he prayed, saying, "O my Father, if this cup may not pass from me, except I drink it, thy will be done." And the third time he prayed, saying the same words. Oh, it was here the mysterious cup trembled in the hands of the Son of God! **Shall he wipe the bloody sweat from his agonized countenance and let man go?** The wail, wretchedness, and ruin of a lost world roll up before him. "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." "And there appeared an angel unto him from heaven, strengthening him." {ST, April 10, 1893 par. 5}

The conflict is ended. Jesus consents to endure the curse of sin. He was obedient unto death, even the death of the cross. Here we see what was involved in Adam's disobedience, and what the obedience of the Son of God means to us. **Adam did not consider what would be the consequences of disobedience. He did not set his mind in defiance against**

God, nor did he in any way speak against God; he simply went directly contrary to his express command. And how many today are doing the very same thing, and their guilt is of much greater magnitude, because they have the example of Adam's experience in disobedience and its terrible results to warn them of the consequences of transgressing the law of God. So they have clear light upon this subject, and no excuse for their guilt in denying and disobeying God's authority. Adam did not stop to reckon what would be the result of his disobedience. {ST, April 10, 1893 par. 6}

With the after sight we are privileged to have in this age, we can see what it means to disobey God's commandments. Adam yielded to temptation, and we have sin and its consequences laid distinctly before us. Reasoning from cause to effect, we see it is not the greatness of the act of disobedience which constitutes sin, but the fact of variance from God's expressed will in the least particular, for this is a virtual denial of God, a rebellion against the laws of his government.

A.T. Jones

....Now Jesus came according to the flesh at the end of that line of mankind. And there is such a thing as heredity. You and I have traits of character or cut of feature that have come to us from away back--perhaps not from our own father, perhaps not from a grandfather, but from a great-grandfather away back in the years. And this is referred to in the law of God: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." {February 21, 1895 ATJ, GCB 266.4}

That "like produces like" is a good law, a righteous law. It is a law of God, and though the law be transgressed, it still does the same. Transgression of the law does not change the law, whether it be moral or physical. The law works when it is transgressed, through the evil that is incurred, just as it would have worked in righteousness always if no evil had ever been incurred. If man had remained righteous always, as God made him, his descent would have been in the right line. When the law was transgressed, the descent followed on the wrong line, and the law worked in the crooked way, by its being perverted. {February 21, 1895 ATJ, GCB 266.5}

It is a good law which says that everything shall have a tendency to go toward the center of the earth. We could not get along in the world without that law. It is that which holds us upon the earth and enables us to walk and move about upon it. And yet if there be a break between us and the earth, if our feet slip out from under us or if we be on a high station, a pinnacle, and it breaks and the straight connection with the earth is broken between us and it, why, the law works and it brings us down with a terrible jolt, you know. Well, the same law that enables us to live and move and walk around upon the earth as comfortably as we do, which works so beneficially while we act in harmony with it, that law continues to work when we get out of harmony with it and it works as directly as before--but it hurts. {February 21, 1895 ATJ, GCB 266.6}

Now that is simply an illustration of this law of human nature. If man had remained where God put him and as He put him, the law would have worked directly and easily; since man has got out of harmony with it, it still works directly, but it hurts. Now that law of heredity reached from Adam to the flesh of Jesus Christ as certainly as it reaches from Adam to the flesh of any of the rest of us, for He was one of us. In Him there were things that reached Him from Adam; in Him there were things that reached Him from David, from Manasseh, from the genealogy away back from the beginning until His birth. {February 21, 1895 ATJ, GCB 266.7}

Thus in the flesh of Jesus Christ--not in Himself, but in His flesh--our flesh which He took in the human nature--there were just the same tendencies to sin that are in you and me. And when He was tempted, it was the "drawing away of these desires that were in the flesh." These tendencies to sin that were in His flesh drew upon Him and sought to entice Him, to consent to the wrong. But by the love of God and by His trust in God, he received the power and the strength and the grace to say, "No," to all of it and put it all under foot. And thus being in the likeness of sinful flesh He condemned sin in the flesh. {February 21, 1895 ATJ, GCB 266.8}

All the tendencies to sin that are in me were in Him, and not one of them was ever allowed to appear in Him. All the tendencies to sin that are in you were in Him, and not one of them was ever allowed to appear--every one was put under foot and kept there. All the tendencies to sin that are in the other man were in Him, and not one of them was ever allowed to appear. That is simply saying that all the tendencies to sin that are in human flesh were in His human flesh, and not one of them was ever allowed to appear; He conquered them all. And in Him we all have victory over them all. {February 21, 1895 ATJ, GCB 267.1}

The Garden of Eden with its foul blot of disobedience, is to be carefully studied and compared with the Garden of Gethsemane, where the world's Redeemer suffered superhuman agony when the sins of the whole world were rolled upon Him.... Adam did not stop to calculate the result of His disobedience (Manuscript 1, 1892). {5BC 1103.6}

It is a fearful thing for the unrepenting sinner to fall into the hands of the living God. This is proved by the history of the destruction of the old world by a flood, by the record of the fire which fell from heaven and destroyed the inhabitants of Sodom. But never was this proved to so great an extent as in the agony of Christ, the Son of the infinite God, when He bore the wrath of God for a sinful world. It was in consequence of sin, the transgression of God's law, that the Garden of Gethsemane has become pre-eminently the place of suffering to a sinful world. No sorrow, no agony, can measure with that which was endured by the Son of God. {5BC 1103.3}

Man has not been made a sin-bearer, and he will never know the horror of the curse of sin which the Saviour bore. No sorrow can bear any comparison with the sorrow of Him upon whom the wrath of God fell with overwhelming force. Human nature can endure but a limited amount of test and trial. The finite can only endure the finite measure, and human

nature succumbs; but the nature of Christ had a greater capacity for suffering; for the human existed in the divine nature, and created a capacity for suffering to endure that which resulted from the sins of a lost world. The agony which Christ endured, broadens, deepens, and gives a more extended conception of the character of sin, and the character of the retribution which God will bring upon those who continue in sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ to the repenting, believing sinner (Manuscript 35, 1895). {5BC 1103.4}

Their children often receive this stamp of character before their birth; for **the appetites of the parents** are often intensified in the children. Thus unborn generations are afflicted by the use of tobacco and liquor. Intellectual decay is entailed upon them, and their moral perceptions are blunted. Thus the world is being filled with paupers, lunatics, thieves, and murderers. Disease, imbecility, and crime, with private and public corruptions of every sort, are making the world a second Sodom. {HR, August 1, 1878 par. 9}

The law of God existed before the creation of man or else Adam could not have sinned. After the transgression of Adam the principles of the law were not changed, but were definitely arranged and expressed to meet man in his fallen condition. Christ, in counsel with His Father, instituted the system of sacrificial offerings; that death, instead of being immediately visited upon the transgressor, should be transferred to a victim which should prefigure the great and perfect offering of the Son of God. {1SM 230.1}

The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people. The priest could not himself become an offering for sin, and make an atonement with his life, for he was also a sinner. Therefore, instead of suffering death himself, he killed a lamb without blemish; the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ. **Through the blood of this victim, man looked forward by faith to the blood of Christ which would atone for the sins of the world.** {1SM 230.2}

I am asked concerning the law in Galatians. What law is the schoolmaster to bring us to Christ? I answer: **Both the ceremonial and the moral code of ten commandments.** {1SM 233.1}

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith" ([Galatians 3:24](#)). **In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.** {1SM 234.5}

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the 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. {1SM 235.2}

The law is an expression of God's idea. When we receive it in Christ, it becomes our idea. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. "Great peace have they which love thy law: and nothing shall offend them" ([Psalms 119:165](#))-- cause them to stumble. {1SM 235.3}

Christ is man's example. "In him was life; and the life was the light of men. . . . That was the true Light, which lighteth every man that cometh into the world. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Christ, our Redeemer, comprehended all the necessities of man. He formulated the mighty plans by which fallen man is to be uplifted from the degradation of sin. In every circumstance, however trivial, he represented the Father. {RH, April 14, 1896 par. 3}

Those who think they can obtain a knowledge of God aside from his Representative, whom the Word declares is "the express image of his person," will need to become fools in their own estimation before they can be wise. It is impossible to gain a perfect knowledge of God from nature alone; for nature itself is imperfect. In its imperfection it can not represent God, it can not reveal the character of God in its moral perfection. But Christ came as a personal Saviour to the world. He represented a personal God. As a personal Saviour, he ascended on high; and he will come again as he ascended to heaven,--a personal Saviour. He is the express image of the Father's person. "In him dwelleth all the fulness of the Godhead bodily." {RH, November 8, 1898 par. 15}

Pure-minded Also Subject to Disease.--We do not include all the youth who are feeble as guilty of wrong habits. There are those who are pure-minded and conscientious who are sufferers from different causes over which they have no control. {CG 445.1}

God's Gift to Man

I have been shown the great love and condescension of God in giving His Son to die that man might find pardon and live. I was shown Adam and Eve, who were privileged to behold the beauty and loveliness of the Garden of Eden and were permitted to eat of all the trees in the garden except one. But the serpent tempted Eve, and she tempted her husband, and they both ate of the forbidden tree. They broke God's command, and became sinners. The news spread through heaven, and every harp was hushed. The angels sorrowed, and feared lest Adam and Eve would again put forth the hand and eat of the tree of life and be immortal sinners. But God said that He would drive the transgressors from the garden, and by cherubim and a flaming sword would guard the way of the tree of life, so that man could not approach unto it and eat of its fruit, which perpetuates immortality. {EW 125.2}

Sorrow filled heaven as it was realized that man was lost and that the world which God had created was to be filled with mortals doomed to misery, sickness, and death, and that

there was no way of escape for the offender. The whole family of Adam must die. I then saw the lovely Jesus and beheld an expression of sympathy and sorrow upon His countenance. Soon I saw Him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, "He is in close converse with His Father." The anxiety of the angels seemed to be intense while Jesus was communing with His Father. Three times He was shut in by the glorious light about the Father, and the third time He came from the Father we could see His person. His countenance was calm, free from all perplexity and trouble, and shone with a loveliness which words cannot describe. He then made known to the angelic choir that a way of escape had been made for lost man; that He had been pleading with His Father, and had obtained permission to give His own life as a ransom for the race, to bear their sins, and take the sentence of death upon Himself, thus opening a way whereby they might, through the merits of His blood, find pardon for past transgressions, and by obedience be brought back to the garden from which they were driven. Then they could again have access to the glorious, immortal fruit of the tree of life to which they had now forfeited all right. {EW 126.1}

Then joy, inexpressible joy, filled heaven, and the heavenly choir sang a song of praise and adoration. They touched their harps and sang a note higher than they had done before, because of the great mercy and condescension of God in yielding up His dearly Beloved to die for a race of rebels. Then praise and adoration was poured forth for the self-denial and sacrifice of Jesus, in consenting to leave the bosom of His Father, and choosing a life of suffering and anguish, and an ignominious death, that He might give life to others. {EW 126.2}

Said the angel, "Think ye that the Father yielded up His dearly beloved Son without a struggle? No, no." It was even a struggle with the God of heaven, whether to let guilty man perish, or to give His darling Son to die for them. Angels were so interested for man's salvation that there could be found among them those who would yield their glory and give their life for perishing man. "But," said my accompanying angel, "that would avail nothing." The transgression was so great that an angel's life would not pay the debt. Nothing but the death and intercession of God's Son would pay the debt and save lost man from hopeless sorrow and misery. {EW 127.1}

But the work which was assigned the angels was to ascend and descend with strengthening balm from glory to soothe the Son of God in His life of suffering. They administered unto Jesus. Also, their work was to guard and keep the subjects of grace from the evil angels and from the darkness which was constantly thrown around them by Satan. I saw that it was impossible for God to change His law in order to save lost, perishing man; therefore He suffered His darling Son to die for man's transgressions. {EW 127.2}

In our own strength it is impossible for us to deny the clamors of our fallen nature. Through this channel Satan will bring temptation upon us. Christ knew that the enemy would come to every human being, to take advantage of hereditary weakness, and by his false insinuations to ensnare all whose trust is not in God. And by passing over the ground which man must travel, our Lord has prepared the way for us to overcome. It is not His will that

we should be placed at a disadvantage in the conflict with Satan. He would not have us intimidated and discouraged by the assaults of the serpent. "Be of good cheer," He says; "I have overcome the world." [John 16:33](#). {DA 122.3}

IMPUTED RIGHTEOUSNESS

We are to be representatives of Christ, as Christ was a representative of the Father. We want to be able to attract souls to Jesus, to point them to **the Lamb of Calvary, who taketh away the sin of the world. Christ does not clothe sin with his righteousness, but he removes the sin, and in its place he imputes his own righteousness.** When your sin is cleansed, the righteousness of Christ goes before you, and the glory of the Lord is your reward. Your influence will then be decidedly on the side of Christ; for instead of making self a center, you will make Christ a center, and will feel that you are a guardian of sacred trusts. {ST, April 4, 1892 par. 2}

When you remember that Christ has paid the price of his own blood for your redemption and for the redemption of others, you will be moved to catch the bright rays of his righteousness, that you may shed them upon the pathway of those around you. **You are not to look to the future, thinking that at some distant day you are to be made holy; it is now that you are to be sanctified through the truth. The prophet exhorts: "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."** And Jesus says, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me . . . unto the uttermost part of the earth." We are to receive the Holy Ghost. We have had an idea that this gift of God was not for such as we are, that the gift of the Holy Spirit was too sacred, too holy for us; but the Holy Spirit is the Comforter that Christ promised to his disciples to bring all things to their remembrance whatsoever he had said unto them. Then let us cease to look to ourselves, but look to him from whom all virtue comes. No one can make himself better, but we are to come to Jesus as we are, earnestly desiring to be cleansed from every spot and stain of sin, and receive the gift of the Holy Spirit. We are not to doubt his mercy, and say, "I do not know whether I shall be saved or not." By living faith we must lay hold of his promise, for he has said, "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." {ST, April 4, 1892 par. 3}

The present message--justification by faith--is a message from God; it bears the divine credentials, for its fruit is unto holiness. Some who greatly need the precious truth that was presented before them, we fear did not receive its benefit. They did not open the door of their hearts to welcome Jesus as a heavenly guest, and they have suffered great loss. There is indeed a narrow way in which we must walk; the cross is presented at every step. We must learn to live by faith; then the darkest hours will be brightened by the blessed beams of the Sun of Righteousness. {RH, September 3, 1889 par. 10}

We are not safe if we neglect to search the Scriptures daily for light and knowledge.

Earthly blessings cannot be obtained without toil, and can we expect that spiritual and heavenly blessings will come without earnest effort on our part? The mines of truth are to be worked. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." The word of God must not be kept apart from our life. It must be entertained in the mind, welcomed in the heart, and be cherished, loved, and obeyed. We need also much more knowledge; we need to be enlightened in regard to the plan of salvation. There is not one in one hundred who understands for himself the Bible truth on this subject that is so necessary to our present and eternal welfare. When light begins to shine forth to make clear the plan of redemption to the people, the enemy works with all diligence that the light may be shut away from the hearts of men. If we come to the word of God with a teachable, humble spirit, the rubbish of error will be swept away, and gems of truth, long hidden from our eyes, will be discovered. {RH, September 3, 1889 par. 11}

There is great need that Christ should be preached as the only hope and salvation. When the doctrine of justification by faith was presented at the Rome [New York] meeting, it came to many as water comes to the thirsty traveler. **The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, seemed a precious thought.** {RH, September 3, 1889 par. 12}

The enemy of man and God is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation. That simple faith that takes God at his word should be encouraged. God's people must have that faith which will lay hold of divine power; "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Not all will receive the light, forsake their sins, and believe the words of eternal life, and without drawing back, go on from one truth to another, until guided into all truth. Those who believe that God for Christ's sake has forgiven their sins, should not, through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life, as well as their words, shall declare, "The blood of Jesus Christ cleanseth me from all sin." {RH, September 3, 1889 par. 13}

UNDERSTANDING

Satan claimed that it was impossible for human beings to keep God's law. In order to prove the falsity of this claim, Christ left His high command, took upon Himself the nature of man, and came to the earth to stand at the head of the fallen race, in order to show that humanity could withstand the temptations of Satan. **On this earth He worked out the problem how to live in accordance with God's standard of right.** Bearing our nature, He was true to God's standard of righteousness, gaining the victory over Satan. He was tempted in all points like as we are, yet He was without sin. {PCP 24.5}

He did humble Himself when He saw He was in fashion as a man, **that He might understand**

the force of all temptations wherewith man is beset. {5BC 1129.1} (Taken from the Baker letter) See {13MR 19.1}

Our Saviour passed over the same ground on which Adam fell. He was tempted in all points like as we are, yet without sin. He never yielded to temptation; and yet, in withstanding the assaults of the enemy, he exercised no power that is not granted us. He might have come to this earth accompanied by a vast retinue of angels; but he came unattended, to dwell with the poor and the lowly. Throughout his life he was sorely tried. On every hand he was beset with temptation. He endured every affliction that we are called to endure. "In all things it behooved 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 succor them that are tempted." {RH, September 3, 1903 par. 8}

Jesus Christ is the Son of God. He was manifest in the flesh. What was his work in this world?--To put away sin by the sacrifice of himself on the cross of Calvary. He was tempted in all points as we are, yet without sin. By his prayers and strong supplications, he overcame. In his human nature, he perfected a character after the divine similitude. By a life of perfect obedience to every requirement of God, he procured redemption for all who will be obedient. The divine nature is imparted to those who receive and acknowledge him as their Saviour. They become partakers of the divine nature, overcoming the assaults of Satan and escaping the corruption that is in the world through lust. Christ energizes by his Spirit those who seek him with the whole heart. {RH, August 31, 1905 par. 13}

It should be to us a cause of continual gratitude and rejoicing that Jesus knows our weakness and is acquainted with our temptations. We are too much in the habit of thinking that the Son of God was a being so entirely exalted above us that it is an impossibility for him to enter into our trials and temptations, and that he can have no sympathy with us in our weakness and frailties. This is because we do not take in the fact of his oneness with humanity. He took upon him the likeness of sinful flesh, and was made in all points like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God. He has engaged himself to save every son and daughter of Adam who will consent to be saved in God's appointed way. {ST, May 16, 1895 par. 7}

WHAT DID CHRIST COME TO SAVE?

Adam failed to obey the commandments of God. Shall the sons and daughters of Adam continue in transgression, and also fail to obey? No one can enter into life who persists in disloyalty, since Christ was given to our world that he might save his people from their sins. [BH: [Matthew 1:21](#)] When the young man came to Christ, saying, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus said to him, "If thou wilt enter into life, keep the commandments. It was not possible for the young man, or for anyone, to keep the commandments of God except through the merit of Jesus Christ. Without the shedding of the blood of Christ there could be no remission of sin, no imputation of the righteousness of Christ to the believing sinner. Christ endured the penalty of sin in his

own body on the cross, and fulfilled all righteousness. The merit of the righteousness of Christ is the only ground upon which the sinner may hope for a title to eternal life; for Christ hath given himself for us, an offering and sacrifice to God, as a sweet-smelling savor. **An infinite price was paid for man's redemption, not that he might be saved in his sins, not to make void the law of God.** Paul says: "Do we then make void the law of God through faith? God forbid; yea, we establish the law." For though "by the deeds of the law there **shall no flesh be justified in his sight,**" [BH: see [Romans 3:20](#); [Galatians 2:16](#)] yet the righteousness of God, which is by faith of Jesus Christ, is witnessed by the law and the prophets. {ST, June 18, 1894 par. 6}

Christ has redeemed us; **our very flesh He has saved** at an infinite cost, giving His own flesh for the life of the world. {SpM 209.2}

Christ alone can save from sin; for he can make over to us his righteousness, and place it to our account. God so loved the world that he gave his only-begotten Son for us, that by this infinite sacrifice he might not only show the terrible character of sin, but condemn sin in the flesh. Men can not continue in sin and stand faultless before God; for God will not tolerate sin. The human agent must separate himself from sin, crying out with earnest soul hunger, "Create in me a clean heart, O God." The Lord will answer such a cry, saying, "A new heart also will I give thee." {ST, October 3, 1895 par. 10}

It is by overcoming the world, the flesh, and the devil that any student comes into possession of that knowledge that gives him access to the tree of life. We must all learn that **we must overcome as Christ overcame in our behalf.** All pride is sin, and must be expelled from the soul. **Christ came to cut us loose from the originator of sin.** He **came to give us a mastery over the power of the destroyer, and to save us from the sting of the serpent.** Through his imparted righteousness he would place all human beings where they will be on vantage ground. He came to this earth and lived the law of God that man might stand in his God-given manhood, having **complete mastery over his natural inclination to self-indulgence and to the selfish ideas and principles which tarnish the soul.** The Physician of soul and body, he will give wisdom and complete victory over warring lusts. He will provide every facility, that man may perfect a completeness of character in every respect.--Ms 161, 1898, p. 1. (Untitled, typed December 10, 1898.) Released April 28, 1976. {7MR 320.1}

The flesh, in which the soul tabernacles, belongs to God. Every sinew, every muscle is His. In no case are we by neglect or abuse to weaken a single organ. We are to co-operate with God by keeping the body in the very best possible condition of health, that it may be a temple where the Holy Ghost may abide, moulding, according to the will of God, every physical and spiritual power. {BEcho, October 15, 1900 par. 7}

The mind must be stored with pure principles. Truth must be graven on the tablets of the soul. The memory must be filled with the precious truths of the word. Then, like beautiful gems, these truths will flash out in the life. {BEcho, October 15, 1900 par. 8}

The value God places on the work of His hands, the love He has for His children, is revealed by the gift He made to redeem men. Adam fell under the dominion of Satan. He brought sin into the world, and death by sin. God gave His only begotten Son to save man. This He did that He might be just, and yet the justifier of all who accept Christ. Man sold himself to Satan, but Jesus bought back the race, redeeming men and women from the slavery of a cruel tyrant. {BEcho, October 15, 1900 par. 9}

At an infinite cost to heaven we have been given a second probation. Then should not God be in all our thoughts? Should not His will control our actions? {BEcho, October 15, 1900 par. 10}

The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations" ([Colossians 1:26](#)). It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us" ([John 1:14](#)). Christ took upon Himself human nature, a nature inferior to His heavenly nature. Nothing so shows the wonderful condescension of God as this. He "so loved the world, that he gave his only begotten Son" ([John 3:16](#)). John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened. {1SM 246.3}

Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, he also himself likewise took part of the same" ([Hebrews 2:14](#)). He was the son of Mary; He was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. "This man," writes Paul, "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house" ([Hebrews 3:3](#)). {1SM 247.1}

The people know so little of the Bible that practical, definite lessons should be given concerning the nature of sin and its remedy. {GW 369.2}

What a strange symbol of Christ was that likeness of the serpent which stung them! This symbol was lifted on a pole and they were to look to it, and be healed. So Jesus was made in the likeness of sinful flesh. He came as the sin-bearer. Under the symbol of the uplifted serpent, he was presented before the vast congregation of those who were entrusted with sacred truth. It was God's purpose that when Christ should appear in person, men might recognize his mission, and cooperate with him in the saving of humanity. He was crucified at one of the yearly gatherings of the Jews, when representatives from all nations were present at Jerusalem. The knowledge of the cruel work done to Jesus was to go to the remotest regions of the inhabited world. The message, Look and live, was given in the most decided manner. {PH080 49.1}

Females possess less vital force than the other sex, and are deprived very much of the bracing, invigorating air, by their in-doors life. The results of self-abuse in them is seen in

various diseases, such as catarrh, dropsy, headache, loss of memory and sight, great weakness in the back and loins, affections of the spine, the head often decays inwardly. **Cancerous humor, which would lay dormant in the system their life-time, is inflamed, and commences its eating, destructive work.** The mind is often utterly ruined, and insanity takes place. {ApM 27.1}

A great price has been paid for the redemption of man, and none who are untruthful, impure, or unrighteous can enter the kingdom of heaven. If men do not make Christ their personal Saviour, and become true and pure and holy, there is only one course for the Lord to pursue. He must destroy the sinner, for evil natures cannot inherit the kingdom of God. **Thus it is that sin, if not destroyed, will destroy the sinner, just as Satan designed it should.** {16MR 273.3}

WAGGONER

The point, however, is established beyond all controversy by the closing words of 2 Corinthians 5: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." The turn which some give to the first part of this verse, viz., that Christ was made a sin-offering for us, robs the text of all its force. It is true that Christ was our sin-offering, but that is not what the apostle here states. God made Christ (the sinless one) to be sin for us. **He was made in all things "like unto his brethren;" and that means not simply as to the outward, physical frame, but that he bore sin, just as we do.** The sins that he bore were not his own, but ours. He "knew no sin," yet "the Lord hath laid on him the iniquity of us all." [Isaiah 53:6](#). Although the sins that he bore were ours, they were counted as his own, and so caused his death. "He was wounded for our transgression, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." [Isaiah 53:5](#). {July 17, 1884 EJW, SITI 424.6}

And why was this done? Why was the spotless Lamb of God made to be sin for us? Paul answers: "That we might be made the righteousness of God in him." What is the righteousness of God? We have already shown from [Isaiah 51:6, 7](#) that it is nothing else but the law of God. Then Paul's words mean that Christ was made to be sin for us in order that, in him, we might be conformed to the law of God. This, then, is what it is to be a new creature in Christ; it is to put away the old life of sin, and to become reconciled to God by keeping his law. {July 17, 1884 EJW, SITI 424.7}

A little thought will be sufficient to show anybody that if Christ took upon Himself the likeness of man, in order that He might suffer death, it must have been sinful man that He was made like, for it is only sin that causes death. Death could have no power over a sinless man, as Adam was in Eden; and it could not have had any power over Christ if the Lord had not laid on him the iniquity of us all. Moreover, the fact that Christ took upon Himself the flesh, not of a sinless being, but of sinful man, that is, that the flesh which He assumed had all the weaknesses and sinful tendencies to which fallen human nature is

subject, is shown by the very words upon which this article is based. He was "made of the seed of David according to the flesh." David had all the passions of human nature. He says of himself, "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

[Psalms 51:5](#). {July 2, 1891 EJW, PTUK 216.7}

Man is poisoned by sin; but a remedy has been provided for the fallen race in the Lamb of God that taketh away the sin of the world. {ST, March 10, 1890 par. 3}

EGW

Our Bodies a Purchased Possession.--The lower passions have their seat in the body and work through it. The words "flesh" or "fleshly" or "carnal lusts" embrace the lower, corrupt nature; the flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin. The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to be subjected to the higher powers of the soul. The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness. {AH 127.2}

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." This expression, "bought with a price" means everything to us. In consideration of the price paid for us, shall we not yield our bodies and souls up to Him who has bought us with His blood? Shall not that which He has redeemed be kept in as wholesome and pure and holy a condition as possible? Christ has redeemed us; our very flesh He has saved at an infinite cost, giving His own flesh for the life of the world. The lower passions have their seat in the body, and work through it. The words, "flesh", or "Fleshly lusts" or "Carnal lusts", embrace the lower, corrupt nature: the flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin. The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to be subjected to the higher powers of the the soul. The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as Christ's purchased possession. The members of the body are to become the instruments of righteousness. {SpM 209.2}

Paul's inspired warnings against self-indulgence are sounding along the line down to our time. . . . He presents for our encouragement the freedom enjoyed by the truly sanctified. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." [Romans 8:1](#). He charges the Galatians to "walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit,

and the Spirit against the flesh." [Galatians 5:16, 17](#). He names some of the forms of fleshly lusts--idolatry, drunkenness, and such like. After mentioning the fruits of the Spirit, among which is temperance, he adds, "And they that are Christ's have crucified the flesh with the affections and lusts." [Galatians 5:24](#). {CH 69.2}

There are many among professed Christians today who would decide that Daniel was too particular and would pronounce him narrow and bigoted. They consider the matter of eating and drinking of too little consequence to require such a decided stand--one involving the probable sacrifice of every earthly advantage. But those who reason thus will find in the day of judgment that they turned from God's express requirements and set up their own opinion as a standard of right and wrong. They will find that what seemed to them unimportant was not so regarded of God. His requirements should be sacredly obeyed. Those who accept and obey one of His precepts because it is convenient to do so, while they reject another because its observance would require a sacrifice, lower the standard of right, and by their example lead others to lightly regard the holy law of God. "Thus saith the Lord" is to be our rule in all things. {CH 69.3}

The Majesty of heaven in tears! the Son of the infinite God troubled in spirit, bowed down with anguish! The scene filled all heaven with wonder. **That scene reveals to us the exceeding sinfulness of sin; it shows how hard a task it is, even for Infinite Power, to save the guilty from the consequences of transgressing the law of God.** Jesus, looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at nought. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! strange infatuation! {GC 22.2}

A very serious objection to the practice of meat eating is found in the fact that disease is becoming more and more widespread among the animal creation. **The curse because of sin causes the earth to groan under the inhabitants thereof, and every living thing is subject to disease and death.** Cancers, tumors, diseases of the lungs, the liver, the kidneys, all exist among the animals that are used for food. {7MR 421.1}

And instead of preparing the meat in the least objectionable way, many choose the way that is most objectionable. The meat is served reeking with fat, because it suits the perverted taste. Both the blood and the fat of animals are consumed as a luxury. **But the Lord gave special directions that these should not be eaten. Why? Because their use would make a diseased current of blood in the human system.** The disregard of the Lord's special directions has brought a variety of difficulties and diseases upon human beings. {7MR 423.2}

Parents have a more serious charge than they imagine. **The inheritance of children is that**

of sin. Sin has separated them from God. Jesus gave His life that He might unite the broken links to God. As related to the first Adam, men receive from him nothing but guilt and the sentence of death. But Christ steps in and passes over the ground where Adam fell, enduring every test in man's behalf. He redeems Adam's disgraceful failure and fall by coming forth from the trial untarnished. This places man on vantage ground with God. It places him where, through accepting Christ as his Saviour, he becomes a partaker of the divine nature. Thus he becomes connected with God and Christ. {Lt68-1899 1.15}

"I am the Vine, ye are the branches," Christ said to His disciples. Though He was about to be removed from them, their spiritual union with Him was to be unchanged. The connection of the branch with the vine, He said, represents the relation you are to sustain to Me. The scion is engrafted into the living vine, and fiber by fiber, vein by vein, it grows into the vine stock. The life of the vine becomes the life of the branch. So the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ's strength, his emptiness to Christ's fullness, his frailty to Christ's enduring might. Then he has the mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched divinity. Thus through the agency of the Holy Spirit man becomes a partaker of the divine nature. He is accepted in the Beloved. {DA 675.3} ([John 15:1](#) ff)

Every unselfish action makes the character more Christlike. When self is crucified, a change takes place in the life. The heart responds to the touch of the heavenly angels. The wrong tendencies transmitted as a birthright and strengthened by education are dropped out of the life. The current of the thought is changed. A love broad, deep, noble, Christlike, fills the heart and overflows to all Christ's children. Whenever the time and attention are absorbed in self-gratification, the law of God is broken. {Lt6-1885}

Human nature is depraved, and is justly condemned by a holy God. But provision is made for the repenting sinner, so that by faith in the atonement of the only begotten Son of God, he may receive forgiveness of sin, find justification, receive adoption into the heavenly family, and become an inheritor of the kingdom of God. Transformation of character is wrought through the operation of the Holy Spirit, which works upon the human agent, implanting in him, according to his desire and consent to have it done, a new nature. The image of God is restored to the soul, and day by day he is strengthened and renewed by grace, and is enabled more and more perfectly to reflect the character of Christ in righteousness and true holiness. {RH, September 17, 1895 par. 7}

Seth was of more noble stature than Cain or Abel, and resembled Adam more closely than did his other sons. He was a worthy character, following in the steps of Abel. Yet he inherited no more natural goodness than did Cain. **Concerning the creation of Adam it is said, "In the likeness of God made He him;" but man, after the Fall, "begat a son in his own likeness, after his image." While Adam was created sinless, in the likeness of God, Seth, like Cain, inherited the fallen nature of his parents.** But he received also the knowledge of the Redeemer and instruction in righteousness. By divine grace he served and honored God; and he labored, as Abel would have done, had he lived, to turn the minds of sinful men to

revere and obey their Creator. {PP 80.1}