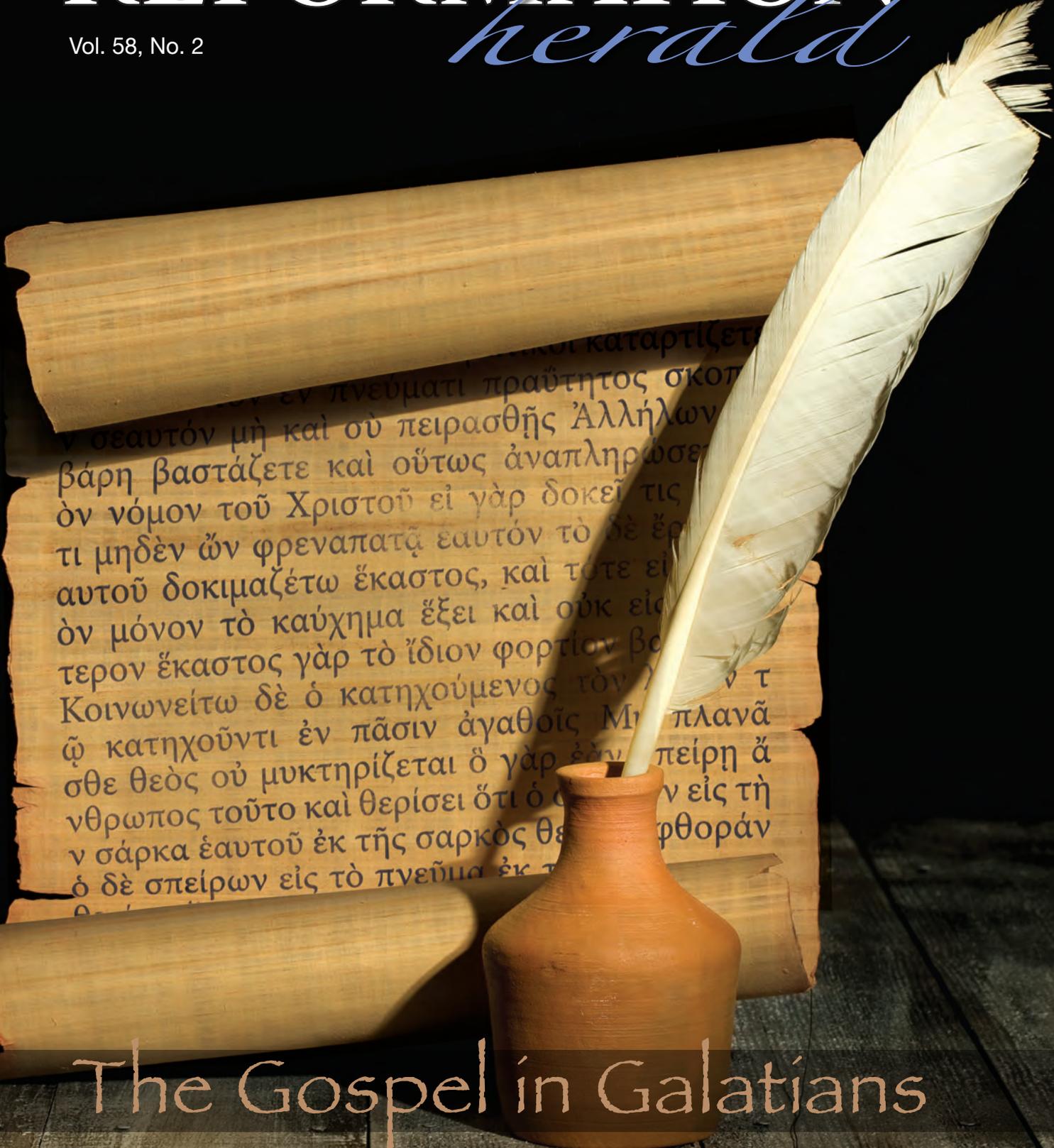


the REFORMATION *herald*

Vol. 58, No. 2



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The Gospel in Galatians

the REFORMATION *herald*

Volume 58, Number 2

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“The age in which we live calls for reformatory action.”
—Testimonies, vol. 4, p. 488.

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GALATIANS: A POWERFUL CHRISTIAN TREATISE

This special issue of *The Reformation Herald* is dedicated to the timely topic, *The Gospel in Galatians*. It is a compilation of writings from the Bible and Spirit of Prophecy with some limited commentary from the editor of *The Reformation Herald*.

The letter Paul wrote to the Galatian believers is one of the most important documents in defense of "Justification by Faith." In the letter to the Romans, Paul explained in a very didactical way the process of salvation. In his message to the Galatians, he explains the same fundamental truths, but with another purpose—to correct gross heresies which were creeping in among the believers.

After preaching the gospel in the region of Galatia, Paul and his coworkers organized a prosperous church in that area. The believers were strongly established in the truth, believing in Jesus as the only hope of the sinner.

In the apostle's absence, some Jews from Jerusalem came to Galatia and other areas, teaching that the converted Gentiles couldn't be saved unless they would be circumcised. Basically, they were teaching that believing in Christ wasn't enough for salvation; that the believers supposedly need to practice some ceremonial precepts in order to be saved.

The apostle couldn't tolerate such a heresy. Besides that, the false teachers tried to disqualify the authority of Paul, mentioning the fact that the apostle wasn't like those who had personal contact with the Saviour for so long a time.

In his letter to the Galatians, Paul establishes his authority as one who was taught by the Saviour and had

received his commission directly from Jesus on his way to Damascus.

However, the main subject of the epistle is the doctrine of justification by faith and kindred doctrines. Paul declared that if the believers accepted the idea that they could be saved by the works of the law, Jesus had died in vain, and those who accepted this heresy had fallen from grace. He makes clear that we are saved solely by grace, and not by any good work. However, he also makes clear that those who accept Christ as their only and sufficient Saviour are guided by the Holy Spirit and produce the fruit of the Spirit.

During the General Conference of 1888 held in Minneapolis, Minnesota, the letter from Paul to the Galatians was in the center of a fiery debate.



Some of the pioneers firmly believed and taught that the law mentioned by the apostle was only the ceremonial law. On the other hand, E. Waggoner taught in that conference that the law in Galatians was the moral law. E. G. White declared that the law mentioned in that epistle was both the moral and ceremonial laws, but the main application was to the moral law.

Still today, we have very much to learn from the letter to the Galatians written by the inspired apostle Paul.

The epistle to the Galatians is a powerful Christian treatise designed to declare the truth of salvation by grace alone and the goal of such a salvation; namely, a life of joyous freedom from sin's tyranny, on the one hand, and increasing enslavement to Christ on the other. It is surely, as one author has called it, "The Charter of Christian Liberty."

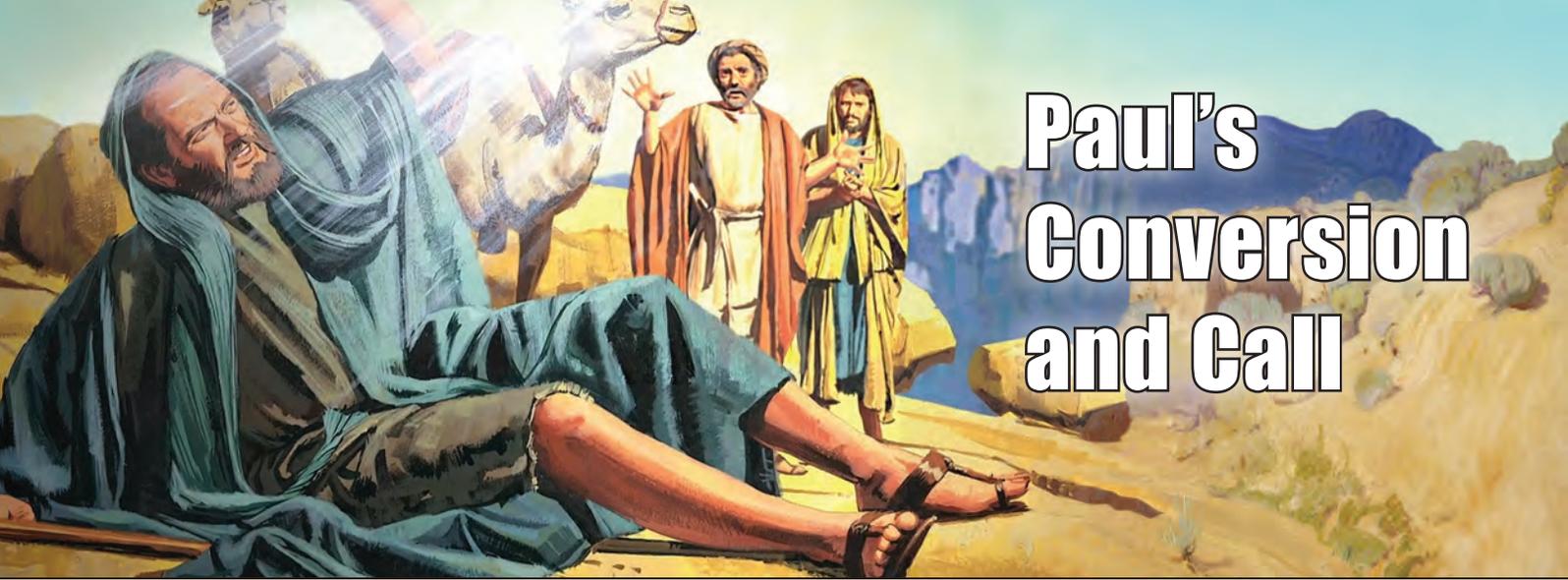
Its importance for understanding Paul and the core of his doctrine of justification by faith alone can hardly be overstated, with the result that it has received a long and extensive treatment by the church. It had a tremendous impact on the Reformers, including Luther, who said, "The epistle to the Galatians is my epistle. To it I am as it were in wedlock. It is my Catherine." Boice, commenting on its impact since the Protestant Reformation, says, "Not many books have made such a lasting impression on men's minds as the epistle of Paul to the Galatians, nor have many done so much to shape the history of the Western world."

Ellen White wrote: "Paul had presented to the Galatians the gospel of Christ in its purity. His teachings

were in harmony with the Scriptures; and the Holy Spirit had witnessed to his labors. Hence he warned his brethren to listen to nothing that should contradict the truth which they had been taught."¹ May the Lord help us to learn His wonderful truth, and unlearn wrong ideas which are in opposition to a "Thus saith the Lord."

References

¹ *Sketches From the Life of Paul*, p. 190.



Paul's Conversion and Call

Acts 9:1–18 relates the powerful history of how Saul of Tarsus experienced an amazing encounter with the Light of the world—Jesus Christ. That momentous event marked his conversion from being a persecutor of Christ’s followers to an apostle of the Christian faith.

Made blind that he might see

“What a humiliation it was to Paul to know that all the time he was using his powers against the truth, thinking he was doing God’s service, he was persecuting Christ. When the Saviour revealed Himself to Paul in the bright beams of His glory, he was filled with abhorrence for his work and for himself. The power of Christ’s glory might have destroyed him, but Paul was a prisoner of hope. He was made physically blind by the glory of the presence of Him whom he had blasphemed, but it was that he might have spiritual sight, that he might be awakened from the lethargy that had stupefied and deadened his perceptions. His conscience, aroused, now worked with self-accusing energy. The zeal of his work, his earnest resistance of the light shining upon him through God’s messengers, now brought condemnation upon his soul, and he was filled with bitter remorse. He no longer saw himself as righteous, but condemned by the law in thought, in spirit, and in deeds. He saw himself a sinner, utterly lost, without the Saviour he had been persecuting. In the days and nights of his blindness

he had time for reflection, and he cast himself all helpless and hopeless upon Christ, the only one who could pardon him and clothe him with righteousness.”¹

The divine commission

“At the gate of Damascus the vision of the Crucified One changed the whole current of his life. The persecutor became a disciple, the teacher a learner.”²

“Paul was baptized by Ananias in the river of Damascus. He was then strengthened by food, and immediately began to preach Jesus. . . . His arguments from prophecy were so conclusive, and his efforts were so attended by the power of God, that the opposing Jews were confounded and unable to answer him. Paul’s rabbinical and Pharisaic education was now to be used to good account in preaching the gospel and in sustaining the cause he had once used every effort to destroy.”³

“Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) and all the brethren which are with me, unto the churches of Galatia: Grace be to you and peace from God the Father, and from our Lord Jesus Christ” (Galatians 1:1–3).

“‘Grace be to you.’ We owe everything to God’s free grace. . . . Although by our disobedience we have merited God’s displeasure and condemnation, yet He has not forsaken us, leaving us to grapple

with the power of the enemy. **Heavenly angels fight our battles for us, and cooperating with them, we may be victorious over the powers of evil. . . .**

“**Grace is an attribute of God shown to undeserving human beings.** We ourselves did not seek after it, but it was sent out in search of us. God rejoices to bestow this grace upon all who hunger for it, not because we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we shall receive this gift.

“God’s supply of grace is waiting the demand of every sin sick soul. It will heal every spiritual disease. By it hearts may be cleansed from all defilement. It is the gospel remedy for everyone who believes.”⁴

“**God chose this world to be the theater of His mighty works of grace.** . . . The remnant people of God, who keep His commandments, will understand the word spoken by Daniel, ‘Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand’ (Daniel 12:10).”⁵

References

¹ *The SDA Bible Commentary*, [E. G. White Comments], vol. 6, p. 1058.

² *Education*, p. 65.

³ *The Story of Redemption*, pp. 273, 274.

⁴ *In Heavenly Places*, p. 34. [Emphasis added.]

⁵ *This Day with God*, p. 84. [Emphasis added.]

Marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. . . . For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ” (Galatians 1:6–12).

“While tarrying at Corinth, Paul had cause for serious apprehension concerning some of the churches already established. . . . False teachers were mingling Jewish traditions with the truths of the gospel. Ignoring the decision of the general council at Jerusalem, they urged upon the Gentile converts the observance of the ceremonial law.

“The situation was critical. The evils that had been introduced threatened speedily to destroy the Galatian churches.

“Paul was cut to the heart, and his soul was stirred by this open apostasy on the part of those to whom he had

faithfully taught the principles of the gospel. He immediately wrote to the deluded believers, exposing the false theories that they had accepted and with great severity rebuking those who were departing from the faith.”¹

“In almost every church there were some members who were Jews by birth. To these converts the Jewish teachers found ready access, and through them gained a foothold in the churches. It was impossible, by scriptural arguments, to overthrow the doctrines taught by Paul; hence they resorted to the most unscrupulous measures to counteract his influence and weaken his authority. They declared that he had not been a disciple of Jesus, and had received no commission from Him; yet he had presumed to teach doctrines directly opposed to those held by Peter, James, and the other apostles. Thus the emissaries of Judaism succeeded in alienating many of the Christian converts from their teacher in the gospel. Having gained this point, **they induced them to return to the observance of the ceremonial law as essential to salvation. Faith in Christ, and obedience to the law of ten commandments, were regarded as of minor importance. Division, heresy, and sensualism were rapidly gaining ground** among the believers in Galatia.”²

“Many have invented a gospel of their own in the same manner as they have substituted a law of their own for God’s law.”³

“To substitute external forms of religion for holiness of heart and life is still as pleasing to the unrenewed nature as it was in the days of these Jewish teachers. Today, as then, there are false spiritual guides, to whose doctrines many listen eagerly. **It is Satan’s studied effort to divert minds from the hope of salvation through faith in Christ and obedience to the law of God.** In every age the archenemy adapts his temptations to the prejudices or inclinations of those whom he is seeking to deceive. In apostolic times he led the Jews to exalt the ceremonial law and reject Christ; at the present time he induces many professing Christians, under pretense of honoring Christ, to cast contempt on the moral law and to teach that its precepts may be transgressed with impunity. It is the duty of every servant of God to withstand firmly and decidedly these perverters of the faith and by the word of truth fearlessly to expose their errors.”⁴

References

¹ *The Acts of the Apostles*, pp. 383, 384.

² *The SDA Bible Commentary* [E. G. White

Comments], vol. 6, p. 1108. [Emphasis added.]

³ *Mind, Character, Personality*, vol. 1, pp. 323, 324.

⁴ *The Acts of the Apostles*, p. 387.

[Emphasis added.]

Trouble in Galatia





Arábia and Damascus

For ye have heard of my conversation in time past in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother" (Galatians 1:13–19).

"Paul's life was in peril, and he received a commission from God to leave Damascus for a time. He went into Arabia; and there, in comparative solitude, he had ample opportunity for communion with God and for contemplation. He wished to be alone with God, to search his own heart, to deepen his repentance, and to prepare himself by prayer and study to engage in a work which appeared to him too

great and too important for him to undertake. He was an apostle, not chosen of men, but chosen of God, and his work was plainly stated to be among the Gentiles."

"While in Arabia [Paul] did not communicate with the apostles; he sought God earnestly with all his heart, determining not to rest till he knew for a certainty that his repentance was accepted and his great sin pardoned. He would not give up the conflict until he had the assurance that Jesus would be with him in his coming ministry. **He was ever to carry about with him in the body the marks of Christ's glory, in his eyes, which had been blinded by the heavenly light, and he desired also to bear with him constantly the assurance of Christ's sustaining grace.**"¹

Again in Damascus

"From Arabia Paul 'returned again unto Damascus' (Galatians 1:17), and 'preached boldly . . . in the name of Jesus.'"²

In Jerusalem

"After his escape from Damascus, Paul went to Jerusalem, about

three years having passed since his conversion. His chief object in making this visit, as he himself declared afterward, was 'to see Peter' (Galatians 1:18)."³

"Long after his conversion [Paul still] spoke of himself as the chief of sinners. 'For I am the least of the apostles,' he said, 'that am not meet to be called an apostle, because I persecuted the church of God.'"⁴

"Paul had miscalculated the spirit of his Jewish brethren. The same fury that had burst forth upon Stephen was visited upon himself. He saw that he must separate from his brethren, and sorrow filled his heart.

"He would willingly have yielded up his life if by that means they might have been brought to a knowledge of the truth. The Jews began to lay plans to take his life, and the disciples urged him to leave Jerusalem; but he lingered, unwilling to leave the place, and anxious to labor a little longer for his Jewish brethren."⁵

References

¹ *The Story of Redemption*, pp. 274, 275.

[Emphasis added.]

² *The Acts of the Apostles*, p. 128.

³ *Ibid.*, p. 128.

⁴ *The SDA Bible Commentary* [E. G. White Comments], vol. 6, pp. 1057, 1058.

⁵ *The Story of Redemption*, pp. 278, 279.



The ruins of Antioch in Turkey

Now the things which I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judea which were in Christ: but they had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me” (Galatians 1:20–24).

“Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch” (Acts 11:25, 26).

Christians

“The gospel was publicly taught in Antioch by certain disciples from Cyprus and Cyrene, who came ‘preaching the Lord Jesus.’ The hand of the Lord was with them,” and their earnest labors were productive of fruit. ‘A great number believed, and turned unto the Lord’ (Acts 11:20, 21). . . .

“The labors of Barnabas in Antioch were richly blessed, and many were added to the number of believers there.

As the work developed, Barnabas felt the need of suitable help in order to advance in the opening providences of God, and he went to Tarsus to seek for Paul, who, after his departure from Jerusalem some time before, had been laboring in ‘the regions of Syria and Cilicia,’ proclaiming ‘the faith which once he destroyed’ (Galatians 1:21, 23). Barnabas was successful in finding Paul and in persuading him to return with him as a companion in ministry.

“In the populous city of Antioch, Paul found an excellent field of labor. His learning, wisdom, and zeal exerted a powerful influence over the inhabitants and frequenters of that city of culture; and he proved just the help that Barnabas needed. For a year the two disciples labored unitedly in faithful ministry, bringing to many a saving knowledge of Jesus of Nazareth, the world’s Redeemer.

“It was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. . . . Well might the heathen call them Christians, since they preached Christ and addressed their prayers to God through Him.

“It was God who gave to them the name of Christian. This is a royal

name, given to all who join themselves to Christ.”¹

Jerusalem

Paul says: “Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised; and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no not for an hour; that the truth of the gospel might continue with you. But of these who seemed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth no man’s person) for they who seemed to somewhat in conference added nothing to me: but contrariwise, when they saw that **the gospel of the uncircumcision** was committed unto me, as **the gospel of the circumcision** was unto Peter; (for he that wrought effectually in Peter

to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do” (Galatians 2:1–10).

Galatians 2:8, New International Version, reads this way: “For God, who was at work in the ministry of **Peter as an apostle to the Jews**, was also at work in **my ministry as an apostle to the Gentiles**.

“Paul . . . describes the visit which he made to Jerusalem to secure a settlement of the very questions which are now agitating the churches of Galatia, as to whether the Gentiles should submit to circumcision and keep the ceremonial law. This was the only instance in which he had deferred to the judgment of the other apostles as superior to his own. He had first sought a private interview, in which he set the matter in all its bearings before the leading apostles, Peter, James, and John. . . . The three leading apostles, against whom no such prejudice existed, having themselves been won to the true position, brought

the matter before the council, and won from all a concurrence in the decision to leave the Gentiles free from the obligations of the ceremonial law.”²

Peter's dissimulation

Notwithstanding Paul's respect for Peter, James, and John, he testified: “when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jew?” Verses 11–14.

“Jerusalem was the metropolis of the Jews, and it was there that the greatest exclusiveness and bigotry were found. The Jewish Christians living within sight of the temple naturally allowed their minds to revert to the peculiar privileges of the Jews as a nation. When they saw the Christian

church departing from the ceremonies and traditions of Judaism, and perceived that the peculiar sacredness with which the Jewish customs had been invested would soon be lost sight of in the light of the new faith, many grew indignant with Paul as the one who had, in a large measure, caused this

change. Even the disciples were not all prepared to accept willingly the decision of the council. Some were zealous for the ceremonial law, and they regarded Paul with disfavor because they thought that his principles in regard to the obligations of the Jewish law were lax. . . .

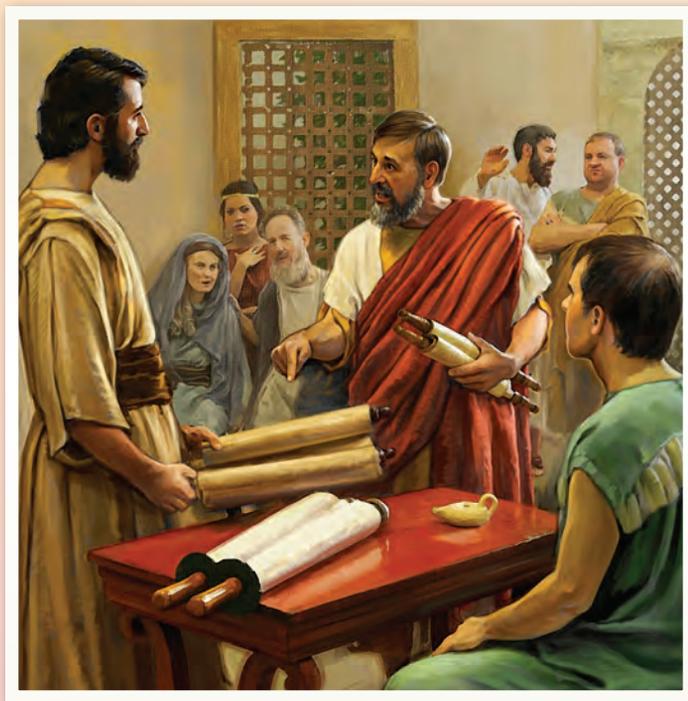
“When Peter, at a later date, visited Antioch, he won the confidence of many by his prudent conduct toward the Gentile converts. For a time he acted in accordance with the light given from heaven. He so far overcame his natural prejudice as to sit at table with the Gentile converts. But when certain Jews who were zealous for the ceremonial law, came from Jerusalem, Peter injudiciously changed his deportment toward the converts from paganism. A number of the Jews ‘dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.’ This revelation of weakness on the part of those who had been respected and loved as leaders, left a most painful impression on the minds of the Gentile believers. The church was threatened with division. But Paul, who saw the subverting influence of the wrong done to the church through the double part acted by Peter, openly rebuked him for thus disguising his true sentiments. In the presence of the church, Paul inquired of Peter, ‘If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?’ (Galatians 2:13, 14).”³

When strong men waver

“May God give every man a sense of his own personal helplessness to steer his own vessel straight and safely into the harbor. **The grace of Christ is essential every day. His matchless grace alone can save our feet from falling.**”⁴

References

- ¹ *The Acts of the Apostles*, pp. 156, 157.
- ² *The SDA Bible Commentary* [E. G. White Comments], vol. 6, p. 1108.
- ³ *The Acts of the Apostles*, pp. 197, 198.
- ⁴ *The SDA Bible Commentary* [E. G. White Comments], vol. 6, p. 1108. [Emphasis added.]





WHOLLY OF *Grace*

We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain” (Galatians 2:15–21).

“Those who trust wholly in the righteousness of Christ, looking to Him in living faith, know the Spirit of Christ and are known of Christ. Simple faith enables the believer to reckon himself dead indeed unto sin and alive unto God through Jesus Christ our Lord. We are saved by grace through our faith, and that not of ourselves; it is the gift of God.”¹

“For the grace of God that bringeth salvation

hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Titus 2:11–14).

“But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life” (Titus 3:4–7).

“The light given me of God places this important subject above any question in my mind. Justification is wholly of grace and not procured by any works that fallen man can do.”²

“While we are to be in harmony with God’s law, we are not saved by the works of the law, yet we cannot be saved without obedience. The law is the standard by which character is measured. But we cannot possibly keep the commandments of God without the regenerating grace of Christ. Jesus alone can cleanse us from all sin. He does not save us by law, neither will He save us in disobedience to law.”³

“We are enlightened by the precepts of the law, but no man can by them be justified. **Weighed and found wanting is our inscription by nature.** But Christ is our mediator, and accepting Him as our Saviour, we may claim the promise, ‘Being justified by faith, we have peace with God through our Lord Jesus Christ’ (Romans 5:1).”⁴

“The Chief Shepherd is Judge and illustrates the great principles which are to regulate the proceedings of the reckoning with His servants who are justified by faith, judged by their works. Faith works by love and purifies the soul of moral defilement

that it may become a temple for the Lord.”⁵

“While true faith trusts wholly in Christ for salvation, it will lead to perfect conformity to the law of God. Faith is manifested by works. And the apostle John declares, ‘He that saith, I know him, and keepeth not his commandments, is a liar’.”⁶

“He who is trying to reach heaven by his own works in keeping the law is attempting an impossibility. Man cannot be saved without obedience, but his works should not be of himself; Christ should work in him to will and to do of His good pleasure. If a man could save himself by his own works, he might have something in himself in which to rejoice. **The effort that man makes in his own strength to obtain salvation is represented by the offering of Cain.** All that man can do without Christ is polluted with selfishness and sin; but that which is wrought through faith is acceptable to God.”⁷

“Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust.”⁸

“Christ is not the minister of sin. We are complete in Him, accepted in the Beloved, only as we abide in Him by faith.”⁹

“When the sinner has a view of the matchless charms of Jesus, sin no longer looks attractive to him; for he beholds the Chiefest among ten thousand, the One altogether lovely. He realizes by a personal experience the power of the gospel, whose vastness of design is equaled only by its preciousness of purpose.

“We have a living Saviour. He is not in Joseph’s new tomb; He is risen from the dead and has ascended on high as a Substitute and Surety for every believing soul. ‘Therefore being justified by faith, we have peace with God through our Lord Jesus Christ’ (Romans 5:1). The sinner is justified through the merits of Jesus, and this is God’s acknowledgment of the perfection of the ransom paid for man. That Christ was obedient even unto the death of the cross is a pledge of the repenting sinner’s acceptance with the Father. Then shall we

permit ourselves to have a vacillating experience of doubting and believing, believing and doubting? Jesus is the pledge of our acceptance with God. We stand in favor before God, not because of any merit in ourselves, but because of our faith in ‘the Lord our righteousness.’

“Jesus stands in the holy of holies, now to appear in the presence of God for us. There He ceases not to present His people moment by moment, complete in Himself. But because we are thus represented before the Father, we are not to imagine that we are to presume upon His mercy and become careless, indifferent, and self-indulgent.”¹⁰

No room for self-sufficiency

“We can never of ourselves obtain the victory over temptation. But those who have genuine faith in Christ will be worked by the Holy Spirit. The soul in whose heart faith abides will grow into a beautiful temple for the Lord.”¹¹

“Eternal life is an infinite gift. This places it outside the possibility of our earning it, because it is infinite. It must necessarily be a gift. As a gift it must be received by faith, and gratitude and praise be offered to God. Solid faith will not lead anyone away into fanaticism or into acting the slothful servant. **It is the bewitching power of Satan that leads men to look to themselves in the place of looking to Jesus.** The righteousness of Christ must go before us if the glory of the Lord becomes our rereward. If we do God’s will, we may accept large blessings as God’s free gift, but not because of any merit in us; this is of no value. Do the work of Christ, and you will honor God and come off more than conquerors through Him that has loved us and given His life for us, that we should have life and salvation in Jesus Christ.”¹²

“If the followers of Christ had genuine faith, with meekness and love, what a work they might accomplish! What fruit would be seen to the glory of God!”¹³

“Grace is an attribute of God exercised toward undeserving human

beings. We did not seek for it, but it was sent in search of us.

“Divine grace is the great element of saving power; without it all human effort is unavailing.

“Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners. Not if you are exalting and glorifying self. If there is any good in you, it is wholly attributable to the mercy of a compassionate Saviour. Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or anything else in you or connected with you, will not form a bond of union between your soul and Christ. Your connection with the church, the manner in which you brethren regard you, will be of no avail unless you believe in Christ. It is not enough to believe about Him; you must believe in Him. You must rely wholly upon His saving grace.

“Would that you could conceive of the rich supplies of grace and power awaiting your demand. . . .

“Through the grace of Christ we may accomplish everything that God requires.”¹⁴

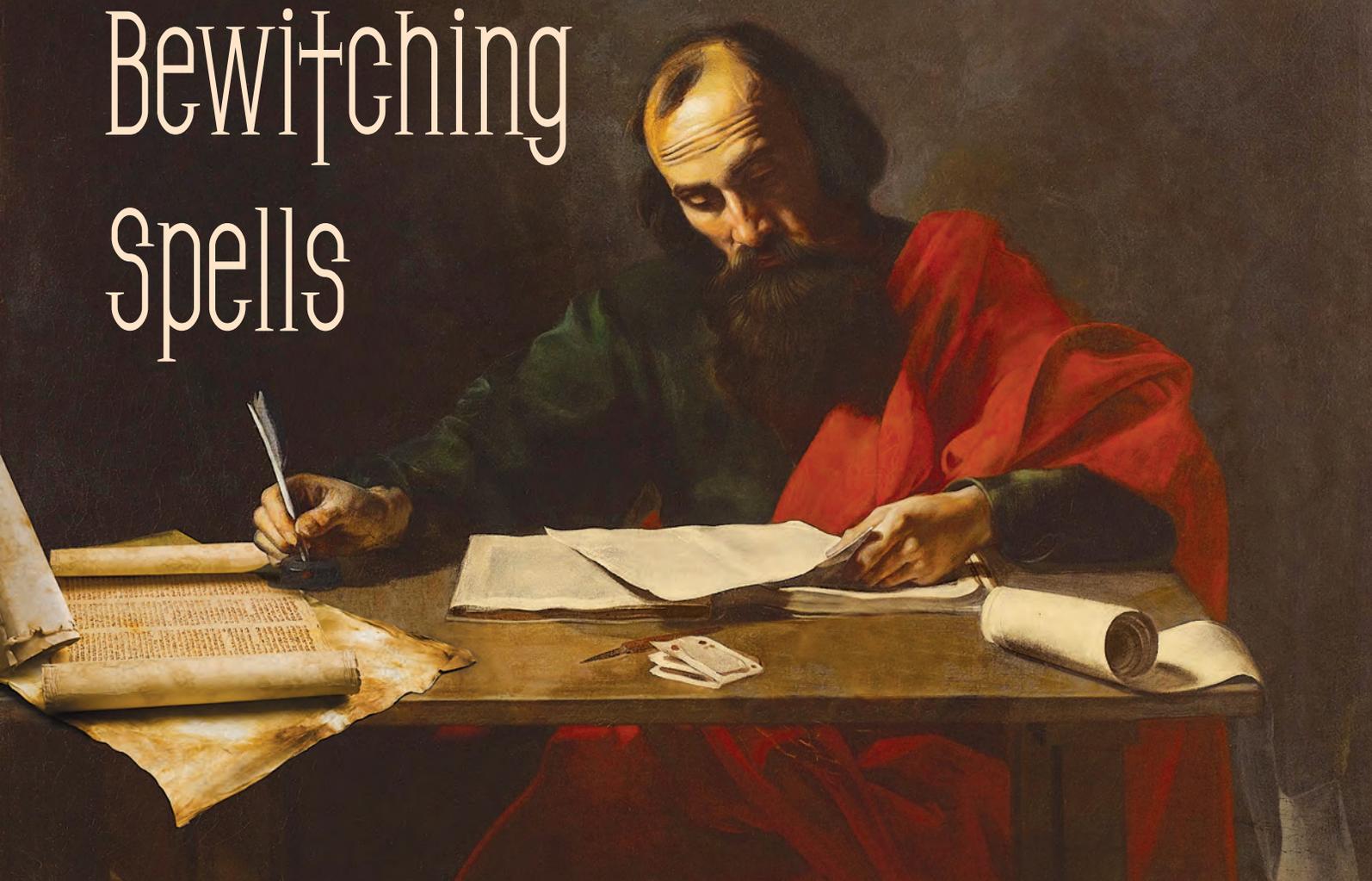
“The propensities that control the natural heart must be subdued by the grace of Christ before fallen man is fitted to enter heaven and enjoy the society of the pure, holy angels. . . .

“Jesus has gone to prepare mansions for those who are preparing themselves through His love and grace, for the abodes of bliss.”¹⁵

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- ² *Ibid.*, p. 20.
- ³ *Ibid.*, pp. 95, 96.
- ⁴ *In Heavenly Places*, p. 156. [Emphasis added.]
- ⁵ *This Day With God*, p. 208.
- ⁶ *The SDA Bible Commentary* [E. G. White Comments], vol. 6, p. 1073.
- ⁷ *Selected Messages*, vol. 1, p. 364. [Emphasis added.]
- ⁸ *Ibid.*, p. 389.
- ⁹ *Faith and Works*, p. 107.
- ¹⁰ *Ibid.*
- ¹¹ *The SDA Bible Commentary* (E. G. White Comments), vol. 6, p. 1109.
- ¹² *Faith and Works*, pp. 27, 28. [Emphasis added.]
- ¹³ *God’s Amazing Grace*, p. 265.
- ¹⁴ *The Faith I Live By*, p. 94.
- ¹⁵ *God’s Amazing Grace*, p. 250. [Emphasis added.]

Bewitching Spells



O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Galatians 3:1).

"Those who present a doctrine contrary to that of the Bible, are led by the great apostate who was cast out of the courts of God. . . .

"Paul said to the Galatians, 'Who hath bewitched you, that ye should not obey the truth?' Satan has a masterly mind, and he has his chosen agents by which he works to exalt men, and clothe them with honor above God. But God is clothed with power; He is able to take those who are dead in trespasses and sins, and by the operation of the Spirit which raised Jesus from the dead, transform the human character, bringing back to the soul the lost image of God. Those who believe in Jesus Christ are changed

from being rebels against the law of God into obedient servants and subjects of His kingdom. They are born again, regenerated, sanctified through the truth."¹

"He who holds the truth in unrighteousness, who declares his belief in it, and yet wounds it every day by his inconsistent life, is surrendering himself to the service of Satan and leading souls to ruin. This class holds intercourse with fallen angels and is aided by them in gaining the control of minds. When Satan's bewitching power controls a person, God is forgotten, and man who is filled with corrupt purposes is extolled. Secret licentiousness is practiced by these deceived souls as a virtue. This is a species of witchcraft. The question of the apostle to the Galatians may well be asked: 'Who hath bewitched you, that ye should not obey the truth, 'before whose eyes Jesus Christ hath

been evidently set forth, crucified among you?' There is always a bewitching power in heresies and in licentiousness. The mind is so deluded that it cannot reason intelligently, and an illusion is continually leading it from purity. The spiritual eyesight becomes blurred, and persons of hitherto untainted morals become confused under the delusive sophistry of those agents of Satan who profess to be messengers of light."²

The bewitching power of Satan

"It is the purpose of Satan to make the world very attractive. He has a bewitching power which he exercises to allure the affections of even the professed followers of Christ. There are many professedly Christian men who will make any sacrifice in order to gain riches, and the more successful they are in obtaining the object of

their desires, the less they care for the precious truth and its advancement in the world. They lose their love for God, and act like men who are insane. . . .

“It is alarming that so many are deluded by Satan. He excites the imagination with brilliant prospects of worldly gain, and men become infatuated, and think that before them is a prospect of perfect happiness. They are lured on by the hope of obtaining honor and riches and position. . . .

“It is often found that the change from godliness to worldliness has been made so imperceptibly by the wily insinuations of the evil one, that the deceived soul is not aware that he has parted company with Christ, and is His servant only in name.”³

Rebellion and witchcraft

“Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry” (1 Samuel 15:23).

“Rebellion originated with Satan, and all rebellion against God is directly due to satanic influence. Those who set themselves against the government of God have entered into an alliance with the archapostate, and he will exercise his power and cunning to captivate the senses and mislead the understanding. He will cause everything to appear in a false light. Like our first parents, those who are under his bewitching spell see only the great benefits to be received by transgression.”⁴

“I question whether genuine rebellion is ever curable. . . .

“Rebellion and apostasy are in the very air we breathe. We shall be affected by it unless we by faith hang our helpless souls upon Christ. If men are so easily misled, how will they stand when Satan shall personate Christ, and work miracles?”⁵

“Every man, woman, and child that is not under the control of the Spirit of God is under the influence of Satan's sorcery, and by his words and example he will lead others away from the path of truth.”⁶

“My brethren, God is grieved with your envying and jealousies, your bitterness and dissension. In all these

things you are yielding obedience to Satan and not to Christ. When we see men firm in principle, fearless in duty, zealous in the cause of God, yet humble and lowly, gentle and tender, patient toward all, ready to forgive, manifesting love for souls for whom Christ died, we do not need to inquire: Are they Christians? They give unmistakable evidence that they have been with Jesus and learned of Him. When men reveal the opposite traits, when they are proud, vain, frivolous, worldly-minded, avaricious, unkind, censorious, we need not be told with whom they are associating, who is their most intimate friend. They may not believe in witchcraft; but, notwithstanding this, they are holding communion with an evil spirit.”⁷

“Rebellion against God is as directly due to Satanic influence as is the practice of witchcraft. Like witchcraft, it exerts a bewitching, deceptive power almost impossible to break. . . .

“No stronger evidence can be given of Satan's delusive power than that many who are thus led by him deceive themselves with the belief that they are in the service of God. The Jewish scribes and elders in the days of Christ professed great zeal for the honor of God, and yet they rejected his Son. . . .

“He who could cause all the glories of earthly empires to pass before Christ in His hour of temptation, exerts a wizard-like power upon the minds of all who do not implicitly trust and obey God.”⁸

Demonic influences

“A demon power is struggling in every soul, striving for the mastery; but Jesus came to break the power of Satan and to set the captives free.”⁹

“[Christ] can give us help to conquer even this terrible **demon of intemperance**.”¹⁰

“Christ came to a people who were deceived and deluded by **the demon of ambition**.”¹¹

“If the law of God is obeyed, **the demon of strife** will be kept out of the family, and no separation of interests will take place, no alienation of affection will be permitted.”¹²

“Selfishness contracts the heart; benevolence expands it. **Selfishness is a demon** whose name is legion; in every age it has seemed that this demon would drive Christ and the spirit of self-sacrifice out of the world. Through its influence the church is weak when it ought to be a power.”¹³

“Judas, angered at an implied rebuke and made desperate by the disappointment of his ambitious dreams, surrendered his soul to **the demon of greed** and determined upon the betrayal of his Master.”¹⁴

“**The demon of jealousy** entered the heart of [King Saul]. He was angry because David was exalted above himself in the song of the women of Israel.”¹⁵

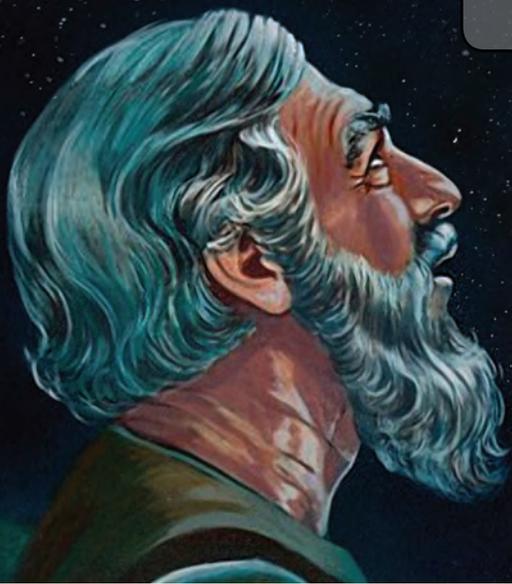
“Some who profess to be servants of Christ have so long cherished **the demon of unkindness** that they seem to love the unhallowed element and to take pleasure in speaking words that displease and irritate. These men must be converted before Christ will acknowledge them as His children.”¹⁶

“**The demon of heresy** has mapped out the world, and has resolved to possess it as his kingdom. Those who are in his army are numerous. They are disguised, and are subtle and persevering.”¹⁷

“Jesus is rich in grace. Draw, constantly draw from Him, for you may have rich supplies.”¹⁸

References

- ¹ *Fundamentals of Christian Education*, pp. 331, 332.
- ² *Testimonies*, vol. 5, p. 142.
- ³ *Counsels on Stewardship*, pp. 213–215.
- ⁴ *Patriarchs and Prophets*, p. 635.
- ⁵ *The SDA Bible Commentary* (E. G. White Comments), vol. 1, p. 1114.
- ⁶ *Messages to Young People*, p. 278.
- ⁷ *Testimonies*, vol. 5, pp. 224, 225.
- ⁸ *The Signs of the Times*, September 14, 1882.
- ⁹ *My Life Today*, p. 300. [Emphasis added.]
- ¹⁰ *Child Guidance*, p. 401. [Emphasis added.]
- ¹¹ *Lift Him Up*, p. 135. [Emphasis added.]
- ¹² *The Adventist Home*, p. 106.
- ¹³ *The Bible Echo*, February 12, 1894. [Emphasis added.]
- ¹⁴ *Education*, p. 92. [Emphasis added.]
- ¹⁵ *Patriarchs and Prophets*, p. 650. [Emphasis added.]
- ¹⁶ *The Sanctified Life*, p. 16. [Emphasis added.]
- ¹⁷ *The Upward Look*, p. 275. [Emphasis added.]
- ¹⁸ *Ibid.*



Children of Abraham

In order to understand the meaning of this expression “children of Abraham,” we need to be acquainted with the life story of Abraham himself.

Abraham became one of the most important persons in the history of Israel. Born in Ur of the Chaldeans (today Iraq), he received a special call directly from the Lord: “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; . . . and Abram was seventy and five years old when he departed out of Haran” (Genesis 12:1–4).

Since he received the divine call, Abraham revealed willing submission to God’s will. In Hebrews 11:8, we are told that that he “obeyed; and went out, not knowing whither he went.”

However, his faith was not perfect. He revealed weak points in his character when he accepted the suggestion of Sarah, his wife, to get a child with Hagar, his Egyptian servant, and also when he said that Sarah was not his wife, but his sister.

For this reason, God called him to obey God’s instruction in the most terrible way: offering his son Isaac as sacrifice on Mount Moriah.

“By faith Abraham, when he was tried, offered up Isaac: and he that

had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure” (Hebrews 11:17–19).

The faith of Abraham was tested to the utmost, and he revealed total obedience to God’s voice.

The Bible says that the children of Abraham have the faith of Abraham, and the works of Abraham. “Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them” (Galatians 3:6–10).

Abraham became the classic example of those who are justified by faith. He “believed God, and it was accounted to him for righteousness.”

“Our love to Christ will be in proportion to the depth of our conviction of sin, and by the law is the knowledge of sin. But as we see ourselves, let us look away to Jesus, who gave Himself for us that He might redeem us from all iniquity. By faith take hold of the merits of

Christ, and the soul-cleansing blood will be applied. The more clearly we see the evils and perils to which we have been exposed, the more grateful shall we be for deliverance through Christ. The gospel of Christ does not give men license to break the law, for it was through transgression that the floodgates of woe were opened upon our world.”¹

“There is a belief that is not a saving faith. The Word declares that the devils believe and tremble. The so-called faith that does not work by love and purify the soul will not justify any man. ‘Ye see,’ says the apostle, ‘how that by works a man is justified, and not by faith only.’ Abraham believed God. How do we know that he believed? **His works testified to the character of his faith, and his faith was accounted to him for righteousness.**

“We need the faith of Abraham in our day, to lighten the darkness that gathers around us, shutting out the sweet sunlight of God’s love, and dwarfing spiritual growth. Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives His blessing.”²

“Through type and promise God ‘preached before the gospel unto Abraham’ (Galatians 3:8). And the patriarch’s faith was fixed upon the Redeemer to come. Said Christ to the Jews: ‘Your father Abraham rejoiced that he should see My day; and he

saw it, and was glad.' John 8:56, R.V., margin. The ram offered in the place of Isaac represented the Son of God, who was to be sacrificed in our stead. When man was doomed to death by transgression of the law of God, the Father, looking upon His Son, said to the sinner, 'Live: I have found a ransom.'

"It was to impress Abraham's mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son. The agony which he endured during the dark days of that fearful trial was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man's redemption. No other test could have caused Abraham such torture of soul as did the offering of his son. God gave His Son to a death of agony and shame. The angels who witnessed the humiliation and soul anguish of the Son of God were not permitted to interpose, as in the case of Isaac. There was no voice to cry, 'It is enough.' To save the fallen race, the King of glory yielded up His life. What stronger proof can be given of the infinite compassion and love of God? 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' (Romans 8:32)."³

"To Abraham was given the promise that of his line the Saviour of

the world should come: 'In thy seed shall all the nations of the earth be blessed.' 'He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.' Genesis 22:18; Galatians 3:16."⁴

"The heritage that God has promised to His people is not in this world. Abraham had no possession in the earth, 'no, not so much as to set his foot on' (Acts 7:5). He possessed great substance, and he used it to the glory of God and the good of his fellow men; but he did not look upon this world as his home. The Lord had called him to leave his idolatrous countrymen, with the promise of the land of Canaan as an everlasting possession; yet neither he nor his son nor his son's son received it. When Abraham desired a burial place for his dead, he had to buy it of the Canaanites. His sole possession in the Land of Promise was that rock-hewn tomb in the cave of Machpelah.

"But the word of God had not failed; neither did it meet its final accomplishment in the occupation of Canaan by the Jewish people. 'To Abraham and his seed were the promises made' (Galatians 3:16). Abraham himself was to share the inheritance. The fulfillment of God's promise may seem to be long delayed—for 'one day is with the Lord as a thousand years, and a thousand years as one day' (2 Peter 3:8); it may

appear to tarry; but at the appointed time 'it will surely come, it will not tarry' (Habakkuk 2:3). The gift to Abraham and his seed included not merely the land of Canaan, but the whole earth. So says the apostle, 'The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith' (Romans 4:13). And the Bible plainly teaches that the promises made to Abraham are to be fulfilled through Christ. All that are Christ's are 'Abraham's seed, and heirs according to the promise'—heirs to 'an inheritance incorruptible, and undefiled, and that fadeth not away'—the earth freed from the curse of sin (Galatians 3:29; 1 Peter 1:4). For 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High,' and 'the meek shall inherit the earth; and shall delight themselves in the abundance of peace' (Daniel 7:27; Psalm 37:11).

"God gave to Abraham a view of this immortal inheritance, and with this hope he was content. 'By faith he sojourned in the Land of Promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God' (Hebrews 11:9, 10).

"Of the posterity of Abraham it is written, 'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth' (Verse 13). We must dwell as pilgrims and strangers here if we would gain 'a better country, that is, an heavenly' (Verse 16). Those who are children of Abraham will be seeking the city which he looked for, 'whose builder and maker is God.'"⁵

References

¹ *Faith and Works*, p. 96.

² *Reflecting Christ*, p. 79. [Emphasis added.]

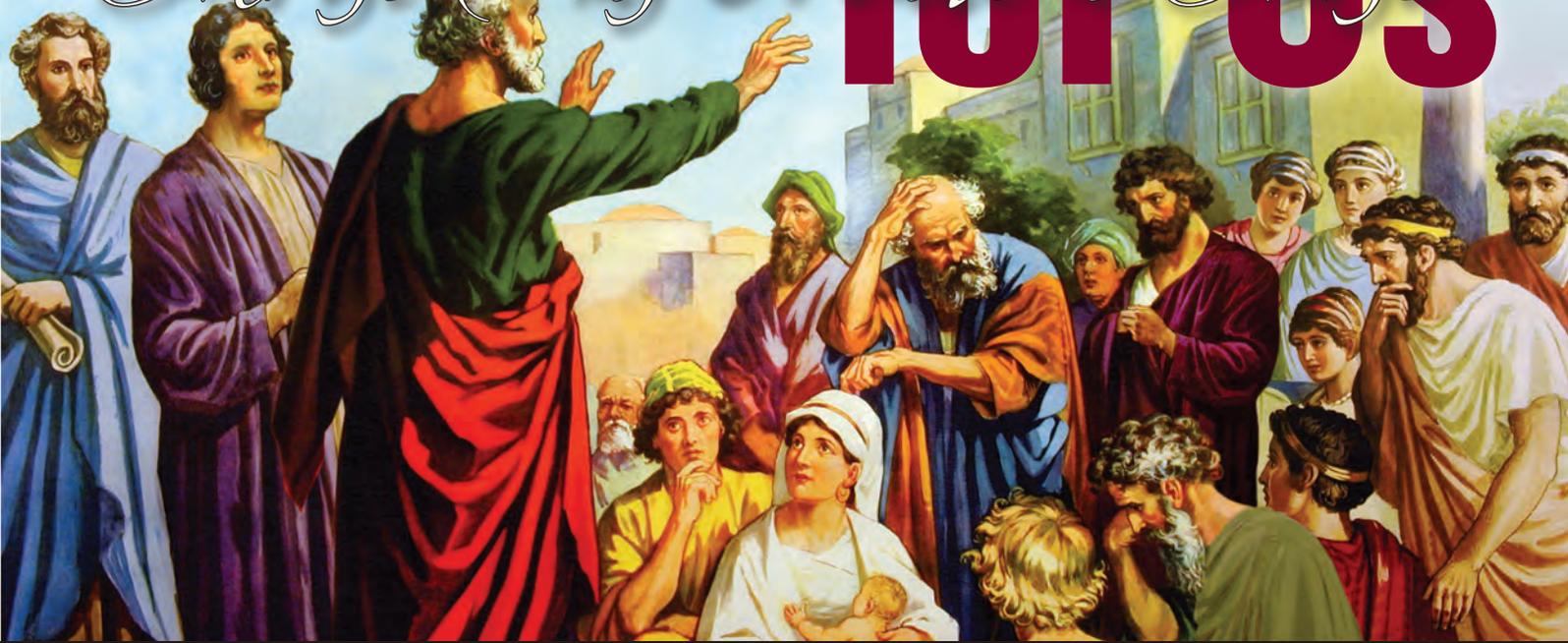
³ *Patriarchs and Prophets*, p. 154.

⁴ *The Acts of the Apostles*, p. 222.

⁵ *Patriarchs and Prophets*, pp. 169, 170.



Christ Was Made a Curse for Us



Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Galatians 3:13).

“Christ bore the curse of the law, suffering its penalty, carrying to completion the plan whereby man was to be placed where he could keep God’s law, and be accepted through the merits of the Redeemer; and by His sacrifice glory was shed upon the law. Then the glory of that which is not to be done away—God’s law of ten commandments, His standard of righteousness—was plainly seen by all who saw to the end of that which was done away.”¹

“The broken law of God demanded the life of the sinners. In all the universe there was but one who could, in behalf of humanity, 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 humans from the curse of the law and bring them again into harmony with Heaven.”²

“[Christ], the sin-bearer, endures judicial punishment for iniquity and becomes sin itself for man.”³

This is righteousness by faith

“And what is it to believe? It is to fully accept that Jesus Christ died as our sacrifice; that He became the curse for us, took our sins upon Himself, and imputed unto us His own righteousness. Therefore we claim this righteousness of Christ, we believe it, and it is our righteousness. He is our Saviour. He saves us because He said He would. Are we going to go into all the explanations as to how He can save us? Do we have the goodness in ourselves that will make us better and cleanse us from the spots and stains of sin, enabling us then to come to God? We simply cannot do it . . .

“Christ . . . showed that that law which Satan declared could not be kept, could be kept. Christ took humanity to stand here in our world, to show that Satan had lied. He took humanity upon Himself to demonstrate that with divinity and humanity combined, man could keep the law of Jehovah. . . .

“By living faith, by earnest prayer to God, and depending upon Jesus’ merits, we are clothed with His righteousness, and we are saved. ‘Oh, yes,’ some say, ‘we are saved in doing

nothing. In fact, I am saved. I need not keep the law of God. I am saved by the righteousness of Jesus Christ.’ Christ came to our world to bring all men back to allegiance to God. To take the position that you can break God’s law, for Christ has done it all, is a position of death, for you are as verily a transgressor as anyone.

“Then what is it? It is to hear and to see that with the righteousness of Christ which you hold by faith, righteousness supplied by His efforts and His divine power, you can keep the commandments of God.”⁴

“That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though it be but a man’s covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ . . . Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus” (Galatians 3:14–17, 19–26).

First Christ, then the law

“To the Gentiles, [Paul] preached Christ as their only hope of salvation but did not at first have anything definite to say upon the law. But after their hearts were warmed with the presentation of Christ as the gift of God to our world, and what was comprehended in the work of the Redeemer in the costly sacrifice to manifest the love of God to man, in the most eloquent simplicity he showed that love for all mankind—Jew and Gentile—that they might be saved by surrendering their hearts to Him. Thus when, melted and subdued, they gave themselves to the Lord, he presented the law of God as the test of their obedience. This was the manner of working—adapting his methods to win souls. Had he been abrupt and unskillful in handling the Word, he would not have reached either Jew or Gentile.

“He led the Gentiles along to view the stupendous truths of the love of God, who spared not His own Son, but delivered Him up for us; and how shall He not, with Him also freely give us all things? The question was asked why such an immense sacrifice was required, and then he went back to the types, and down through the Old Testament Scripture, revealing Christ in the law, and they were converted to Christ and to the law.”⁵

“There is no safety nor repose nor justification in transgression of the law. Man cannot hope to stand innocent before God, and at peace with Him through the merits of Christ, while he continues in sin. He must cease to transgress, and become loyal and true. As the sinner looks into the great moral looking glass, he sees his defects of character. He sees himself just as he is, spotted, defiled, and condemned. But he knows that the law cannot in any way remove the guilt or pardon the transgressor. He must go farther than this. **The law is but the schoolmaster to bring him to Christ.** He must look to his sin-bearing Saviour.”⁶

“God has given man a complete rule of life in His law. Obeyed, he shall live by it, through the merits of Christ. Transgressed, it has power to condemn. **The law sends men to Christ, and Christ points them back to the law.**”⁷

“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.**”

“‘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. . . .**



“Through Christ, and Christ alone, the springs of life can vitalize man's nature, transform his tastes, and set his affections flowing toward heaven.”⁸

“The law of ten commandments is not to be looked upon as much from the prohibitory side as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. . . .

“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.

“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.”⁹

“Paul's manner of life while among the Galatians was such that he could afterward say, ‘I beseech you, be as I am’ (Galatians 4:12). . . . Hearts were broken by his presentation of the love of God, as revealed in the sacrifice of His only-begotten Son, and many were led to inquire, What must I do to be saved?

“This method of presenting the gospel characterized the labors of the apostle throughout his ministry among the Gentiles. Always he kept before them the cross of Calvary.”¹⁰

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- ² *Christ Triumphant*, p. 30. [Emphasis added.]
- ³ *The Story of Redemption*, p. 225.
- ⁴ *Faith and Works*, pp. 70, 71.
- ⁵ *The Southern Work*, p. 77. [Emphasis added.]
- ⁶ *Selected Messages*, bk. 1, p. 213. [Emphasis added.]
- ⁷ *Our High Calling*, p. 138. [Emphasis added.]
- ⁸ *Selected Messages*, bk. 1, pp. 233, 234, 341. [Emphasis added.]
- ⁹ *The SDA Bible Commentary* [E. G. White Comments], vol. 6, p. 1110.
- ¹⁰ *The Acts of the Apostles*, p. 208.

All Are One in Christ

For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond or free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:27–29).

The equality of believers

"How does Jesus look upon caste, upon society distinctions, upon the division of man from his fellow man, because of color, race, position, wealth, birth, or attainments? **The secret of unity is found in the equality of believers in Christ.** The reason for all division, discord, and difference is found in separation from Christ. Christ is the center to which all should be attracted; for the nearer we approach the center, the closer we shall come together in feeling, in sympathy, in love, growing into the character and image of Jesus. With God there is no respect of persons."¹

"Whoever of the human family give themselves to Christ, whoever hear the

truth and obey it, become children of one family. The ignorant and the wise, the rich and the poor, the heathen and the slave, white or black—Jesus paid the purchase money for their souls. If they believe on Him, His cleansing blood is applied to them. The black man's name is written in the book of life beside the white man's. All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade men. The character makes the man."²

Jesus' example

"Christ and His mission have been misrepresented, and multitudes feel that they are virtually shut away from the ministry of the gospel. But let them not feel that they are shut away from Christ. There are no barriers which man or Satan can erect but that faith can penetrate."³

"All who are found worthy to be counted as the members of the family of God in heaven, will recognize one another as sons and daughters of God. They will realize that they all receive their strength and pardon from the same source, even from Jesus Christ

who was crucified for their sins. They know that they are to wash their robes of character in His blood, to find acceptance with the Father in His name, if they would be in the bright assembly of the saints, clothed in the white robes of righteousness."⁴

"The duty of intelligent souls is to hold to the truth, to practice virtue. We are born with disinclination to both. It is sad to find in one's own constitution an opposition to virtues that are commendable in the sight of God, as submission, charity, sweetness of spirit, and patience that will not be provoked. Say to yourselves, dear children, I am weakness, but God is my strength. He has given me my post of duty. The General whom I serve bids me be an overcomer."⁵

References

¹ *Selected Messages*, bk. 1, p. 259.

[Emphasis added.]

² *Ibid.*, bk. 2, p. 342. [Emphasis added.]

³ *The Desire of Ages*, p. 403.

⁴ *Selected Messages*, bk. 1, p. 259.

⁵ *This Day With God*, p. 34. [Emphasis added.]



As many as received [Jesus Christ], 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” (John 1:12, 13).

“Henceforth you are not your own; you are bought with a price. ‘Ye were not redeemed with corruptible things, as silver and gold; . . . but with the precious blood of Christ, as of a lamb without blemish and without spot’ 1 Peter 1:18, 19. **Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart.** You are as a child born into the family of God, and He loves you as He loves His Son.”¹

“Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fullness of the time was come, God sent forth his

Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. . . . Ye know how through infirmity of the flesh I preached the gospel unto you at the first” (Galatians 4:1–7, 13).

“The apostle Paul, who was a man of infirmities, yet himself was the last subject of his thoughts. He had trials such as you have never experienced nor ever will be called upon to endure, and yet he turns away from these; he does not dwell upon them but magnifies the grace of God.”²

“My temptation which was in my flesh ye despised not, nor rejected; but received be as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? For I bear you record, that, if it had been possible, ye would have plucked out

your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth? They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only I am present with you. My little children, of whom I travail in birth again until Christ be formed in you” (Galatians 4:14–19).

“Whatever the character of your sin, confess it. If it is against God only, confess only to him. If you have wronged or offended others, confess also to them, and the blessing of the Lord will rest upon you. In this way you die to self, and Christ is formed within. Thus you may establish yourself in the confidence of your brethren, and may be a help and blessing to them.

“When, under the temptations of Satan, men fall into error, and their words and deportment are not Christlike, they may not realize their condition, because sin is deceptive, and tends to deaden the

Sons and Daughters *of God* **by Adoption**



moral perceptions. But through self-examination, searching of the Scriptures, and humble prayer, they will, by the aid of the Holy Spirit, be enabled to see their mistake. If they then confess their sins and turn from them, the tempter will not appear to them as an angel of light, but as a deceiver, an accuser of those whom God desires to use to His glory. Those who acknowledge reproof and correction as from God, and are thus enabled to see and correct their errors, are learning precious lessons, even from their mistakes. Their apparent defeat is turned into victory. They stand trusting not to their own strength, but to the strength of God. They have earnestness, zeal, and affection, united with humility, and regulated by the precepts of God's word. Thus they bring forth the peaceable fruits of righteousness. The Lord can teach them His will, and they shall know the doctrine, whether it be of God. They walk not stumblingly, but safely, in a path where the light of heaven shines."³

"In all our trials we are directed to seek the Lord most earnestly, remembering that we are His property, His children by adoption. No human being can understand our necessities as Christ. We shall receive help if we ask Him in faith."⁴

"We have read an account of a noble prince who carried the picture of his father always near his heart and on important occasions when there was danger of forgetting him, he would take out the likeness and view it and say, 'Let me do nothing unbecoming so excellent a father.' As Christians, God has claims upon us that we should never, never lose sight of for a moment; and as we are His children by adoption, how careful should we be that we retain His image and do nothing that will belittle or degrade our holy calling, for we rank among the royal family. God has made us as vessels unto honor, prepared unto every good work."⁵

"Sanctification means habitual communion with God. There is nothing so great and so powerful as God's love for those who are His children by adoption."⁶

"In viewing the holiness and glory of the God of the universe, we are terrified, for we know that His justice will not permit Him to clear the guilty. But we need not remain in terror; for Christ came to the world to reveal the character of God, to make plain to us His paternal love toward His adopted children. We are not to estimate the character of God by the stupendous works of nature alone, but by the simple, lovely life of Jesus, who presented Jehovah as more merciful, more compassionate, more tender, than our earthly parents.

"Jesus presented the Father as one to whom we could give our confidence and present our wants. When we are in terror of God, and overwhelmed with the thought of His glory and majesty, the Father points us to Christ as His representative. What you see revealed in Jesus, of tenderness, compassion, and love, is the reflection of the attributes of the Father. The cross of Calvary reveals to man the love of God. Christ represents the Sovereign of the universe as a God of love. By the mouth of the prophet He said, 'I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee' (Jeremiah 31:3).

"We have access to God through the merits of the name of Christ, and God invites us to bring to Him our trials and temptations; for He understands them all. He would not have us pour out our woes to human ears. Through the blood of Christ we may come to the throne of grace and find grace to help in time of need. We may come with assurance, saying, 'My acceptance is in the Beloved.' 'For through him we both have access by one Spirit unto the Father.' 'In whom we have boldness and access with confidence by the faith of him' (Ephesians 2:18; 3:12).

"As an earthly parent encourages his child to come to him at all times, so the Lord encourages us to lay before Him our wants and perplexities, our gratitude and love. Every promise is sure. Jesus is our Surety and Mediator, and has placed at our command every resource, that we may have a perfect character."⁷

"God has made every provision whereby our thoughts may become purified, elevated, refined, and ennobled. He has not only promised to cleanse us from all unrighteousness, but He has made an actual provision for the supply of grace that will lift our thoughts toward Him and enable us to appreciate His holiness. We may realize that we are Christ's possession and that we are to manifest His character to the world."⁸

"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:11-13).

"The glory of Christ is revealed in the law, which is a transcript of His character, and His transforming efficacy is felt upon the soul until men become changed to His likeness. They are made partakers of the divine nature, and grow more and more like their Saviour, advancing step by step in conformity to the will of God, till they reach perfection.

"The law and the gospel are in perfect harmony. Each upholds the other. In all its majesty the law confronts the conscience, causing the sinner to feel his need of Christ as the propitiation for sin. The gospel recognizes the power and immutability of the law. 'I had not known sin, but by the law,' Paul declares. The sense of sin, urged home by the law, drives the sinner to the Saviour. In his need man may present the mighty arguments furnished by the cross of Calvary. He may claim the righteousness of Christ; for it is imparted to every repentant sinner."⁹

References

- ¹ *Steps to Christ*, pp. 51, 52.
- ² *Mind, Character, and Personality*, vol. 2, p. 461.
- ³ *The Review and Herald*, December 16, 1890.
- ⁴ *Lift Him Up*, p. 55.
- ⁵ *Our High Calling*, p. 22.
- ⁶ *Manuscript Releases*, vol. 5, p. 347.
- ⁷ *In Heavenly Places*, p. 18.
- ⁸ *Mind, Character, Personality*, vol. 2, p. 660.
- ⁹ *The SDA Bible Commentary* (E. G. White Comments), vol. 6, 1096.

The Two Covenants

Now hath [Jesus] obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. . . . For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away” (Hebrews 8:6, 10–13).

“Adam and Eve, at their creation, had a knowledge of the law of God; they were acquainted with its claims upon them; its precepts were written upon their hearts. When man fell by transgression the law was not changed, but a remedial system was established to bring him back to obedience. The promise of a Saviour was given, and sacrificial offerings pointing forward to the death of Christ as the great sin offering were established. But had the law of God never been transgressed, there would have been no death, and no need of a Saviour; consequently there would have been no need of sacrifices.

“Adam taught his descendants the law of God, and it was handed down from father to son through successive generations. But notwithstanding the gracious provision for man’s redemption, there were few who accepted it and rendered obedience. By

transgression the world became so vile that it was necessary to cleanse it by the Flood from its corruption. The law was preserved by Noah and his family, and Noah taught his descendants the Ten Commandments. As men again departed from God, the Lord chose Abraham, of whom He declared, ‘Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws’ (Genesis 26:5). To him was given the rite of circumcision, which was a sign that those who received it were devoted to the service of God—a pledge that they would remain separate from idolatry, and would obey the law of God. . . .

“He did not even then trust His precepts to the memory of a people who were prone to forget His requirements, but wrote them upon tables of stone. He would remove from Israel all possibility of mingling heathen traditions with His holy precepts, or of confounding His requirements with human ordinances or customs. But He did not stop with giving them the precepts of the Decalogue. The people had shown themselves so easily led astray that He would leave no door of temptation unguarded. Moses was commanded to write, as God should bid him, judgments and laws giving minute instruction as to what was required. These directions relating to the duty of the people to God, to one another, and to the stranger were only the principles of the Ten Commandments amplified and given in a specific manner, that none need err. They were designed to guard the sacredness of the ten precepts engraved on the tables of stone.

“If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham,

there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt; they would have kept God’s law in mind, and there would have been no necessity for it to be proclaimed from Sinai or engraved upon the tables of stone. And had the people practiced the principles of the Ten Commandments, there would have been no need of the additional directions given to Moses. . . .

“[The Lord] communicated with Moses from the cloud of glory above the mercy seat, and gave him full directions concerning the system of offerings and the forms of worship to be maintained in the sanctuary. The ceremonial law was thus given to Moses, and by him written in a book. But the law of Ten Commandments spoken from Sinai had been written by God Himself on the tables of stone, and was sacredly preserved in the ark.

“There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ ‘took . . . out of the way, nailing it to His cross’ (Colossians

2:14). But concerning the law of Ten Commandments the psalmist declares, 'Forever, O Lord, Thy word is settled in heaven' (Psalm 119:89). And Christ Himself says, 'Think not that I am come to destroy the law. . . . Verily I say unto you'—making the assertion as emphatic as possible—'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled' (Matthew 5:17, 18). Here He teaches, not merely what the claims of God's law had been, and were then, but that these claims should hold as long as the heavens and the earth remain. The law of God is as immutable as His throne. It will maintain its claims upon mankind in all ages. . . .

"While the Saviour's death brought to an end the law of types and shadows, it did not in the least detract from the obligation of the moral law. . . .

"God called Israel, and blessed and exalted them, not that by obedience to His law they alone might receive His favor and become the exclusive recipients of His blessings, but in order to reveal Himself through them to all the inhabitants of the earth. . . .

"As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation.

"This same covenant was renewed to Abraham in the promise, 'In thy seed shall all the nations of the earth be blessed' (Genesis 22:18). This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law. . . .

"Though this covenant was made with Adam and renewed to Abraham,

it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law.

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

"But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai? In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. . . .

"Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught. . . .

"The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, 'All that the Lord hath said will we do, and be obedient' (Exodus 24:7). They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the

Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant.

"The terms of the 'old covenant' were, Obey and live: 'If a man do, he shall even live in them' (Ezekiel 20:11; Leviticus 18:5); but 'cursed be he that confirmeth not all the words of this law to do them' (Deuteronomy 27:26). The 'new covenant' was established upon 'better promises'—the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God's law. . . .

"The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth 'the fruits of the Spirit.' Through the grace of Christ we shall live in obedience to the law of God written upon our hearts."¹

The apostle Paul expounds on the symbolism of this in Galatians 4:20–31.

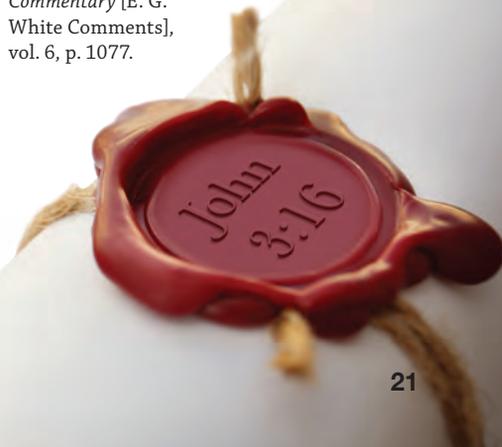
"No one who believes in Jesus Christ is under bondage to the law of God; for His law is a law of life, not of death, to those who obey its precepts. . . .

"Through faith in Christ obedience to every principle of the law is made possible."²

References

¹ *Patriarchs and Prophets*, pp. 363–372.

² *The SDA Bible Commentary* [E. G. White Comments], vol. 6, p. 1077.



Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing” (Galatians 5:1, 2).

“Paul pleaded with those who had once known in their lives the power of God, to return to their first love of gospel truth. With unanswerable arguments he set before them their privilege of becoming free men and women in Christ, through whose atoning grace all who make full surrender are clothed with the robe of His righteousness. **He took the position that every soul who would be saved must have a genuine, personal experience in the things of God.**”¹

“Jesus died to save His people from their sins, and **redemption in Christ means to cease the transgression of the law of God and to be free from every sin**; no heart that is stirred with enmity against the law of God is in harmony with Christ, who suffered on Calvary to vindicate and exalt the law before the universe.

“Those who make bold assumptions of holiness give proof in this that they do not see themselves in the light of the law; they are not spiritually enlightened, and they do not loathe

every species of selfishness and pride. From their sin-stained lips fall the contradictory utterances: ‘I am holy, I am sinless. Jesus teaches me that if I keep the law I am fallen from grace. The law is a yoke of bondage.’ The Lord says, ‘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’ (Revelation 22:14). We should study the Word of God carefully that we may come to right decisions, and act accordingly; for then we shall obey the Word and be in harmony with God’s holy law.

“While we are to be in harmony with God’s law, we are not saved by the works of the law, yet we cannot be saved without obedience. The law is the standard by which character is measured. But we cannot possibly keep the commandments of God without the regenerating grace of Christ. Jesus alone can cleanse us from all sin. He does not save us by law, neither will He save us in disobedience to law.”²

“Those who believe on Christ and obey His commandments are not under bondage to God’s law; for to those who believe and obey, His law is not a law of bondage, but of liberty. . . . **Everyone who by faith obeys God’s commandments will**

reach the condition of sinlessness in which Adam lived before his transgression.”³

“Paul in his Epistle to Timothy describes the very men who are under the bondage of the law. They are the transgressors of the law. He names them lawless, disobedient, sinners, unholy, profane, murderers, adulterers, liars, and all who depart from sound doctrine. 1 Timothy 1:9, 10.

“The law of God is the mirror to show man the defects in his character. But it is not pleasant to those who take pleasure in unrighteousness to see their moral deformity. They do not prize this faithful mirror, because it reveals to them their sins. Therefore, instead of instituting a war against their carnal minds, they war against the true and faithful mirror, given them by Jehovah for the very purpose that they may not be deceived, but that they may have revealed to them the defects in their character.

“Should the discovery of these defects lead them to hate the mirror, or to hate themselves? Should they put away the mirror which discovers these defects? No; the sins which they cherish, which the faithful mirror shows them as existing in their characters, will close before them the portals of heaven, unless they are put

Christian Liberty

Galatians 5:1-16

away, and they become perfect before God.”⁴

“For I testify again to every man that is circumcised, that he is a debtor to the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love” (Galatians 5:3–6).

“Genuine faith always works by love. When you look to Calvary it is not to quiet your soul in the non-performance of duty, not to compose yourself to sleep, but to create faith in Jesus, faith that will work, purifying the soul from the slime of selfishness. When we lay hold of Christ by faith, our work has just begun. Every man has corrupt and sinful habits that must be overcome by vigorous warfare. Every soul is required to fight the fight of faith.”⁵

“The faith of the genuine believer will be made manifest in purity and holiness of character. Faith works by love and purifies the soul, and with faith there will be corresponding obedience, a faithful doing of the words of Christ. Christianity is always intensely practical, adapting itself to all the circumstances of actual life.”⁶

“Ye did run well; who did hinder you that ye should not obey the truth?” (Galatians 5:7).

“When you yielded to temptation, you must have ceased to look unto Jesus, the author and finisher of your faith. But, having confessed your sins, believe that the Word of God cannot fail, but that He is faithful that hath promised. It is just as much your duty to believe that God will fulfil His word, and forgive your sins, as it is your duty to confess your sins. You must exercise faith in God as in one who will do exactly as He has promised in His Word, and pardon all your transgressions.”⁷

“This persuasion cometh not of Him that calleth you. A little leaven leaveneth the whole lump” (Galatians 5:8, 9).

“Has the leaven of truth been at work in your heart? Has it absorbed the whole heart, the whole affections by its sanctifying power?

“Our first work is with our own hearts. The true principles of reform should be practiced. . . . What is there that I must cut away from my life in order that I shall not stumble?”⁸

“The first work for all Christians to do is to search the Scriptures with most earnest prayer, that they may have that faith that works by love and purifies the soul from every thread

of selfishness. If the truth is received into the heart, it works like good leaven, until every power is brought into subjection to the will of God.”⁹

“I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet suffer persecution? Then is the offence of the cross ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Galatians 5:10–16).

References

¹ *The Acts of the Apostles*, p. 388.

[Emphasis added.]

² *Faith and Works*, pp. 95, 96. [Emphasis added.]

³ *In Heavenly Places*, p. 146. [Emphasis added.]

⁴ *The SDA Bible Commentary* [E. G. White Comments], vol. 6, p. 1077.

⁵ *Ibid.*, p. 1111.

⁶ *Messages to Young People*, p. 200.

⁷ *This Day with God*, p. 89.

⁸ *Ibid.*, p. 48.

⁹ *That I May Know Him*, p. 327.

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Galatians 5:17–21).

Paul mentions 17 works of the flesh, which are these:

Adultery. Adultery is defined as the violation of the marriage bed;

sexual intercourse between a married man and a woman not his wife, or between a married woman and a man not her husband.

In the Old Testament, adultery was punished with the death penalty by stoning those involved in such a transgression.

Fornication. Fornication is voluntary sexual intercourse between an unmarried woman and a man, especially an unmarried man. Like adultery, it constitutes transgression of the seventh commandment (Exodus 20:14). “[The seventh] commandment forbids not only acts of impurity, but sensual thoughts and desires, or any practice that tends to excite them. Purity is demanded not only in the outward life but in the secret intents and emotions of the heart. Christ, who taught the far-reaching obligation

of the law of God, declared the evil thought or look to be as truly sin as is the unlawful deed.”¹

Uncleanness. This “work of the flesh” is the opposite of cleanness. It includes both moral and physical impurity. In His sermon on the mountain, Christ declared: “Blessed are the pure in heart: for they shall see God.” Matthew 5:8. Into the city of God there will enter nothing that defiles. All who are to be dwellers there will here have become pure in heart. In one who is learning of Jesus, there will be manifest a growing distaste for careless manners, unseemly language, and coarse thought. When Christ abides in the heart, there will be purity and refinement of thought and manner.

“But the words of Jesus, ‘*Blessed are the pure in heart,*’ have a deeper

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meaning—not merely pure in the sense in which the world understands purity, free from that which is sensual, pure from lust, but true in the hidden purposes and motives of the soul, free from pride and self-seeking, humble, unselfish, childlike.”²

Lasciviousness. It is a tendency to excite lust, an intense desire for sensual pleasure.

Idolatry. Worship of idols. It can be either physical or mental idols. “By idolatry [Paul] meant not only the worship of idols, but self-serving, love of ease, the gratification of appetite and passion. A mere profession of faith in Christ, a boastful knowledge of the truth, does not make a man a Christian. A religion that seeks only to gratify the eye, the ear, and the taste, or that sanctions self-indulgence, is not the religion of Christ.”³

Witchcraft. Witchcraft is the power or practices of witches; sorcery; black magic; bewitching attraction or charm; enchantment; irresistible influence; fascination.

“The very name of witchcraft is now held in contempt. The claim that men can hold intercourse with evil spirits is regarded as a fable of the Dark Ages. But Spiritualism, which numbers its converts by hundreds of thousands, yea, by millions, which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bodies, and even in the courts of kings—this mammoth deception is but a revival, in a new disguise, of the witchcraft condemned and prohibited of old.”⁴

Hatred. We need to make a big difference between hating sin and hating people. God hates sin, but loves sinners. Sinful human beings hate other sinners, but love sin. Christ emphasized the principle of love giving us a perfect example of loving not only friends and brothers but even His enemies and murderers. See John 15:12, 13. “Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” (1 John 3:15).

Variance. This word is synonymous with discord, contention, dissension, difference, strife, conflict.

Emulations. Emulation is the desire or ambition to equal or surpass. Emulation is an ardent desire for superiority arising from competition.

Wrath. Violent anger; vehement exasperation, indignation; fury. Here, we need to make a difference between divine wrath and sinful human wrath. God hates sin. Sinful human beings hate other sinners like himself. The apostle Paul declares: “Beloved, never avenge yourselves, but leave it to **the wrath of God.** For it is written, ‘Vengeance is Mine, says the Lord.’” Romans 12:19 RSV.

Strife. (See Variance).

Seditions. Dissension; the stirring up of discontent, resistance or rebellion; insurrection.

Heresies. A doctrine, opinion, or set of opinions or principles at variance with established or generally received views or generally received views or doctrines. A doctrine or belief that is contrary to the fundamental doctrine or creed of any particular church. Paul admonishes us: “A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself” (Titus 3:10, 11). In our understanding, heresies are doctrines contrary to a “thus saith the Lord.” They are teachings against the revealed Word of God.

Envyings. Invidia, hatred, ill will. A feeling of discontent and ill will because of another’s advantages, possessions, etc.; resentful dislike or another who has something desirable. Desire of some advantage or possession belonging to another.

Murders. In His sermon on the mount, Christ declared: “Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in

“*They which do such things shall not inherit the kingdom of God.*”

danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire” (Matthew 5:21, 22). “Through Moses the Lord had said, ‘Thou shalt not hate thy brother in thine heart. . . . Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself’ (Leviticus 19:17, 18). . . .

“The spirit of hatred and revenge originated with Satan, and it led him to put to death the Son of God. Whoever cherishes malice or unkindness is cherishing the same spirit, and its fruit will be unto death. In the revengeful thought the evil deed lies enfolded, as the plant in the seed. ‘Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him’ (1 John 3:15).”⁵

“God will hold us accountable for even a word spoken in contempt of one soul for whom Christ laid down His life.”⁶

Drunkenness. Intoxication; inebriation. The quality, habit, or condition of being drunk. “The same sins that brought judgments upon the world in the days of Noah, exist in our day. Men and women now carry their eating and drinking so far that it ends in gluttony and drunkenness. . . . [Luke 17:28–30].”⁷

References

¹ *Patriarchs and Prophets*, p. 308.

² *Thoughts From the Mount of Blessings*, pp. 24, 25.

³ *The Acts of the Apostles*, p. 317.

⁴ *The Great Controversy* (1888), p. 556.

⁵ *Thoughts From the Mount of Blessings*, pp. 55, 56.

⁶ *Ibid.*, p. 57.

⁷ *Counsels on Health*, p. 23.



The Fruit of THE SPIRIT

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another" (Galatians 5:22–26).

Love

Love is the fundamental principle of the moral law of Ten Commandments. God is love. His creatures came into existence as result of God's love and their character was impregnated with love. Anything contrary to God's love is sin.

When questioned by the doctor of the law about the great commandment, Christ answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first

and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matthew 22:37–39).

"No matter how high the profession, he whose heart is not filled with love for God and his fellow men is not a true disciple of Christ."¹

Joy

Truly happy people are those who know Jesus Christ by personal experience. They have what is called the "joy of salvation." This true joy is possible only for those whose sins have been forgiven.

"When self is surrendered to God, our eyes will be opened to see the stumbling stones which our un-Christlikeness has placed in the way of others. All these God bids us remove. He says: 'Confess your faults one to another, and pray one for another, that ye may be healed.' James 5:16. Then we may have the assurance that David had when, after confession of his sin,

he prayed: 'Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit.' Psalm 51:12."²

Peace

"Being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

In Isaiah 9:6, Christ is called "the Prince of Peace." Maybe you have seen this expression somewhere: "No Jesus, no peace. Know Jesus, know peace." It really makes sense. But what is the true meaning of knowing Jesus?

"It is only by knowing Christ that we can know God. The Sent of God calls upon all to listen to these words. They are the words of God, and all should give heed to them; for by them they will be judged. **To know Christ savingly is to be vitalized by spiritual knowledge, to practice His words.** Without this, all else is valueless."³

"The Lord will give strength unto his people; the Lord will bless his people with peace" (Psalm 29:11).

Longsuffering (patience)

The patience of the saints is one of the main characteristics of God's church in these last days. Says the prophet: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Revelation 14:12).

Patience is also mentioned in the ladder of Christian progressive character (2 Peter 1:6).

"Patience as well as courage has its victories. By meekness under trial, no less than by boldness in enterprise, souls may be won to Christ."⁴

Kindness (Gentleness)

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:32).

Goodness

There are many Bible verses exalting the goodness of the Lord, and very few making reference to the goodness of humanity. The reason is very simple: God is good by His own nature, and humans are evil by our own sinful nature. The only way to be good is accepting the goodness of the Lord revealed in the perfect character of Christ.

"From a worldly point of view, money is power; but from the Christian standpoint, love is power. Intellectual and spiritual strength are involved in this principle. Pure love has special efficacy to do good, and can do nothing but good."⁵

"The difference between a good person and a wicked person is not always caused by natural goodness of disposition. Goodness is the result of divine power transforming human nature. By believing in Christ, the fallen race that He has redeemed may obtain that faith that works by love and purifies the soul from all defilement."⁶

Faith

Faith is an essential attribute for our salvation. Man cannot produce

it. It is a gift of God. Paul wrote in Ephesians 2:8-10: "For **by grace are ye saved through faith**; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

"The just shall live by faith." "Faith cometh by hearing, and hearing by the word of God." "Whatsoever is not of faith is sin" (Romans 1:17; 10:17; 14:23).

"Only by faith in Christ can the sinner be cleansed from guilt and be enabled to render obedience to the law of his Maker."⁷

"Holy men of old were saved by faith in the blood of Christ."⁸

Meekness

Words of Jesus in His sermon on the mount: "Blessed are the meek: for they shall inherit the earth" (Matthew 5:5).

"Jesus emptied Himself, and in all that He did, self did not appear. He subordinated all things to the will of His Father. . . .

"Human nature is ever struggling for expression, ready for contest; but he who learns of Christ is emptied of self, of pride, of love of supremacy, and there is silence in the soul. Self is yielded to the disposal of the Holy Spirit. Then we are not anxious to have the highest place. We have no ambition to crowd and elbow ourselves into notice; but we feel that our highest place is at the feet of our Saviour. . . .

"The meekness of Christ, manifested in the home, will make the inmates happy; it provokes no quarrel, gives back no angry answer, but soothes the irritated temper and diffuses a gentleness that is felt by all within its charmed circle. . . .

"Far better would it be for us to suffer under false accusation than to inflict upon ourselves the torture of retaliation upon our enemies. . . .

"Through humility and self-surrender we may become heirs with [Christ] when 'the meek shall inherit the earth.' Psalm 37:11."⁹

"And they that are Christ's have crucified the flesh with the affections and lusts."

Temperance (self-control)

"True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful."¹⁰

Temperance is connected with the fruit of the Spirit. We cannot have self-control in our own strength. Only the grace of Christ can make us temperate in all things. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).

"It is just as much sin to violate the laws of our being as to break one of the Ten Commandments, for we cannot do either without breaking God's law."¹¹

"Intemperance of any description is the worst kind of selfishness."¹²

"[The apostle] 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.' Verse 24."¹³

References

¹ *The Acts of the Apostles*, p. 318.

² *Testimonies*, vol. 6, p. 43.

³ *The SDA Bible Commentary* [E. G. White Comments], vol. 5, pp. 1145, 1146. [Emphasis added.]

⁴ *The Acts of the Apostles*, p. 465.

⁵ *The Adventist Home*, p. 195.

⁶ *Christ Triumphant*, p. 49.

⁷ *The Acts of the Apostles*, p. 425.

⁸ *Ibid.*, p. 424.

⁹ *Thoughts From the Mount of Blessings*, pp. 14–17.

¹⁰ *Patriarchs and Prophets*, p. 562.

¹¹ *Ye Shall Receive Power*, p. 79.

¹² *Forest Park Reporter*, March 30, 1879.

¹³ *Counsels on Health*, p. 69.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ" (Galatians 6:1, 2).

Christ and His apostles left clear instructions on how to deal with those who fall into temptation. In reality, these divine instructions are found in the whole Bible—but they are

is over. Otherwise, and only after following these steps, we take the problem to the church.

"The erring can be restored in no other way than in the spirit of meekness, gentleness, and tender love. Be careful in your manner. Avoid anything in look or gesture, word or tone, that savors of pride or self-sufficiency. Guard yourself against a word or look that would exalt yourself, or place your goodness and

reach, and so soften them by heavenly impressions that your efforts may avail. If any good is accomplished, take no credit to yourself. God alone should be exalted. God alone has done it all.

"You have excused yourself for speaking evil of your brother or sister or neighbor to others before going to him and taking the steps which God has absolutely commanded. You say: 'Why, I did not speak to anyone until

"If Thy Brother

summarized in Matthew 18:15–18. If we, as Christians, would follow strictly these inspired instructions, we would see an entirely different spiritual condition in all our churches and families.

"Between you and him alone"

I was leading a local church, when a very zealous brother came to me accusing someone else. I asked him: "Did you follow the Bible rule talking to the brother first?" He answered: "You are the leader. You must talk to him."

It is much easier, according to our sinful human nature, to talk "about" a brother instead of talking "to him."

Then we have the next steps. If the offender listens to me, the situation is solved. Otherwise, we need to take with us one or two witnesses to continue the work of restoration. If he listens to the team, then the problem

righteousness in contrast with their failings. Beware of the most distant approach to disdain, overbearing, or contempt. With care avoid every appearance of anger; and though you use plainness of speech, let there be no reproach, no railing accusation, no token of warmth but that of earnest love. Above all, let there be no shadow of hate or ill will, no bitterness or sourness of expression. Nothing but kindness and gentleness can flow from a heart of love. Yet all these precious fruits need not hinder you from speaking in the most serious, solemn manner, as though angels were directing their eyes upon you, and you were acting in reference to the coming judgment. Bear in mind that the success of reproof depends greatly upon the spirit in which it is given. Do not neglect earnest prayer that you may possess a lowly mind, and that angels of God may go before you to work upon the hearts you are trying to

I was so burdened that I could not refrain.' What burdened you? Was it not a plain neglect of your own duty, of a thus saith the Lord? You were under the guilt of sin because you did not go and tell the offender his fault between you and him alone. If you did not do this, if you disobeyed God, how could you be otherwise than burdened unless your heart was hardened while you were trampling the command of God underfoot, and in your heart hating your brother or neighbor? And what way have you found to unburden yourself? God reproves you for a sin of omission in not telling your brother his fault, and you excuse and comfort yourself by a sin of commission by telling your brother's faults to another person! Is this the right way to purchase ease—by committing sin?

"All your efforts to save the erring may be unavailing. They may repay you evil for good. They may be enraged rather than convinced. What if they

hear to no good purpose, and pursue the evil course they have begun? This will frequently occur. Sometimes the mildest and tenderest reproof will have no good effect. In that case the blessing you wanted another to receive by pursuing a course of righteousness, ceasing to do evil and learning to do well, will return into your own bosom. If the erring persist in sin, treat them kindly, and leave them with your heavenly Father. You have delivered

“We should remember that our brethren are weak, erring mortals like ourselves. Suppose that a brother has through unwatchfulness been overborne by temptation and contrary to his general conduct has committed some error, what course shall be pursued toward him? We learn from the Bible that men whom God had used to do a great and good work committed grievous sins. The Lord did not pass these by unrebuked,

brethren is not to cast them aside, not to press them into discouragement or despair by saying: ‘You have disappointed me, and I will not try to help you.’ He who sets himself up as full of wisdom and strength, and bears down upon one who is oppressed and distressed and longing for help, manifests the spirit of the Pharisee, and wraps himself about with the robe of his own self-constituted dignity. In his spirit he thanks God that he is not



Sin

your soul; their sin no longer rests upon you; you are not now partaker of their sin. But if they perish, their blood is upon their own head. . . .

“Resolutely refuse to hear, though the whisperer complains of being burdened till he speak. Burdened indeed! with a cursed secret which separateth very friends. Go, burdened ones, and free yourselves from your burden in God’s appointed way. First go tell your brother his fault between you and him alone. If this fails, next take with you one or two friends, and tell him in their presence. If these steps fail, then tell it to the church. Not an unbeliever is to be made acquainted with the slightest particular of the matter. Telling it to the church is the last step to be taken. Publish it not to the enemies of our faith. They have no right to the knowledge of church matters, lest the weakness and errors of Christ’s followers be exposed.”¹

neither did He cast off His servants. When they repented, He graciously forgave them and revealed to them His presence and wrought through them.”²

“Help those who have erred, by telling them of your experiences. Show how, when you made grave mistakes, patience, kindness, and helpfulness on the part of your fellow workers gave you courage and hope.

“Until the judgment you will never know the influence of a kind, considerate course toward the inconsistent, the unreasonable, the unworthy.”³

“Bear in mind that the work of restoring is to be our burden. This work is not to be done in a proud, officious, masterly way. Do not say, by your manner, ‘I have the power, and I will use it,’ and pour out accusations upon the erring one. Do your restoring ‘in the spirit of meekness; considering thyself, lest thou also be tempted.’ The work set before us to do for our

as other men are, and supposes that his course is praiseworthy and that he is too strong to be tempted. But ‘if a man think himself to be something, when he is nothing, he deceiveth himself.’ Verse 3.”⁴

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Galatians 6:7–10).

References

¹ *Testimonies*, vol. 2, pp. 52–54.

² *Ibid.*, vol. 5, p. 247.

³ *The Ministry of Healing*, pp. 494, 495.

⁴ *Testimonies*, vol. 6, pp. 398, 399.

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Galatians 6:14).

“If sinners can be led to give one earnest look at the cross, if they can obtain a full view of the crucified Saviour, they will realize the depth of God’s compassion and the sinfulness of sin. . . .

“Christ’s death proves God’s great love for man. It is our pledge of salvation. To remove the cross from the Christian would be like blotting the sun from the sky. The cross brings us near to God, reconciling us to Him. With the relenting compassion of a father’s love, Jehovah looks upon the suffering that His Son endured in order to save the race from eternal death, and accepts us in the Beloved.

“Without the cross, man could have no union with the Father. On it depends our every hope. From it shines the light of the Saviour’s love, and when at the foot of the cross the sinner looks up to the One who died to save him, he may rejoice with fullness of joy, for his sins are pardoned. Kneeling in faith at the cross, he has reached the highest place to which man can attain.

“Through the cross we learn that the heavenly Father loves us with a love that is infinite. Can we wonder that Paul exclaimed, ‘God forbid that I should glory, save in the cross of our Lord Jesus Christ?’ (Galatians 6:14). It is our privilege also to glory in the cross, our privilege to give ourselves

wholly to Him who gave Himself for us. Then, with the light that streams from Calvary shining in our faces, we may go forth to reveal this light to those in darkness.”¹

“The cross stands alone, a great center in the world. It does not find friends, but it makes them.”²

“Hanging upon the cross Christ was the gospel. Now we have a message, ‘Behold the Lamb of God, which taketh away the sins of the world’ (John 1:29). Will not our church members keep their eyes fixed on a crucified and risen Saviour, in whom their hopes of eternal life are centered? This is our message, our argument, our doctrine, our warning to the impenitent, our encouragement

for the sorrowing, and the hope for every believer. If we can awaken an interest in men’s minds that will cause them to fix their eyes on Christ, we may step aside, and ask them only to continue to fix their eyes upon the Lamb of God.”³

“His gushing blood, His broken body, satisfy the claims of the broken law, and thus He bridges the gulf

UPLIFTING

which sin has made. He suffered in the flesh that with His bruised and broken body He might cover the defenseless sinner. The victory gained at His death on Calvary broke forever the accusing power of Satan over the universe, and silenced his charges that self-denial was impossible with God and therefore not essential in the human family.”⁴

“Jesus sees the guilt of the past, and speaks pardon, and we must not dishonor Him by doubting His love. This feeling of guiltiness must be laid at the foot of the cross of Calvary. The sense of sinfulness has poisoned the springs of life and of true happiness. Now Jesus says, ‘Lay it all on Me. I will take your sins; I will give you peace. Banish no longer your self-respect,

with His grace to help your weakness, and the dear Saviour will lead you on step by step, you placing your hand in His and letting Him guide you.

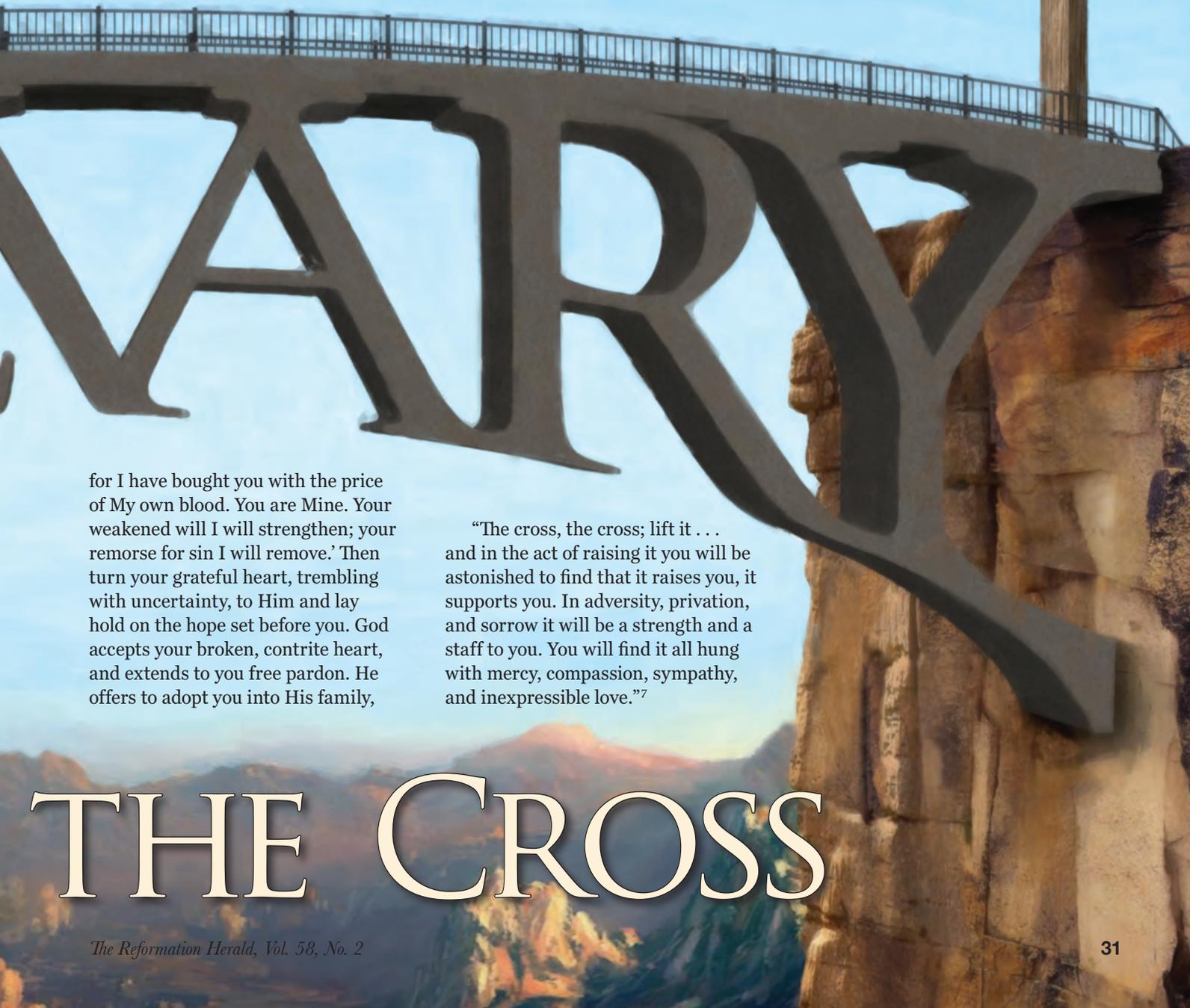
“Search for the precious promises of God. If Satan thrusts threatenings before your mind, turn from them and cling to the promises, and let your soul be comforted by their brightness. The cloud is dark in itself, but when filled with the light it is turned to the brightness of gold, for the glory of God is upon it.”⁵

“Christ crucified for our sins; Christ risen from the dead; Christ ascended on high as our intercessor—this is the science of salvation that we need to learn and to teach. This is to be the burden of our work.”⁶

“For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. . . . Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen” (Galatians 6:15, 18).

References

- ¹ *The Acts of the Apostles*, pp. 209, 210.
- ² *The SDA Bible Commentary* [E. G. White Comments], vol. 5, p. 1138.
- ³ *Ibid.*, vol. 6, p. 1113.
- ⁴ *Ibid.*, vol. 7, p. 974.
- ⁵ *That I May Know Him*, p. 241.
- ⁶ *Counsels to Parents, Teachers, and Students*, p. 23.
- ⁷ *Testimonies*, vol. 2, p. 47.



for I have bought you with the price of My own blood. You are Mine. Your weakened will I will strengthen; your remorse for sin I will remove.’ Then turn your grateful heart, trembling with uncertainty, to Him and lay hold on the hope set before you. God accepts your broken, contrite heart, and extends to you free pardon. He offers to adopt you into His family,

“The cross, the cross; lift it . . . and in the act of raising it you will be astonished to find that it raises you, it supports you. In adversity, privation, and sorrow it will be a strength and a staff to you. You will find it all hung with mercy, compassion, sympathy, and inexpressible love.”⁷

THE CROSS

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MOVING? Please let us know.

THE TEMPTED CHRIST

With hunger wasted, and distress,
Behold Him in the wilderness,
The Christ who came to save and bless.

Alone! What solitude so drear!
And God's own foe draws softly near
To whisper in His holy ear.

All present bribes of earth and sense
He brings to lure his victim thence;
Those white lips answer, "Get thee hence!"

What anguish hangs upon His brow;
His fainting limbs refuse to bow,
Jesus, all tempted, sinless Thou!

O Victor—Victim! Hear us call;
Low at Thy feet we sinners fall;
Our sins, Thy sorrows, us appall!

Those sins, our sins, Thy sorrows wrought;
Our guilt Thy awful conflict brought;
In Thee the foe our weakness fought.

Nor were Thy sufferings measured yet:
Thine agony and bloody sweat;
Thy cross whereon all sorrows met;

The torture and the mockery;
The desolation of that cry
That rent the earth and hid the sky.

Oh, one by one we tell Thy woes
That we may feel the bitter throes
Of grief the sinner only knows;

Thus, thus alone, to learn how vast
Thy love that counts our guilt o'erpast
To win and keep us Thine at last!

Harriet Kimball

