

Interestingly enough, I apparently had the same question tossed my way a year or so ago from a guy working over in Indonesia. As a result, I sort of had an answer prepared already, though I did update the file dump to include stuff tagged in the interim. It may be overkill....

This is just a raw dump of SOP paragraphs that I have tagged over the years with three different topics: Safe to Save, Arbitrary, and Humanity Expendable. Your question was whether or not there was Ellen White support for the idea that the “final generation” was to produce evidence to vindicate God—or possibly God’s government, or God’s law. The answer seems obvious (at least it seems that way to me), and yet maybe surprising to some. My answer is, “No.”

The vindication of God, God’s government, God’s law... that’s all been accomplished by the life and death of Christ. The only thing remaining to be vindicated is God’s plan to save sinners. That’s what is involved in the last three of Satan’s nine accusations. I’ll list those here, just for clarity:

1. Angels are holy by nature and wise enough to govern themselves, so they don’t need God’s law.
2. God was unfair when He exalted Jesus above Lucifer.
3. The plan to create human beings was a mistake.
4. God is selfish, unforgiving, and revengeful.
5. God’s law is defective, and needs to be changed.
6. Neither angels nor human beings can obey God’s law.
7. God’s law is arbitrary.
8. God’s law makes forgiveness impossible.
9. God is lying about all the above.

(Documentation for each of those accusations is also included at the end of this document. Call it “Appendix A” if you like.)

Here’s how the three classes of statements fit together to answer the question. First is the need to demonstrate that human beings are safe to have in heaven. Some people think this is taken care of already because some humans are already there—Enoch, Moses, Elijah, the martyrs resurrected with Jesus. But Ellen White doesn’t let up on the need for that demonstration. What is lacking?

I would say that it’s the final, hardest-of-all-possible, test that is still lacking. None of the translated or resurrected human beings in heaven ever faced the final test of the time of Jacob’s trouble. Nor have the righteous dead. What assurance does Gabriel have that these former sinners won’t relapse? No evidence, yet; just faith in God who said it would be OK for them to be there—and that proof of that would be provided. The evidence that’s needed comes in the time of Jacob’s trouble. That’s the piece that the final generation are to provide.

That evidence does not “vindicate God’s character,” a task already completed. The main thing it does is provide a decent reason for saving human beings! I may be short sighted, but I’d say the primary beneficiaries of that might just be human beings. But God does benefit, in one sense. The evidence of sinners restored to spiritual health (*sozo*) also vindicates His wisdom (and calms a lot of unfallen world jitters!) by showing that His assertion that sinners can be restored is correct.

But, back to the three classes of statements: the second group deals with statements showing Satan’s claim that God and His law are arbitrary. Perhaps the most important of those is the one that explains how God is going to disprove that claim—through “the character of God’s people.” This is clearly a future event (that’s one reason I know that accusation is “still on the table”).

Lastly, the statements on the expendability of humanity make it clear that God had everything else wrapped up at the cross. What happens to the human race remains to be seen. Those statements are some of the most sobering in all the Spirit of Prophecy!

All of this touches tangentially on the issue of a “second probation.” There’s a bit of confounding here, because the phrase is used in more than one way. All human beings have been given a life of probation, by the end of which their eternal destiny will be settled. This is, indeed, sometimes referred to as a “second probation.” But, given that it took only a single sin for Adam’s “first probation” to be terminated, one might wonder about the actual transgression count of any given individual. Am I really only working on my *second* probation?

I suspect the confusion arises from the larger context of *mankind’s* second probation—a time period during which all individual probationary lives have been or will be lived out. But, as the following quotations point out, this issue of a second probation for the race as a whole is important as well, arguably much more important than my personal probation.

Satan and his synagogue had made the excuse that man could not keep the commandments of God. Standing at the head of humanity, Christ removed this excuse from all. The probation that has been granted to the human race is the proof that Satan is a liar. {Ms77-1898

Christ came into the world to suffer and die, that man, being ransomed from the power of Satan’s authority, might have another probation in which to prove whether he would return to his loyalty, to keep the commandments of God and become the child of God. {Lt89-1898

When Christ cried, “It is finished,” God’s unseen hand rent the strong fabric composing the veil of the Temple from top to bottom. The way into the holiest of all was made manifest. God bowed His head satisfied. Now His justice and mercy could blend. He could be just, and yet the justifier of all who should believe on Christ. He looked upon the victim expiring on the cross, and said, “It is finished. The human race shall have another trial.” The redemption price was paid, and Satan fell like lightning from heaven. {Ms111-1897

I’m particularly fond of that last one, inasmuch as it includes a number of other fascinating points and issues.

Anyway, if there is a second probation for the collective human race, one might be excused for wondering when that might be. Has it already happened? (Seems unlikely.) If not, when will it happen? My answer to that question is, “the time of Jacob’s trouble.” As I see it, everything for human beings hinges on that time of testing, the literal test of the race’s second probation.

One other point—Satan will still be using his eighth accusation, even after the close of probation! That is his last ditch effort, so you know he will be using the best argument he’s got! And, although the word “arbitrary” doesn’t show up in these next few statements, his argument is clearly that God is arbitrarily applying justice and mercy. That’s what we call favoritism!

Satan has an accurate knowledge of the sins that he has tempted God's people to commit, and he urges his accusations against them, declaring, that by their sins they have forfeited divine protection, and claiming that he has the right to destroy them. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, "the people who are to take my place in heaven, and the place of the angels who united with me? They profess to obey the law of God; but have they kept its precepts? Have they not been lovers of self more than lovers of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins that have marked their lives. Behold their selfishness, their malice, their hatred of one another. Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Justice demands that sentence be pronounced against them." {PK 588.3}

The people of God have been in many respects very faulty. Satan has an accurate knowledge of the sins which he has tempted them to commit, and he presents these in the most exaggerated light, declaring: "Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Thy throne will not stand in righteousness and judgment. Justice demands that sentence be pronounced against them." {5T 474.1}

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Lest there be any confusion, let me elaborate the relationship which exists between Lucifer’s seventh and eighth accusations. He first claimed the law was “arbitrary”—in other words, it was what it was just because God had said that was the law. That’s the way most laws get made: some authority (president, prime minister, congress, parliament, governor, mayor, city council, parent, principal, teacher, or hall pass monitor) says “*This* is legal and *that* isn’t.”

To which God replied, “No, that’s not the way it is.”

At that point, Lucifer came back with his counter-attack: “Well, then, if the law isn’t what it is solely because of Your authority, that means it’s beyond Your control, and *that* means you can’t possibly forgive anyone who breaks Your law.”

While most of our laws are arbitrary, there is another class of law such as gravity that is not arbitrary. Those laws just *are*, there's something in reality that just makes them that way. Of course, when I speak of gravity, I'm speaking of it in human terms. I doubt that gravity forms a genuinely limiting reality for God, but it's one that we can't make go away, no matter what we do.

This sort of thing, within God's sphere, is what Lucifer was counting on. If the law was not arbitrarily defined (as God clearly maintained), then it arose from a reality which Lucifer assumed to be beyond God's control. That's why he came back with, "You can't forgive anyone." He was not talking about the kind of forgiveness that resides solely in the feelings or attitudes of the wronged party. It would be stupid to say that it was impossible for God to think sweet thoughts about someone who had wronged Him in the past. But Lucifer wasn't saying that; he was saying something more like, "If anyone walks off the edge of a cliff, You can't keep them from going schmuck on the rocks below."

Again, that illustration is couched in the realm of human limitation, rather than whatever limitations God may face. (By the way, I should mention that there are many statements in the Spirit of Prophecy about things that it was impossible for God to do. Perhaps the most significant of those was that it was impossible for God to unmask Lucifer without letting him develop his own principles of action and demonstrate the horrors of sin.)

And, to finish the sermon, the mechanism God has at His disposal to keep sinners from going schmuck on the rocks is "a very simple matter" called "faith."

There are two Bible stories in which Darius and Ahasuerus ran into problems with the whole "you can't change the laws of the Medes and the Persians" thing. The parallel to God seems striking. But guess what? Those stories are in the Bible to illustrate God's solution to Satan's legal argument about the law. All of which makes them a lot more interesting.

These two stories illustrate God's dealing with the matter of an unchangeable law. In Daniel's case, the only solution was miraculous intervention. It makes a great bedtime story, but it left the door open for Satan to claim arbitrary interference. In the story of Esther, though, the penalty of the "inconvenient" law was prevented not by a miracle, but by the action of an equally valid law. By way of illustration from the natural world, we could point out that airplanes don't actually set aside the law of gravity, they simply employ the laws of aerodynamics. We have more to learn about Paul's comment, "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." Romans 8:2

So this question was a good one. Hope all this is some help!

PS—Sorry about all the weird colors! I've got something like 400 topics tagged throughout the Spirit of Prophecy files, so a lot of other things got carried along with these quotations. The heading for each section is colored the color you want to be looking for in that section. But... there aren't 400 nice colors to choose from, so you may find something that looks like it should be on a given topic, but it might actually be a totally different topic tag. My apologies! On the flip side of that, those other topics are sometimes pretty interesting in their own right.

Safe to Save

Published Writings

Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be deceived, who desire to shun the self-denial and sacrifice demanded by the truth; but it is impossible for him to hold under his power one soul who honestly desires, at whatever cost, to know the truth. Christ is the truth and the "Light, which lighteth every man that cometh into the world." John 1:9. The Spirit of truth has been sent to guide men into all truth. And upon the authority of the Son of God it is declared: "Seek, and ye shall find." "If any man will do His will, he shall know of the doctrine." Matthew 7:7; John 7:17. {GC 528.2}

The followers of Christ know little of the plots which Satan and his hosts are forming against them. But He who sitteth in the heavens will overrule all these devices for the accomplishment of His deep designs. The Lord permits His people to be subjected to the fiery ordeal of temptation, not because He takes pleasure in their distress and affliction, but because this process is essential to their final victory. He could not, consistently with His own glory, shield them from temptation; for the very object of the trial is to prepare them to resist all the allurements of evil.

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{GC 528.3}

Satan knows that those who ask God for pardon and grace will obtain it; therefore he presents their sins before them to discourage them. Against those who are trying to obey God, he is constantly seeking occasion for complaint. Even their best and most acceptable service he seeks to make appear corrupt. By countless devices, the most subtle and the most cruel, he endeavors to secure their condemnation. {PK 586.1}

Here the Lord has plainly revealed His will concerning the salvation of the sinner. And the attitude which many assume in expressing doubts and unbelief as to whether the Lord will save them is a reflection upon the character of God. Those who complain of His severity are virtually saying: "The way of the Lord is not equal." But He distinctly throws back the imputation upon the sinner: "Are not your ways unequal?" Can I pardon your transgressions when you do not repent and turn from your sins?" The character of God is fully vindicated in the words of Scripture I have placed before you. The Lord will receive the sinner when he repents and forsakes his sins so that God can work with his efforts in seeking perfection of character. The promises are not yea and nay, but if man complies with the conditions, they are, in Christ, "yea, and in Him Amen, unto the glory of God by us." The whole purpose in giving His Son for the sins of the world is that man may be saved, not in transgression and unrighteousness, but in forsaking sin, washing his robes of character, and making them white in the blood of the Lamb. He proposes to remove from man the offensive thing that He hates, but man must co-operate with God in the work. Sin must be given up, hated, and the righteousness of Christ must be accepted by faith. Thus will the divine co-operate with the human. {5T 631.1}

Christ came to our world to reveal the Father amid the gross darkness of error and superstition which then prevailed. The disciples of Christ are to represent Him in their everyday life, and thus the true light from heaven will shine forth in clear, steady rays to the world; thus a character is revealed entirely different from that which is seen in those who do not make the word of God

their guide and standard. A knowledge of God must be preserved amid the darkness that covers the world and the gross darkness that envelops the people. Age after age the pure character of Christ has been misrepresented by those who claimed to be believers in Him and in the word of God. Hardness of heart has been cultivated. Love and kindness and true courtesy have been fast disappearing from ministers and churches. What can the universe of God think of this? Those who claim to be representatives of Christ show rather the hardness of heart which is characteristic of Satan, which made him unfit for heaven, unsafe to be there. And just so it will be with those who know the truth and yet close the door of the heart against its sanctifying power. "It pleased God by the foolishness of preaching to save them that believe." The servants of Christ are not only to be instruments through the preaching of Jesus to lead men to repentance, but they are to continue their watchcare and interest by keeping before the people, by precept and example, the Lord and Saviour Jesus Christ. They are to sanctify themselves that their hearers also may be sanctified. Thus all will grow in godliness, going on from grace to

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grace, until the ambassador for God can present every man perfect in Christ Jesus. Then the ministerial office will be seen in its true, sacred character. {TM 152.1}

God can not approve our work while it has in it one thread of selfishness. It was apparently a small transgression that closed the gates of paradise against Adam and Eve. But ever since then sin has been increasing in volume and prevalence, and it is still increasing. But notwithstanding this, the divine benevolence has not been cut off. God's love and care still flow earthward. {GCB, October 1, 1899 par. 6}

In like manner we have fixed our minds upon the exceeding great and precious reward; and, in order to obtain it, we must have a perfect character. The angels of God are watching the development of character. Angels of God are weighing moral worth; and we are to obtain a fitness here to join the society of sinless angels. Do you expect that when Christ comes he will give you that fitness? Not at all. You must be found of him without spot, without blemish, or wrinkle, or anything like it. Now is the watching and trying time. Now it is the time to obtain a preparation to abide the day of his coming, and to stand when he appeareth. Do you say that you cannot do it because around you are so much sin and iniquity and corruption? I refer you to Enoch. He lived just previous to the world's being washed from its moral pollution, by a flood. He was on the earth at the time when corruption was teeming on every hand; and yet he bore the impress of the divine. He walked with God three hundred years; and he was not, for God took him, that is, translated him to Heaven. The flaming chariots of God were sent for this holy man, and he was borne to Heaven. Enoch had the witness that he pleased God. And this witness we can have. {RH, April 19, 1870 par. 10}

Enoch represents those who shall remain upon the earth and be translated to Heaven without seeing death. He represents that company that are to live amid the perils of the last days, and withstand all the corruption, vileness, sin, and iniquity, and yet be unsullied by it all. We can stand as did Enoch. There has been provision made for us. Help has been laid upon One that is mighty; and we all can take hold upon his mighty strength. Angels of God, that excel in strength, are sent to minister to those who shall be heirs of salvation. These angels, when they see that we are doing the very utmost on our part to be overcomers, will do their part, and their light will shine around about us, and sway back the influence of the evil angels that are around us, and will

make a fortification around us as a wall of fire. Ample provisions have been made for us when we are burdened, and weary, and cast down, and in distress. {RH, April 19, 1870 par. 11}

God has always tried his people in the furnace of affliction, in order to prove them firm and true, to purge from them all dross and unrighteousness. It was after Abraham and his son Isaac had borne the severest test that could be brought upon them, that God spoke through his angel to Abraham, and said: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." {RH, April 17, 1894 par. 3}

Jesus came to our world to dispute the authority of Satan, who claimed supremacy over the earth. He came to restore in man the defaced image of God, to impart to the repentant soul divine power by which he might be raised from corruption and degradation, and be elevated and ennobled and made fit for companionship with the angels of heaven, to take the position in the courts of God which Satan and his angels lost through their rebellion. But men have failed to cooperate with Jesus in his divine mission, and have placed themselves under the black banner of the prince of darkness, giving themselves up to be the agents through whom the powers of darkness work for the destruction of humanity. It is Satan's purpose to counteract the work of Christ, and in his counsels he lays plans by which to convert every soul into a channel of darkness. The earth is the field of battle in which the powers of light and darkness are in controversy over the human souls for whom Christ died. {RH, May 8, 1894 par. 1}

Christ said, "I have kept my Father's commandments, and abide in his love." Christ is testing us today to see if we will be obedient to the law of God as he was, and be fitted up for the society of heavenly angels. God wants a loyal people. Rebellion originated in heaven; but it is not to be found there again. If we are willing to inquire, What is the way of the Lord to do justice and judgment, to seek mercy, and to walk humbly with our God, we shall hear him say, "Child, come up higher." He has builded for us a city, and he is not ashamed to call us brethren. He will gather the strangers and the pilgrims to himself. {RH, September 3, 1895 par. 4}

Christians misrepresent their heavenly Father when they go mourning and groaning, as though they were burdened with an enormous load, when their countenances are expressive of gloom and despondency, and the shadow encompasses their souls. But let them not think they are serving God in so doing; they are doing Satan's work in misrepresenting God and his service. They should go before the Father, and plead with him for a view of his goodness. They have lost sight of Jesus and his love. Let them go to Christ and study his character, for he came to represent the Father. Shall we receive Satan's misrepresentations of our God, and go on in discouragement, lacking peace and joy in the Holy Ghost? Shall we go on mistrusting our heavenly Father's love and doubting his goodness? What greater injury could we do to our children and our friends than to give them such false impressions of Christian life? It was at an infinite cost to the Father that man's salvation was purchased. The Father suffered with the Son to bring salvation within our reach. It is not his will that one soul should perish, but that all should come to repentance and receive eternal life. He has done all that it is possible to do to save fallen man. There was no other way by which man could be brought into harmony with his unchangeable law, save by the death of Christ. Christ became our surety, our sacrifice, Saviour, and example, and when all Heaven has been poured out to us in this gift of God, how shall he not with him freely give us all things? {ST, September 2, 1889 par. 7}

The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. Fallen men could not have a home in the paradise of God without the Lamb slain from the foundation of the world. Shall we not then exalt the cross of Christ? The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of bliss. All who wish for security in earth or heaven must look to the Lamb of God. The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. Our only hope is perfect trust in the blood of Him who can save to the uttermost all that come unto God by Him. The death of Christ on the cross of Calvary is our only hope in this world, and it will be our theme in the world to come. Oh, we do not comprehend the value of the atonement! If we did, we would talk more about it. The gift of God in his beloved Son was the expression of an incomprehensible love. It was the utmost that God could do to preserve the honor of his law, and still save the transgressor. Why should man not study the theme of redemption? It is the greatest subject that can engage the human mind. If men would contemplate the love of Christ, displayed in the cross, their faith would be strengthened to appropriate the merits of his shed blood, and they would be cleansed and saved from sin. There are many who will be lost, because they depend on legal religion, or mere repentance for sin. But repentance for sin alone cannot work the salvation of any soul. Man cannot be saved by his own works. Without Christ it is impossible for him to render perfect obedience to the law of God; and heaven can never be gained by an imperfect obedience; for this would place all heaven in jeopardy, and make possible a second rebellion. {ST, December 30, 1889 par. 4}

Jesus marked out in a plain way the line of conduct that we all should pursue. We are to love God supremely, and our neighbors as ourselves. The question asked by the lawyer is of importance to each one of us, and the answer is plain and decided, so that no man need walk in darkness, because he has the light. The whole duty of man is comprised in keeping the first four and the last six commandments. The Spirit that prompts men to reveal in life the love of God will also make a man an obedient member of the heavenly family. If men love worldly things, name, position, wealth, or any object that leads them to forget God, they love that which makes them idolaters. Nothing should be permitted to so hold the affections that God is thrust out of the mind. The second commandment will be easily disobeyed if the first is not kept. Supreme love of God will sanctify the affections, and the fruit of love to God will be love to mankind. Those who have been tested and proved on this matter of loving others as themselves, will be pronounced meet for an inheritance with the saints in light. They will not become exalted, as did Lucifer in the courts of light. They will not create rebellion in heaven, because another has a brighter crown than they have. Heaven will be the home of the pure and undefiled, and those who reach that home of joy will feel rich, receiving a reward that they do not in the least feel that they deserve.

{ST, July 2, 1894 par. 8}

The Lord had said unto them, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." In every matter God was to obeyed; but the test of man's obedience in everything was to be found in his faithfulness in carrying out one particular command, in abstaining from taking of the forbidden tree. The result of obedience would be eternal life, and the outworking of disobedience would be death. Adam and Eve were tempted of Satan. The tempter came to them, saying: "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." They believed the words of the serpent, that were in contradiction to the words of God, their Maker. Falsehood was taken instead of truth, and the flood gates of woe were opened upon our world. {ST, October 8, 1894 par. 3}

We are all to be tested here in this life to prove whether, if admitted to heaven, we shall repeat the same course that Satan pursued there. But if the character which we develop during our probation is according to the divine Pattern, it qualifies us to receive the welcome, "Well done, thou good and faithful servant. . . .enter thou into the joy of thy Lord" (Matthew 25:21). But on the other hand, if men desire to be highly esteemed among men, if they are seeking for the highest positions, and demanding the highest remuneration they can obtain in this life, they will have just such characters in the future life. All heaven will pronounce them unfit for the kingdom, disqualified for any position of trust in the great work of God in the courts above. Our institutions are instrumentalities ordained of God, and the principles of equity, justice and righteousness must be maintained in them with fidelity. The work in which we are engaged must be done by men who are ordained of God as was Christ, to go forth with the spirit of sacrifice for the salvation of a lost world. This is the spirit that should characterize medical missionary work anywhere and everywhere. . . . {1MR 91.1}

He who is selfish and grasping, eager to take every dollar he can get from our institutions for his services, is binding about the work of God; verily he has his reward. He cannot be accounted worthy to be entrusted with the eternal, heavenly reward in the mansions Christ has gone to prepare for those who deny self and take up the cross and follow Him. The fitness of men to enter the blood-bought inheritance is tested during this probationary life. Those who have the spirit of self-sacrifice manifested in Christ, when He gave Himself for the salvation of fallen man, are those who will drink of the cup and be baptized with the baptism, and they will share in the glory of the Redeemer. Those who make it evident that the love of Christ controls their spirit and actuates their service, will be deemed fit subjects for the family above. We are all to be tested here in this life to prove whether, if admitted to heaven, we shall repeat the same course that Satan pursued there. But if the character which we develop during our probation is according to the divine Pattern, it qualifies us to receive the welcome, "Well done, thou good and faithful servant: . . .enter thou into the joy of thy Lord" (Matthew 25:21). But on the other hand, if men desire to be highly esteemed among men, if they are seeking for the highest positions, and demanding the highest remuneration they can obtain in this life, they will have just such characters in the future life. All heaven will pronounce them unfit for the kingdom, disqualified for any position of trust in the great work of God in the courts above. Our institutions are instrumentalities ordained of God, and the principles of equity, justice and righteousness must be

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spirit of sacrifice for the salvation of a lost world. This is the spirit that should characterize medical missionary work anywhere and everywhere. {1MR 201.1}

In His human nature Christ conquered in behalf of the fallen race. For time and for eternity man would be able to resist the power of the satanic agencies by becoming partaker of the divine nature. He could keep the law of God. {16MR 88.1}

The standard by which to measure character is the royal law. The law is the sin detector. By the law is the knowledge of sin. But the sinner is constantly being drawn to Jesus by the wonderful manifestation of His love in that He humiliated Himself to die a shameful death upon the cross. What a study is this! Angels have striven, earnestly longed, to look into this wonderful mystery. It is a study that can tax the highest human intelligence, that man, fallen, deceived by Satan, taking Satan's side of the question, can be conformed to the image of the Son of the infinite God--that man shall be like Him, that, because of the righteousness of Christ given to man, God will love man, fallen but redeemed, even as He loved His Son. Read it right out of the living
oracles.

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{1888 212.2}

Letters & Manuscripts

I was shown that we are looked upon as a degraded people. We are a sect everywhere spoken against, and unless we do take an elevated position, we are miserable representatives of the truth and we stand in the way of those who would believe the truth. Our lives, our acts, must be so circumspect and faultless as to commend [the truth] to unbelievers, especially to those who have any disposition to receive it. The truth is to elevate, to cleanse, to purify, to sanctify, to fit us for translation, prepare us for the company of holy angels, sinless beings in the kingdom of God. {Lt11-1861}

Could that transported, unready one, mingle with the heavenly throng, participate in their songs, and receive the high purity, the exalted spiritual, transporting, glory that emanates from God and the Lamb? Oh, no! Their probation was lengthened for years that they might learn the language of heaven, that they might be “partakers of the divine nature, having escaped the corruption that is in the world through lust.” But they have had a selfish business of their own to engage the powers of their mind and the energies of their being. They could not afford to serve God unreservedly and make this a business. Worldly enterprises must come first and take the best of their powers, and a transient thought is devoted to God. Are such to be transformed after the final decision: “He that is holy, let him be holy still,” “he which is filthy, let him remain so forever”? Such a time is coming. {Lt17-1868}

All our actions are affected by our religious experience, and if this experience is

founded on God and we understand the mysteries of godliness, if we are daily receiving of the power of the world to come, and hold communion with God, and have the fellowship of the spirit, if we are each day holding with a firmer grasp the higher life, and drawing closer and still closer to the bleeding side of the Redeemer, we shall have inwrought in us principles that are holy and elevating. Then it will be as natural for us to seek purity and holiness and separation from the world as it is for the angels of glory to execute the mission of love assigned them in saving mortals from the corrupting influence of the world. **Everyone who enters the pearly gates of the city of God will be a doer of the Word. He will be a partaker of the divine nature, having escaped the corruption that is in the world through lust.** It is our privilege to realize the fullness there is in Christ, and be blessed by the provision made through Him. Ample provision has been made that we should be raised from the lowlands of earth, and have our affections fastened upon God and heavenly things. {Ms1-1869}

The plan of redemption is not merely an escape from the penalty of transgression, that we may be tolerated in heaven as a forgiven culprit, pardoned and released from prison, one who is barely tolerated, but not admitted to friendship and trust. We are not to be thus in heaven—merely admitted. Such a reception would be all that we deserve, but unsatisfying. We want to be taken back to confidence and love, not only to be rescued from the curse, but to be welcomed as accepted children, to be blessed of God. And we shall be amply satisfied. The sacrifice of Jesus Christ has made ample provisions for every repenting, believing soul. We are saved because God loves the purchase of the blood of Christ; and not only will He pardon the repenting, believing sinner, but He will take us back—not only barely permit us to come into heaven, but He, the Father, will wait at the very entrance to welcome us, to give us an abundant entrance to the mansions of the blest. {Lt85-1886}

I wish that I could carry your minds to the future glory and could impress upon each the great sacrifice that had to be made to redeem man. It rests with you whether you will enjoy this glory. To obtain it, the will must be brought under subjection to the will of Christ. **The rebellious cannot enter heaven.** Satan was the first in rebellion, and his work is to lead others to disobey the mandates of Jehovah. {Ms40-1886}

“The faith of Jesus.” It is talked of, but not understood. What constitutes the faith of Jesus that belongs to the third angel’s message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. **Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.** {Ms24-1888}

The trial and test of every character is to be during probationary time, for there is to be no second probation. The judgment must and will be perfect according to the

well understood great moral standard of righteousness. The laws of God that man is required to obey here in this life, are the exact rules he must obey in heaven to be [a] safe subject of the kingdom of God. It is the law of God's standard by which every man will be judged, and which is so plainly revealed that none need to plead ignorance. {L152-1891}

Christ came to the world to counteract Satan's falsehood that God had made a law which men could not keep. Taking humanity upon Himself, He came to this earth, and by a life of obedience showed that God has not made a law that man cannot keep. He showed that it is possible for man perfectly to obey the law. Those who accept Christ as their Saviour, becoming partakers of His divine nature, are enabled to follow His example, living in obedience to every precept of the law. Through the merits of Christ, man is to show by his obedience that he could be trusted in heaven, that he would not rebel. {Ms48-1893}

Great consequences are to be met: to the disobedient, no promises, no blessings, but the threatenings of the Lord. God cannot take them to His kingdom nor take them to the City of our God because they would have a second rebellion in heaven.

We must every one of us take heed to the instruction God has given us. {Ms26-1894}

Christ said, "I have kept my Father's commandments, and abide in his love."

Christ is testing us today to see if we will be obedient to the law of God as He was, and be fitted up for the society of heavenly angels. God wants a loyal people. Rebellion originated in heaven; but it is not to be found there again. If we are willing to inquire, What is the way of the Lord? to do justice and judgment, to seek mercy and to walk humbly with our God, we shall hear Him say, "Child, come up higher." He has builded for us a city, and He is not ashamed to call us brethren. He will gather the strangers and the pilgrims to Himself. {Ms37-1894}

This is what we are in the world for—on trial to see if we will be fit for the courts above, to see if God can honor us to become one of the heavenly family in the kingdom of glory. If we are so selfish here that we have no interest for one another to make them obedient, and to bless them with the good things that He has provided for us in this life, how will we manifest anything like unselfishness in the kingdom of glory? How will we do it? We would be wanting to snatch the crown from another's head because it is more brilliant than ours. Another would become jealous, and we should have as bad a time as when Satan set up that work in heaven of rebellion against God. Therefore the Lord has given man a probation, and we will work out our characters as the artist takes upon the polished plate; as he takes the features of the one that wants his picture produced; the God of heaven is taking the character of every human soul of us. That character is going up to heaven, and it is produced there; it is recorded there in the book what traits of character we manifest. If we manifest the attributes of Satan, it is that character that can find no place in the heavenly courts above. {Ms43a-1894}

There is dead earnest work for every one of us. It is missionary work that we are to do, to educate our children by precept and example to do this very work from their childhood. Now to do that you must educate them, not as in the pulpits of the day. They tell us that God's law is not binding. Tell us, (why, every one of them is to prevent the wickedness which is existing in this present age,) **Is God going to take man with all his disobedience and transgression into heaven as [he is]? There would be tenfold worse rebellion than there was when Satan was there.** We cannot afford to go on in this, so delusive as it is. We want eternal life, and we want it in Christ's way. We want to keep the way of the Lord as Abram kept it, and taught his household and his children to keep the way of the Lord, to do judgment and justice, and then God can co-operate with man. You are partakers of the divine nature, and Christ puts His spirit upon every one that will earnestly co-operate with Him. {Ms49-1894}

By the infinite sacrifice that the Lord God of heaven has made in giving His Son, that sinners might be saved from eternal death, we know that He means to counterwork sin. He has provided this expensive means to save the souls who would surely perish if He had not done so. In the place of punishing the guilty sinner, the Lord allowed His only begotten Son to suffer the penalty of transgression, that man might have another opportunity, that another probation might be granted him in which to return from transgression and sin to his loyalty to God, and stand before God in repentance. He cannot hope to stand before God innocent through the merits of Jesus Christ while he continues in sin. **He must cease to transgress and become loyal and true.** {Lt119-1897}

Christ has declared, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." God's wisdom and truthfulness are changeless, and in that great day when sentence is executed against the despisers of His law, the cross of Christ will show that **He is a God of love** in thus executing justice. **Those who refuse to obey His law during probationary time could not with safety be received into His kingdom, for they would labor as earnestly and zealously against the law of God's government as did the first apostate. There would be a second rebellion in heaven.** {Ms63-1897}

Christ can save no man in his sins. He came to bring divine power to combine with human God-entrusted capabilities, that man, by calling upon the power of Christ might overcome the temptations of Satan. Therefore **whatever security men may feel in their transgression of the law of God, because Christ bore the sins of the world, will be dispelled if they will search the Scriptures for themselves.** {Ms133-1897}

All who are enrolled as citizens of the heavenly country **are required that their behavior shall be such as the Gospel of Christ can approve.** And it is our privilege to claim the rights and privileges of subjects of the kingdom of heaven. But to

every one who accepts Christ as his personal Saviour, He says, "Come out from among them [the world] and be ye separate." We are to conform to the Lord's requirements and not disgrace our citizenship before the angels of heaven or before men. We are to render to God cheerful service. Christ does not speak to those who are no more to wrestle with temptation, who are not in any danger of being drawn away from Christ and overcome by the wiles of Satan, when He says: "Let your conversation be as becometh the gospel of Christ." {Lt58a-1898}

Our day is signaled by an intensity of action on the part of the powers of darkness, for the enemy sees that he has but a short time to work. Shall those who are entrusted with the greatest truth the world has known be half asleep? The Lord would have us wide awake, and gathering with Christ, preparing His truth to go from nation to nation, until it belted the world. The intensity of Satan is setting in operation every evil work, to counteract the efforts made by the heavenly universe. **God's people are to co-operate with Him, and no longer retard the final completion of His eternal plan.** {Lt77-1899}

As soon as man sinned, Christ took up the work of redemption. This He did to save the human race from eternal ruin. He took man's guilt upon Himself. He became our substitute and surety, giving us another trial, another probation. **In this probation we are now living.** Every son and daughter of Adam is being tested and tried. **Thus God will prove whether men and women will return to their allegiance to Him.** {Ms162-1899}

God has given His people positive instruction and has laid upon them positive restrictions, that **by obtaining a perfect experience in His service they may be qualified to stand before the heavenly universe and before the fallen world as overcomers.** They are to overcome by the blood of the Lamb and by the word of their testimony. Those who fall short of making the preparation essential will be numbered with the unthankful and the unholy. {Lt98-1900}

A second probation, purchased by the death of the Son of God, has been granted to the human race. **Those who do not respect the sacrifice enough to obey the law, which in dying Christ magnified, can never enter the city of God. On earth they form habits of disobedience and rebellion, and if permitted to enter heaven, they would carry with them a spirit that would bring about a second rebellion.** {Ms23-1900}

The talent of speech is a precious talent. "A word fitly spoken is like apples of gold in pictures of silver." Your passionate words are a dishonor to God, a disgrace to yourself, and a savor of death to those who hear them. Supposing that while you were speaking words like many you have spoken in the past, God should say, Cut him down. What would be your future? **You could not find a place in heaven; for were you admitted there, you would create a rebellion if you were not made supreme ruler.** {Lt21-1901}

When men and women have formed characters which God can endorse, when their self-denial and self-sacrifice have been fully made, when they are ready for the final test, ready to be introduced into God's family, what service will stand highest in the estimation of Him who gave Himself a willing offering to save a guilty race? What enterprise will be most dear to the heart of infinite love? What work will bring the greatest satisfaction and joy to the Father and the Son?—the salvation of perishing souls. Christ died to bring to men the saving power of the gospel. Those who co-operate with Him in carrying forward His great enterprise of mercy, laboring with all the strength God has given them to save those nigh and afar off, will share in the joy of the Redeemer when the redeemed host stands around the throne of God. {Ms51-1901}

Enoch was holy because he walked with God in God's way. In him the world had an example of what those will be who, when Christ comes, are caught up in the clouds to meet Him in the air. As Enoch was, so are we to be. Personal piety is to be blended with the most earnest and energetic warnings and appeals. We are to point to what is, with what is to be following fast after. We are instructed to be "not slothful in business, fervent in spirit, serving the Lord." We are to be earnest in our efforts to clear the King's highway, to prepare a people for the coming of the Lord. Fervency of spirit must be brought into our service for the Lord. The lamps of the soul must be kept filled and burning. {Lt97-1902}

Those who violate the principles of heavenly origin, and disregard the plain injunctions of God; those who do not respect the rules of God's family government, who in this world of test and trial do the opposite of what He has told them to do, determined to follow on in an evil course, could not be received as members of His heavenly family. They would create the same disturbance in the heavenly courts that they have created here below. They would stir up a second rebellion. So the Lord gives human beings their trial in the lower apartment. Those who will see His face, those who will be admitted to the glorious courts above, must here live the Christ life. {Lt63-1903}

God will accept nothing less than unreserved surrender. Half-hearted, sinful, professing Christians would spoil heaven were they permitted to enter. They would stir up a second rebellion there. Those who know the truth, yet do not exalt the Author of truth, will never enter the city of God. Heaven would be purgatory to them, because they know nothing of the high, holy principles that govern the members of the royal family above. {Ms61-1903}

If men and women only believed that every human agency will be judged according to their deeds, just as the Word declares, then how much wiser it would be to acknowledge this without your reasoning to make it other than the Word declares. Let all rest fully assured that at the Judgment not one sinner shall ever enter the courts of heaven. {Ms204-1903}

Then followed the ratification of the covenant, and then Moses and Aaron, Nadab and Abihu, and the seventy elders went up into the mount. The seventy elders were to assist Moses in the government of Israel, and God put upon them His Spirit and honored them with a view of His power and greatness. “And they saw the God of Israel; and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.” They did not behold the Deity; for He dwells in the light “which no man can approach unto;” but they saw the glory of His presence. Before this they could not have endured such a scene; but the exhibition of God’s power had awed them to repentance; they had been contemplating His glory, purity, and mercy, until they could approach nearer to Him who was the subject of their meditation. {Lt69-1904}

But if we choose another path than that Christ has given as obedience to all His commandments, then what? We are in no better condition than the fallen angels if we do that. There was war in heaven, and Satan was trying to get a reformatory work done in regard to the law of God, to make that law more acceptable to him. He thought that he got the highest place, but he was at last thrust out of heaven. There will be no open door for those who have had the light, but have refused to keep God’s commandments. There will be no open door for any soul to come in; because there would be a second rebellion. He cannot afford to have that. {Ms156-1904}

A practical righteousness is demanded of all who are to enter the kingdom of heaven. The Lord’s people are to live even as Christ lived. {Ms172-1904}

It is of no use to think that those who never cease to transgress all the principles of righteousness will be permitted to enter the heavenly city; for this would make possible another terrible rebellion in heaven, the result of which would be the expulsion of the transgressors. No, we must prepare in this life for the future immortal life. Many are the dark providences through which the Lord’s children are sometimes called to pass; but in the New Earth the Saviour will lead us beside the living waters and tell us the meaning of these things. {Ms110-1905}

Every promise of advantage, made to any living soul, is ever on condition of obedience to God’s requirements, as specified in His Word. Never has an unconditional promise been made. All have access to the Word, and God’s promised favors are always on the conditions given in the Guide Book, the Word of God. Not one of us needs take one step off the plain path of duty and perfect obedience. It cannot be expected that those who do not render obedience to God’s requirements in this life, and who do not accept the terms He offers, will be reliable. If such were admitted into the future world, a second rebellion would be begun and carried on in heaven. {Lt156-1906}

Into the heavenly courts will enter no taint of sin. Those who enter there will have obeyed the truth in this world and will have brought into the life practice, while on

this earth, the principles of heaven. Only such can be allowed to enter heaven; for only those who learn to live in accordance with the principles of heaven will have demonstrated that they would not, after entering heaven, introduce specious devisings that would create a second rebellion. {Lt188-1906}

What we want is a right hold from above. God wants to find a people who are keeping His commandments, whom He can introduce into heaven, and it will not create a second rebellion. There has been one rebellion, and they had to turn out a large number of the angels of God which had been contaminated by one who had been the most exalted angel next to Jesus Christ. {Ms140-1906}

We have a case to settle with our God, and we had better begin to settle it here, and that is to repent and be converted. I want a part in the city of our God. Christ will welcome every one of us that is prepared to enter there. But those that are not prepared, let me tell you there is no place for them there, because there never will be a second rebellion in heaven, and there will never be a risk run to take a person that is not sanctified soul, body, and spirit first in this world. {Ms146-1906}

“The angels that kept not their first estate,” God declares, “He hath reserved in everlasting chains under darkness unto the judgment of the great day.” The element of evil introduced into heaven by the first angels that fell will never again be allowed to enter heaven. But just so long as we live on this earth, we shall have to meet evil and battle against it. A battle is being fought with every soul. The soul who chooses his own will and way, and refuses to be converted to the Lord’s way, Satan will use in his service. The knowledge he has acquired in divine things is then united with the knowledge which Satan uses to strengthen his side of the controversy. {Lt38-1907}

My soul is weighed down when I think of the careless and impenitent who have had great and wonderful light, but who do not grasp the opportunity they have of coming into obedience to the law of God. The ten holy precepts, given amid demonstrations of power and grandeur from Mt. Sinai by God Himself, declare the principles that rule in heaven. They were made known to man that he might understand the terms of entrance into the holy city, New Jerusalem. Only those who turn by repentance and conversion to a life of obedience to God are assured of a life of happiness and peace in the Father’s home. To such the gates of the city are opened; the eternal substance is given them, and they inherit all things. {Lt122-1907}

I have heard the remark made by some that the truth brings us all down upon a level. It is a mistake to think that the truth ever brings the receiver down. It lifts him to a high level, refines his character, and sanctifies his judgment. If the truth is practiced, it will do its work of sanctification upon the receiver until he becomes a partaker of the divine nature. The truth received into the life works out for the recipient a character that fits him for the society of holy angels in the city of God. A solemn duty rests upon every individual worker who accepts a part in the cause

of present truth. He is to let the sanctifying influence of the truth accomplish its work on heart and mind, then reveal that truth in words and deeds of righteousness. {Lt240-1907}

What then? You are unChristian in disposition. No soul professing to serve God reveals in words and disposition what you have oftentimes revealed in speech and action. Can such be accepted in the heavenly courts? Why, heaven would soon have a warfare, a second rebellion, if those with your confident, unsanctified disposition should be received in the heavenly courts. Therefore the Bible is given us as our guidebook. When you are a thoroughly converted man, all who associate with you will know this. The expression of your face will not be as we now see it.

{Lt239-1908}

Without perfection of character, no one can enter the pearly gates of the city of God; for if, with all our imperfections, we were permitted to enter that city, there would soon be in heaven a second rebellion. We must first be tried and chosen, and found faithful and true. Upon the purification of our character rests our only hope of eternal life. {Ms37-1908}

In the day of final award, two classes will stand before the Judge of all the earth. To those who have failed to walk in the footsteps of Christ, the words will be spoken: Depart from Me, ye that work iniquity. Those who have brought the pure, unadulterated truths of the word of God into the practical life will hear the benediction: "Well done, good and faithful servant, enter thou into the joy of thy Lord." We can never enter the city of God until we have learned to die to self, and there dwells within the soul the Spirit of Christ. {Ms69-1909}

Shall those who refuse to be converted, reject the right of entrance through the gates into the city, charge God with severity and harshness? The result of allowing one sinner to enter heaven would be a second rebellion, and God cannot permit another. All who enter the heavenly city must be sanctified through the grace of God; their weaknesses must be brought into such relation to truth that truth shall be their strongest point of character. Only those who have kept the truth—kept it in practice—can enter through the gates into the city of God. {Ms97-1909}

Now, study these things. Where you will be in the future at any time, we know not. We know not what trials you will be brought into, but if we do not half live the Scriptures, if we are not benefitted by the divine nature, to be a partaker of that nature, so that we can escape the corruption that is in the world through lust, we are lost. If one of you should be admitted into the kingdom of heaven, not having perfect character after Christ, there would be a satanic influence that would be brought right into the city of God and a second rebellion. But God has provided for that, and He has given lessons, that we might take these lessons and that we might believe that we have to keep these lessons, and not a word escape our lips wherever we are that shall dishonor our Maker. {Ms139-1909}

Man sinned against God, and thus became a member of the fallen order. **Before he can enter the heavenly courts, he must be purified and sanctified.** The law of God points the sinner to Christ as his only hope. He who is saved must exchange his sins for the righteousness of Christ. Thus God sets His guard round His majesty, lest men should imagine that human will is the great power. {Ms41-1910}

They knew that they were a rebellious people; they knew that they moved from impulse. No fathers and mothers who are true Christian will give way to passion. **They may be church members but they must be reconverted, because they can never enter the city of God unless they can bear the test and examination of character. They will not be introduced into the city of God, into the heavenly courts, where it [might be] possible for [them] to rebel.** {Ms84-1910}

Arbitrary

Published Writings

The rebellion against God's law was begun by Satan in heaven. By this rebellion sin was brought into existence. . . . **Satan insisted that God had not dealt with him justly. He criticized God's plan of government. He declared the divine law to be arbitrary, detrimental to the interests of the heavenly universe, and in need of change.** {CTr 289.2}

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

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." In these words Christ again condemns the abuse of sacred obligation. The obligation itself He does not set aside. The tithing system was ordained by God, and it had been observed from the earliest times. Abraham, the father of the faithful, paid tithes of all that he possessed. The Jewish rulers recognized the obligation of tithing, and this was right; but they did not leave the people to carry

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out their own convictions of duty. **Arbitrary rules were laid down for every case. The requirements had become so complicated that it was impossible for them to be fulfilled. None knew when their obligations were met. As God gave it, the system was just and reasonable; but the priests and rabbis had made it a wearisome burden.** {DA 616.3}

This is not an act of arbitrary power on the part of God. The rejecters of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is "alienated from the life of God." Christ says, "All they that hate Me love death." Ephesians 4:18; Proverbs 8:36. God gives them

existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. **By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them.** {DA 764.1}

It is impossible to explain the origin of sin so as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin to make fully manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in

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Scripture than that God was in no wise responsible for the entrance of sin; that there was **no arbitrary withdrawal of divine grace**, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the word of God; it is "the transgression of the law;" it is the outworking of a principle at war with the great law of love which is the foundation of the divine government. {GC 492.2}

God had manifested His abhorrence of the principles of rebellion. All heaven saw His justice revealed, both in the condemnation of Satan and in the redemption of man. **Lucifer had declared that if the law of God was changeless, and its penalty could not be remitted, every transgressor must be forever debarred from the Creator's favor.** He had claimed that the **sinful race were placed beyond redemption** and were therefore his rightful prey. But the death of Christ was an argument in man's behalf that could not be overthrown. The

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penalty of the law fell upon Him who was equal with God, and **man was free to accept the righteousness of Christ and by a life of penitence and humiliation to triumph, as the Son of God had triumphed, over the power of Satan.** Thus God is just and yet the justifier of all who believe in Jesus. {GC 502.3}

In Isaiah's day the spiritual understanding of mankind was dark through misapprehension of God. Long had Satan sought to lead men to look upon their Creator as the author of sin and suffering and death. Those whom he had thus deceived, imagined that God was hard and exacting. They regarded Him as watching to denounce and condemn, unwilling to receive the sinner so long as there was a legal excuse for not helping him. The law of love by which heaven is ruled had been misrepresented by the archdeceiver as a restriction upon men's happiness, a burdensome yoke from which they should be glad to escape. **He declared that its precepts could not be obeyed and that the penalties of transgression were bestowed arbitrarily.** {PK 311.1}

In his sinless state, man held joyful communion with Him "in whom are hid all the treasures of wisdom and knowledge." Colossians 2:3. But after his sin, he could no longer find joy in holiness, and he sought to hide from the presence of God. Such is still the condition of the unrenewed heart. It is not in harmony with God, and finds no joy in communion with Him. **The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him.** The spirit of unselfish love that reigns there --every heart responding to the heart of Infinite Love --would touch no answering chord in his soul. His thoughts, his interests, his motives, would be alien to

those that actuate the sinless dwellers there. He would be a discordant note in the melody of heaven. Heaven would be to him a place of torture; he would long to be hidden from Him who is its light, and the center of its joy. **It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship.** The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. {SC 17.2}

It is not the boisterous song, the merry company, or the stimulating drink that can make you a man in the sight of God, or cheer your heart in sickness and sorrow. True religion alone can be your solace and comfort in trouble. The discipline you received at the office has not been more close and severe than God's word has imposed upon you. Will you call God unjust? **Will you tell Him to His face that He is arbitrary because He declares that the wrongdoer shall be separated from His presence?** {5T 509.2}

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

This royal banquet is not a thing of an hour, but lasts through a lifetime, and stretches into eternity. **None can endure to be with God if they are not constantly conforming their minds and hearts to his will and developing characters after the divine similitude.** None can have forgiveness without living the purity of character exemplified in Christ. No man need expect happiness without the holiness of God. They cannot partake of the feast without the garment of Christ's righteousness, woven in the loom of heaven. Privileges and opportunities improved, will give every soul a fitness to obey the law of his kingdom. {HM, November 1, 1897 par. 4}

It is essential that we who are fallen through sin, shall put on the robe of Christ's righteousness which has been prepared for us. The Holy Spirit was to convince "of judgment, because the prince of this world is judged." The unfallen worlds have watched the conflict and trial of the Son of God in behalf of humanity. They have seen the crooked working of him who was once highly exalted of God, but who was expelled from heaven with a large number of angels, who has made this world the stage of his action, the field of his controversy against God. **In heaven he complained against the law of God, declaring it unnecessary and arbitrary.** He misrepresented the Lord Jehovah, and the high Commander of heaven. He claimed that he was above law, and maintained that right was upon his side; **but he has fully made manifest that the principles he advocated were evil and injurious.** It has been proved that "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine

gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned: and in keeping of them there is great reward." {RH, April 25, 1893 par. 4}

Any measure that is of such a nature as to oppress the poor and afflicted, bring neglect upon the widow and the orphan, is leading us away from the example given us in the life of Christ, and misrepresenting the principles of God's law. Representative men connected with the work and cause of God will bring a heavy retribution upon themselves if they mislead the people by their spirit and action, and misrepresent the principles of the law of Jehovah. If they weave into the work that which springs from their own natural temperament, and mar the cause by disorders of their own natural disposition, they will cause to appear in the work of God the attributes of the fallen foe and his confederate angels, rather than the attributes of Jesus Christ. The fashion of the work coming forth from every soul that is born of God has been clearly pictured before us. He who is truly a child of God will experience the transforming power of grace upon mind and heart, and his character will develop after the divine similitude. The description of the work of Christ will be the description of the work of every one who is born of God, who walks not after the flesh, but after the Spirit. The apostle says of such, "Ye are laborers together with God," representing the holy law of God to heaven, to worlds unfallen, and to the fallen world. Representing the law of God in its true character arouses the enmity of Satan. Those who love God with all the heart, will love the law of his kingdom. They will not only profess to be guided by its principles, but they will actually live them out, even in a world that is no more favorable to the development of Christian principles than were the inhabitants of the world before the flood, of whom it is written that the thoughts and imaginations of their hearts were evil, and only evil continually. A similar condition of society exists in our world today, and if those who claim to be God's commandment-keeping people do not put in practice the principles of the law which Christ came to our world to vindicate, pronouncing it holy, just, and good, they misrepresent the character and mission of their professed Master. They mislead men in regard to the requirements of the law, and will be stumbling-blocks in the way of sinners. The Lord of hosts has warned us that we shall take heed not to misrepresent the law of his government by any unmerciful action on our part toward our fellow-men. Neither are we to rob God in tithes and in offerings; for the remnant people of God are to be representatives to the world of the character of Christ. Not a thread of selfishness is to be woven into their practices. The law of God is to be lived out. Thus in the character of God's people a living testimony will be borne that will contradict the fallacy of Satan, who has declared that the law of Jehovah is arbitrary, and holds its subjects under a cruel bondage.

(Concluded next week.) {RH, August 13, 1895 par. 6}

It was most difficult to make the deceiving power of Satan apparent. His power to deceive increased with practice. If he could not defend himself, he must accuse, in order to appear just and righteous, and to make God appear arbitrary and exacting. In secret he whispered his disaffection to the angels. There was at first no pronounced feeling against God; but the seed had been sown, and the love and confidence of the angels was marred. The sweet communion between them and their God was broken. Every move was watched; every action was viewed in the light in which Satan had made them see things. {RH, September 7, 1897 par. 3}

Sin is the most fearful thing in the whole universe. So fearful is it that it could be pardoned only by the sacrifice of the Son of the infinite God. If unpardoned, it must be followed by eternal death. There is a time coming when every unrepentant transgressor of God's law will know what

it means to be a sinner, standing in God's sight uncovered, without the robe of Christ's righteousness, and with a full sense that there is no power in the law to save the transgressor. {RH, August 9, 1898 par. 16}

When the earth was repeopled, men again lost the fear of God out of their hearts. Satan worked to array them against God. Thus he was seeking to gain full possession of the earth. He misinterpreted the character of God, and charged him with the very attributes that he himself possessed, while he concealed his own character from them. He professed to be their best friend, one who was working so that God's arbitrary power should not bring them into abject slavery. Through fallen man he renewed his hostilities to God, and triumphed in the very face of Heaven. {RH, August 14, 1900 par. 10}

God had power to hold Adam back from touching the forbidden fruit; but had He done this, Satan would have been sustained in his charge against God's arbitrary rule. Man would not have been a free moral agent, but a mere machine. {RH, June 4, 1901 par. 5}

When God placed Adam in Eden, He told him that he might eat of the fruit of every tree in the garden save one, the tree of knowledge of good and evil. Thus Adam's obedience was to be tested. God left him free to obey or disobey. He could have held him back from touching the forbidden fruit, but had He done this, Satan would have been sustained in saying that God's rule was arbitrary. Adam was left perfectly free. {RH, September 24, 1901 par. 5}

The one who first brought temptation into the courts of heaven is constantly working against the peace and prosperity of the church on earth. To those who will listen to his words, Satan represents the authority of the church as harsh and lacking in sympathy, because it seeks to free the members from corrupting influences. It was Satan's purpose in heaven to dethrone God, and himself take the place of the Most High. He failed in this purpose, and was cast out from the heavenly courts; and since that time he has tried to instil in the hearts of men and women the belief that God is arbitrary and harsh in his dealings with his creatures. {RH, March 19, 1908 par. 16}

Many regard the punishment of Adam's transgression as too severe a penalty for so small a sin. The enemy of all righteousness has blinded the eyes of sinners, so that sin does not appear sinful. Their standard of what constitutes sin is vastly different from God's standard. Should those who regard Adam's sin as a matter of very small consequence look a little deeper, they would see the great mercy of God in giving Adam the smallest possible test. It could scarcely be called a self-denial on his part to refrain from partaking of the fruit of the tree of knowledge, for he already had everything necessary to supply his wants. A compassionate God gave no severe test, no strong temptation that would tax human endurance beyond the power to resist. The fruit itself was harmless. If God had not forbidden Adam and Eve to partake of the fruit of the tree of knowledge, their action in taking it would not have been sinful. Up to the moment of God's prohibition, Adam might have eaten of the fruit of that tree without realizing any harm. But after God had said, Thou shalt not eat, the act became a crime of great magnitude. Adam had disobeyed God. In this was his sin. The very fact that Adam's trial was small, made his sin exceeding great. God tested him in that which was least, to prove him; and with the prohibition he stated that the punishment consequent upon his disobedience would be death. If Adam could not bear this smallest of tests to prove his loyalty, he surely could not have endured a stronger trial had he been taken into closer relationship with God, to bear higher responsibilities. He

evidenced that God could not trust him; should he be exposed to Satan's more determined attacks, he would signally fail. {ST, January 23, 1879 par. 14}

The tempter often whispers that the Christian life is one of exaction, of rigorous duties; that it is hard to be on the watch continually, and there is no need of being so particular. It was thus that he deceived and overthrew Eve in Eden, telling her that God's commands were arbitrary and unjust, given to prevent man from becoming free and exalted, like himself. His object is the same now that it was then. He desires to deceive and ruin us. {ST, August 19, 1886 par. 8}

Christ came to our world to become our sacrifice. He came to discover to our eyes the gems of truth, to place them in a new setting,—the frame-work of truth. He brought out of the treasure-house of God things new and old, that we might be able to trace down the links in the great plan of salvation. Through the sacrificial offerings of the Jewish dispensation, we are pointed forward to Christ, the Lamb of God which taketh away the sin of the world. When Christ came, it was to engage in the conflict with the enemy of God and man, on this earth, in the sight of the universe of heaven. But why was it necessary to wage the warfare in the sight of other worlds?--It was because Satan had been an exalted angel, and when he fell, he induced many angels to join him in his revolt against God's government. He worked in the minds of the angels as he works in the minds of men today. He made a pretension of loyalty to God, and yet he argued that angels should not be under law. He inculcated his ideas, his rebellion and enmity, and hatred of God's law originated in the minds of the angels in heaven through his influence. He caused the fall of man through the same temptations with which he had caused the fall of angels; and in the world where he proposed to work out his principles of rebellion, the battle had to be fought, that all might behold the real nature and results of disobedience to God's great moral standard. He represented God in a false light, clothing him with his own attributes. Christ came to represent the Father in his true character. He showed that he was not an arbitrary judge, ready to bring judgments upon men, and delighting in condemning and punishing them for their evil deeds. The Lord proclaimed his character to Moses in the mount. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." {ST, November 18, 1889 par. 6}

Christ came to save fallen man, and Satan with fiercest wrath met him on the field of conflict; for the enemy knew that when divine strength was added to human weakness, man was armed with power and intelligence, and could break away from the captivity in which he had bound him. Satan sought to intercept every ray of light from the throne of God. He sought to cast his shadow across the earth, that men might lose the true views of God's character, and that the knowledge of God might become extinct in the earth. He had caused truth of vital importance to be so mingled with error that it had lost its significance. The law of Jehovah was burdened with needless exactions and traditions, and God was represented as severe, exacting, revengeful, and arbitrary. He was pictured as one who could take pleasure in the sufferings of his creatures. The very attributes that belonged to the character of Satan, the evil one represented as belonging to the character of God. Jesus came to teach men of the Father, to correctly represent him before the fallen children of earth. Angels could not fully portray the character of God, but Christ, who was a living impersonation of God, could not fail to accomplish the work. The only way in which he could set and keep men right was to make himself visible and familiar to their eyes. That men

might have salvation he came directly to man, and became a partaker of his nature. {ST, January 20, 1890 par. 6}

After Satan brought sin into the world, he tempted man to set himself in rebellion against the authority of God. He inspired him with hatred against God because of the results that followed sin. He suggested that God was arbitrary, destitute of mercy and benevolence, because the penalty of the law fell upon the transgressor. When fallen man views God in this light, he casts aside his authority as a moral governor. God has a right to enforce the penalty of the law upon transgressors, for law without a penalty would be without force. God's law is the foundation of all law and government. The fact that Christ suffered the penalty of the law for all transgressors, is an unanswerable argument as to its immutable character, and it will justly condemn those who have sought to make it void. When the curse fell upon the beloved Son of God, who became sin for us, the Father made it manifest that the unrepenting transgressor of his law would have to suffer its full penalty. The word of God declares, "The soul that sinneth, it shall die." The law of God was upheld and vindicated by the Son of God. The death of Christ, as an expiatory sacrifice, opens a way whereby the sinner may be pardoned, and turn from the path of transgression into the path of truth and righteousness, while at the same time it vindicates the honor and unchangeableness of the law. In the plan of salvation, justice and mercy clasp hands together. {ST, July 14, 1890 par. 2}

Here it was demonstrated that a worse blindness than that of physical blindness closed the understanding of the Jewish people. By his infinite power Jesus could heal those who were physically blind, but those who were spiritually blind could not discern their need of enlightenment; for they thought themselves righteous. The treatment that Jesus received from those of his own nation is symbolic of the treatment he was to receive from the whole world. He lived in the world, and he had a deep, earnest love for the world, and especially for the Jewish nation. The question was brought to an issue that had been the point of controversy since the fall, concerning the character of God. Satan had charged God with exercising arbitrary power, and of alienating the human race from himself. Satan sowed seeds of enmity, and kept them well watered, in order that he might be successful in deluding souls, and thus triumph over Christ, making the gulf more deep and impassable between earth and heaven. He presented his falsehoods as truth, and became bold in transgression, seeking to wear out the goodness, mercy, and forbearance of God, to extinguish from his heart all love for man, and thus so exasperate divine justice that God would leave the world under Satanic jurisdiction. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Instead of being softened by the long patience of God, they encourage themselves in continual resistance. {ST, December 4, 1893 par. 2}

The plan of Satan was by his lying philosophies to widen the breach that existed between God and man. He argued that man could not keep the law of God, and therefore that God had been obliged to change the laws which he had made, and had abolished the rule of his government. Satan's work was to keep the agitation against God in progress, and keep the question to the front as to whether God was light and love or not. Satan had charged God with his own attributes, and thus sowed in the hearts of men the seeds of enmity against God, for man accepted the statements of him who was a liar from the beginning. Uniting fallen man with himself, he kept a series of false theories in regard to God in continual circulation, asserting them to be truth, in

order that he might cover up the truth, and interpose his shadow between men and the way and the life. {ST, March 7, 1895 par. 4}

The law of God was given for the human family, and in punishing sin, Christ reveals His holiness, and His love even for those whom He has punished. Men did not obey the Word of God in this world; and because He loved them, He gave them a probation; He gave them His only-begotten Son to bear all the guilt of their transgression. If they refuse the expensive Offering of heaven, and will not obey His commandments in their lifetime, while wholly dependent upon God; if they show no gratitude and love by keeping His commandments, Christ can do no more for them. But if they will receive the Son of God, believe in Him, they will find their way back, thru Jesus Christ's own merits, to the place of sons and daughters of God.
Mrs. E. G. White.

{ST, March 20, 1901 par. 7}

Lucifer took the position that as a result of the law of God, wrong existed in heaven and on this earth. This brought against God's government the charge of being arbitrary. But this is a falsehood, framed by the author of all falsehoods. God's government is a government of free-will, and there is no act of rebellion or obedience which is not an act of free-will. {ST, June 5, 1901 par. 4}

Tho all his glory was from God, Lucifer came to regard it as pertaining to himself. Not content with his position, tho honored above the heavenly host, he ventured to covet homage due alone to the Creator. Leaving his place in the immediate presence of the Father, he went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings,--laws that he declared were arbitrary, detrimental to the interests of the heavenly universe, and in need of change. Vital interests were at stake. Would Lucifer succeed in undermining confidence in God's law? Would he make so apparent these supposed defects in the law, that the inhabitants of the heavenly universe would be justified in claiming that the law could be improved? {ST, July 23, 1902 par. 5}

The subject of obedience involves eternal interests. Through his misrepresentation of God, Satan had made the law appear as an arbitrary exaction, enforced by God to keep his creatures from a higher education in the knowledge of good and evil. It was this knowledge of evil that the Lord did not wish our first parents to obtain. He wanted them to be wise through understanding only that which it was for their happiness to know. But by the disobedience of Adam, the flood-gates of woe were opened upon our world. It was then that Christ offered himself as man's substitute and surety, and consented to come to earth, and meet the tempter, who, through falsifying the character and purposes of God, had caused the ruin of our first parents. {YI, January 21, 1897 par. 6}

"Your eyes," said Satan, pointing to the tree, "shall be opened, and ye shall be as gods,"-- independent. This had been the aim of Satan; this was why he fell from his high and holy estate. Now he sought to instill the same principle into the mind of Eve. He told her that God had forbidden her to eat of the fruit, in order to show his arbitrary authority, and to keep the holy pair in a state of dependence and subjection. He told her that in the violation of this commandment, advanced light would be hers; that she would be independent, untrammelled by the will of a

superior. But Satan knew, as Eve did not, the result of disobedience, for he had tried it. Whatever of misery there is in the world, whatever of physical suffering, of ingratitude, rebellion, robbery of God, and contempt and defiance of him, is **the result of attempting to be independent**, to secure that exaltation and homage which belong alone to God. {YI, July 1, 1897 par. 5}

When Moses prayed to God, "Show me thy glory," the Lord said: "I will make all my goodness pass before thee. . . . And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." These attributes are the attributes of God. But Satan had represented him to man as arbitrary, stern, and unforgiving. All the misery and suffering he had brought upon man, he charged to God. **He declared that man could not keep the law, and that God was arbitrary and cruel in demanding of him something that he could not do.** {YI, February 22, 1900 par. 9}

In enjoining the importance of cleanliness upon the Hebrews, God did not design to exhibit his arbitrary power, by giving those definite commandments; but, knowing that the physical and spiritual prosperity of his people depended upon their conforming to natural laws, he compelled obedience to them, and showed, by the penalty he attached to those laws, the great importance with which he regarded them. If men do not obey the requirements of God they must expect to suffer in consequence. Those who inhale a deleterious atmosphere do it at the risk of health, and even life itself. But they who not only incur this danger themselves, but cause others to be exposed to the injurious effects of an impure atmosphere and unhealthy surroundings, are doubly reprehensible in the sight of God. {PH104 19.1}

We have an enemy, a wily foe who presents to us that the yoke of Christ is galling. **He will represent that we shall have to give up everything that would afford us pleasure, that in obeying God we must yield up our own will and submit to arbitrary laws.** Satan is directly opposed to the transforming work that would fit us to be the children of God and to be partakers of His blessing. It is our duty to love God with all our heart and soul and spirit in return for what He has done for us. It is our privilege to live out the principles laid down in the Word of God. Should we do so, and carry out the teachings in our families, there would be a different order of things than we now see. {3MR 71.1}

The one who first brought temptation into the courts of heaven is constantly working against the peace and prosperity of the church on earth. To those who will listen to His words, Satan represents the authority of the church as harsh and lacking in sympathy, because it seeks to free the members from corrupting influences. It was Satan's purpose in heaven to dethrone God and himself take the place of the Most High. He failed in this purpose and was cast out from the heavenly courts; and **since that time he has tried to instill in the hearts of men and women the belief that God is arbitrary and harsh in His dealings with His creatures.** {17MR 165.1}

That which Satan had instilled in the minds of the angels, a word here and a word there, opened the way for a long list of suppositions. In his artful way he drew expressions of doubt from them. When he was interviewed, he accused those whom he had educated. He laid all the disaffection on the ones whom he had led. As one in holy office he manifested an overbearing desire for justice, which was entirely contrary to God's love and compassion and mercy. It was most difficult to make the deceiving power of Satan apparent. His power of deceiving increased

with practice. If he could not defend himself, **he must accuse in order to make himself appear just and righteous, and the Lord God arbitrary and exacting.** {18MR 359.1}

Deceived Men Oppose God's Law

Satan is so deceiving men that many believe they are doing right in opposing the law of Jehovah. **The enemy of God has led them to look upon His righteous law as an arbitrary requirement.** All who unite on the side of righteousness in the conflict of good against evil will come into decided conflict with satanic forces; but this should not discourage the servant of God. {1NL 60.3}

Letters & Manuscripts

Now Christ will not come to our earth until He has sent a warning of His coming, and there is to be a wonderful scene that is to take place at His second advent. Adam and Eve transgressed the law of God, and because of their transgression they fell from their holy estate; and the precious Saviour consented that He would save the fallen race by becoming their substitute and surety. He would take their sin and guilt upon Himself and give man another trial, another opportunity. Now let us notice the steps that the Son of man had to take in order to carry out the plan of salvation. He steps down from the royal throne, lays aside His royal robes, clothes His divinity with humanity, and consents to come to this world. And it is right <here> in this world that was to be the field of battle where Christ and Satan, the prince of this earth, should here engage in conflict. And **the question was here to be settled: How could God be just and true to His law and yet justify the sinner?** This could only be done by the sacrifice of the Son of God. Not one precept of the law could be changed or altered to meet man in His fallen condition, and here is where Satan started in his rebellion to work against the law of Jehovah. And **the question was raised: Is that law changeable in the slightest degree?** As soon as the decision should be made in heaven that that law was changeable in the slightest particular, then there was a reflection cast upon God's wisdom and character, and the very fact that Christ came into our world and died man's sacrifice testifies to the immutability of the law of Jehovah. Supposing that every individual in the world should acknowledge that the rule of God's great moral standard was honorable, and obey it, they would not stand in the position they do today. God gave His rules, His statutes, and His laws to govern His family in heaven and in earth. Now Satan thought that in tempting Adam and Eve that he could have man as His agent with him to work against the law of God. And here was Christ the Saviour of the world who consented for our sakes to become poor, that we through His poverty might be made rich; and if Christ endured the test that was brought to bear one hundredfold greater than that which was brought upon Adam, then that law will stand forever. **It was difficult to uproot Satan from the affection of the angels in heaven. He took the position that the law of God was against the heavenly intelligences, and here**

the warfare and controversy between Christ and Satan was started in heaven and is going on in the earth to the present day. {Ms11-1886}

The whole law of ten commandments was treated in the same way. Satan exulted to see what power he could exercise in weaving his falsehoods in with the truth, making the truth of none effect by originating errors that counteracted the love of God to man. The supreme attributes of God which, when rightly represented to men, would lead them to love Him, are presented in such lines as to make them hate God rather than to adore Him. Oh, that the people could discern the crooked, lying part Satan is acting and turn to the Lord with all their hearts! Oh, that all could see His merciful, forgiving power! Mercy, the attribute in which the Lord delights, has been transposed into revenge and arbitrary exactions. Truths that were the most vital were attached to man's requirements to make them a yoke of bondage. The moral law was borne down with such numberless ceremonies that the symbols, which were significant if kept distinct and separate from all human traditions, had but little force. The church of God was narrowed, and their power limited. The eternal future was becoming more and more obscure. The divine perfections were not magnified but were fading from the mind. {Ms51-1890}

The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy. He claims to be officiating as the voice and power of God, claims that his decisions are justice, are pure, and without fault. Thus he takes his position on the judgment seat, and declares that his counsels are infallible. Here his merciless justice comes in, a counterfeit of justice, abhorrent to God. {Lt16a-1892}

Instead of the Sabbath ordained of God for his honor, Satan has substituted Sunday, the first day of the week. God's memorial has been ignored and his sanctified, holy days has been made a common working day. The spurious Sabbath is one of Satan's own devising and the Christian world have united with those who are openly ungodly in making void the law of Jehovah. The church and the world are in perfect harmony. Many are willfully closing their eyes to light and knowledge claiming that custom must prevail. In Eden God claimed one tree as his own, and man was not to eat its fruit or treat it in any way as his own; but Satan came to Eve as an angel of light, and persuaded her that this particular prohibition was of arbitrary authority. "And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: but the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil." {Ms104-1893}

In view of the abundant evidence God has given of His love, His sympathy, and His benevolence, He requires our willing obedience. His love will prove a safe

guard to every soul. It will bar the path to sin and selfish indulgence. In looking unto Jesus, the Author and Finisher of our faith, “in studying his life of self-denial and self-sacrifice, we are armed with the same mind to do the same service. “He that will come after me,” says Christ, “let him deny himself, and take up his cross, and follow me.” To the true follower of Christ there is a pleasure in doing the things that Christ has done in his behalf. He considers it not an arbitrary exaction, but a clear specification of his only safety from the advances of the will foe who is ever seeking to entangle our feet, and make our path difficult. {Ms20-1897}

The Lord does not save sinners by abolishing His law, the foundation of His government in heaven and earth. The punishment has been endured by the sinner’s Substitute. Not that God is cruel and merciless, and Christ so merciful that He died on Calvary’s cross to abolish a law so arbitrary that it needed to be extinguished, crucified between two thieves. The throne of God must not bear one stain of crime, one taint of sin. In the councils of heaven, before the world was created, the Father and the Son covenanted together that if man proved disloyal to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon him. {Ms145-1897}

It is for our present good and happiness in this life, and for our eternal interest in the future life, to consider the life of Christ, His sonship in humanity. All who connect with Him will be partakers of the divine nature, and will render Him their willing service. They will not feel that it is an arbitrary exaction. Obedience is required to save the world from the dire and sure results of disobedience. The Lord Jesus is teaching every soul to step in the sonship of His obedience in humanity, not as a hard duty, but as sons of God, in oneness with the Son in the Father. This obedience in oneness with Christ will make the path of obedience pleasant, for we shall be walking in Christ’s foot prints. We shall follow where our Saviour leads the way. We may not always see a clear path for our feet, but we can follow in His footsteps, knowing that His example is right. We can leave all the issues with Him. And in this close following, we help others by our example. {L148-1898}

There are conditions that are to be strictly observed by those who would preserve health and life. But if men and women do what the Lord has forbidden them to do, will they not suffer the consequence of their wrong action? Christ specified many things that the children of Israel should do in order to ensure the favor of God.

They were not to do these things by arbitrary authority or compulsion. The Lord has given us evidence that He is not arbitrary. He revealed love that is without a parallel by giving Himself in His only begotten Son to save men by giving them a second probation, in which they might form a new character by obedience to Him. {Ms38-1898}

Thus in His infinite wisdom the Lord educated His people. His requirements were not arbitrary. Connected with all the instruction received by the people from the

Source of all light was **the consequence of obedience and disobedience.** They were taught that obedience would bring them the richest spiritual grace, and would enable them to distinguish between the sacred and the common. Disobedience would also bring its sure result. If the people chose to manage the land in their own supposed wisdom, they would find that the Lord would not work a miracle to counteract the evils He was trying to save them from. {Ms121-1899}

In the heavenly courts Satan claimed that the law of God's government needed amendment. If he could have made it appear that the slightest jot or tittle in the ten commandments **was not based on the highest principles of justice,** he would thereby have shown that the entire code is defective; for **in a code of laws, no law is of more force than the one regarded as the least essential.** To prove that a change should be made in one of the commandments would have been the strongest argument Satan could have used against the infallibility of God. Thus he would have made void not only one precept, but all the other precepts of Jehovah. {Ms125-1901}

Jesus was made one with God. [See Patriarchs and Prophets, 37, 38.] **His exaltation created envy and jealousy in Satan's heart.** **Satan insisted that God had not dealt with him justly. He criticized God's plan of government.** **He declared the divine law to be arbitrary, detrimental to the interests of the heavenly universe, and in need of change.** {Ms1-1902}

If you will empty yourself of all that has separated you from Christ, and receive the Saviour into your heart, you will be transformed in character. Lay off responsibilities for a time, and go away somewhere with a few of your brethren, and with them search the Scriptures. Humble your heart before the Lord, and make thorough work for repentance. The religion of Christ is the spiritual leaven that is to be introduced into the heart. This changes the life and character. This religion is a heavenly principle, seen in the Christian's life and conversation. It is revealed in Christian purity. The love of Christ is seen in the tenderness and grace of sanctified humanity. It is by the Word made flesh that we are saved. Our redemption was wrought out, not by the Son of God's remaining in heaven, but by the Son of God's becoming incarnate—taking humanity upon Him and coming to this world. Thus eternal life was brought to us. **That which authority, commands, and promises could not do, God did by coming to this world in the likeness of sinful flesh.** {L1253-1903}

The one who first brought temptation into the courts of heaven is constantly working against the peace and prosperity of the church on earth. To those who will listen to his words, Satan represents the authority of the church as harsh and lacking in sympathy, because it seeks to free the members from corrupting influences. It was Satan's purpose in heaven to dethrone God and himself take the place of the Most High. He failed in this purpose and was cast out from the

heavenly courts; and since that time he has tried to instil in the hearts of men and women **the belief that God is arbitrary and harsh in His dealings with His creatures.** {Ms9-1908}

Satan is so deceiving men that many believe they are doing right in opposing the law of Jehovah. The enemy of God has led them to look upon His righteous law as an arbitrary requirement. All who unite on the side of righteousness in the conflict of good against evil will come into decided conflict with satanic forces; but this should not discourage the servant of God. The Lord declares: My Spirit shall strengthen every right principle in its opposition to evil. I will give power to every soul who will work on the side of righteousness and truth. I have a work for all to do who love me, and who will hold aloft the banner of truth. And heavenly angels will be near to aid every human agency that is sanctified through the truth. All who preserve strict loyalty to God will do a righteous work in the earth in saving perishing souls. {Lt62-1909}

God has placed on no living being the authority to order and command his fellow men arbitrarily. {Ms9-1910}

Men often keep their own glory in view, working to exalt self. But this is not profitable. God's glory should be paramount in the life, regulating every word and act. **God's principles are to be regarded as infinite truth, not as truth arbitrarily put across the track as a stumbling block,** but as **a truth that it is necessary to obey for the well-being of the whole man.** {Ms41-1910}

Humanity Expendable

Published Writings

Turning away, Jesus sought again His retreat, and fell prostrate, overcome by the horror of a great darkness. The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own tempted, agonized soul. The awful moment had come--that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and **leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin,** and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from the pale lips of Jesus, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." {DA 690.2}

The infinite value of the sacrifice required for our redemption reveals the fact that sin is a tremendous evil. **God might have wiped out this foul blot from His creation by sweeping the sinner from the face of the earth.** But He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Why are not all who claim to love God seeking to enlighten their neighbors and their associates, that they may not longer neglect this great salvation? {6T 66.3}

The infinite value of the sacrifice required for our redemption reveals the fact that sin is a tremendous evil. God might have wiped out this foul blot upon creation by sweeping the sinner from the face of the earth. But He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Then why are we not more in earnest? Why are so large a number idle?
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Why are not all who profess to love God, seeking to enlighten their neighbors and their associates, that they may no longer neglect so great salvation? {9T 44.3}

As these things were presented to me so vividly, I thought, I shall never be able to present this subject before the people as it is;" and I have given you only a faint representation of what was shown me. As I have thought of that cup trembling in the hands of Christ;

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as I have realized that He might have refused to drink, and left the world to perish in its sin, I have pledged that every energy of my life should be devoted to the work of winning souls to Him. {9T 102.5}

Who can estimate the value of a soul? Go to Gethsemane, and there watch with Jesus through those long hours of anguish when he sweat as it were great drops of blood; look upon the Saviour uplifted on the cross; hear that despairing cry, "My God, My God, why hast thou forsaken me?" Look upon that wounded head, the pierced side, the marred feet. Remember that Christ risked all; "tempted like as we are," he staked even his own eternal existence upon the issue of the conflict. Heaven itself was imperiled for our redemption. At the foot of the cross, remembering that for one sinner Jesus would have yielded up his life, we may estimate the value of a soul. {GCB, December 1, 1895 par. 22}

This should make man afraid of his littleness, of his sin-loving propensities. God calls upon us to receive and impart the love which passeth knowledge. He is looking upon his prostrate law, upon his Sabbath trampled under foot by a race of rebellious subjects. He could have come forth out of his place to punish the inhabitants of the world for their iniquity. He could have swept them away by a flood, as he did in Noah's day. But he did not do this. He has spared them because of the covenant made with Noah. The Lord God is full of compassion, mercy, and love. When his servants, the stewards of his business misrepresent him, and act contrary to his arrangements, they greatly dishonor him. History will testify against them. Those who are in the service of God, who profess to believe the truth, should closely examine themselves, to see whether they are in the faith, whether they are using sacred or common fire. At the death of Nadab and Abihu, Moses declared to Aaron, "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." Let all who name the name of Christ depart from iniquity. {GCB, October 1, 1899 par. 7}

Three times Christ prayed, "Father, if it be possible, let this cup pass from me." It was here that the destiny of a lost world hung in the balance. Should he refuse to drink the cup, the result would be eternal ruin to the human race. But an angel from heaven strengthened the Son of God to accept the cup and drink its bitter woe. What if his request had been granted, and the cup had

passed from him? The scene that was presented before me as the result of such a decision made me for a time lose all consciousness. When I awoke the scene was presented to me again and again until it had passed before me three times. {GCB, June 6, 1909 par. 12}

For whom was all this agony and shame endured? It was for those who claim to be leaders in the church, those who claim to have an experience in religious lines, as well as for the open sinner. How few there are who realize that all this was borne for them individually! how few who say, It was for me, that I might form a character for the future immortal life! As these things were presented to me so vividly, I thought, I shall never be able to present it before the people as it is; and I have given you only a faint representation of what was shown me. As I have thought of that cup trembling in the hands of Christ; as I have realized that he might have refused to drink it and left the world to perish in its sin, I pledged that every energy of my life should be devoted to Christ, that I may win souls to him. {GCB, June 6, 1909 par. 13}

As John meditated upon the glory of God displayed in his works, he was overwhelmed with the greatness and majesty of the Creator. Should all the inhabitants of this little world refuse obedience to God, he would not be left without glory. He could sweep every mortal from the face of the earth in a moment, and create a new race to people it and glorify his name. God is not dependent on man for honor. He could marshal the starry hosts of heaven, the millions of worlds above, to raise a song of honor and praise and glory to his name. "And the heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." {RH, March 1, 1881 par. 17}

When you look at the cross of Calvary, you cannot doubt God's love or his willingness to save. He has worlds upon worlds that give him divine honor, and heaven and all the universe would have been just as happy if he had left this world to perish; but so great was his love for the fallen race that he gave his own dear Son to die that they might be redeemed from eternal death. As we see the care, the love, that God has for us, let us respond to it; let us give to Jesus all the powers of our being, fighting manfully the battles of the Lord. We cannot afford to lose our souls; we cannot afford to sin against God. Life, eternal life in the kingdom of glory, is worth everything. But if we would obtain this precious boon, we must live a life of obedience to all of God's requirements; we must carry out the principles of the Christian religion in our daily life. {RH, March 9, 1886 par. 26}

"If, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." What greater assurance can we have of the willingness, yea, the longing, of Christ to have all come unto him and believe in him that they may have eternal life! O, when we see the sorrows and suffering of loved ones, shall we turn away from Christ dissatisfied, murmuring, and complaining?--No; that is the time to come close to the only One who can be our helper in every time of need. You have no time for repining, no time for unbelief, no time to let go of Jesus. When trial comes, press closer to his bleeding side. When the whole world was under condemnation, Christ took upon himself the guilt of the sinner; he bore the wrath of God for the transgressor, and thus suffering the penalty of sin, he ransoms the sinner. Had it been the choice of God to destroy the disobedient, he might in justice have

swept the earth clean of the guilty transgressors; but he reveals himself as a compassionate loving Father. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." "Wherefore turn yourselves, and live ye." {RH, September 1, 1891 par. 3}

The days of man have been shortened by his own course of sin in transgressing the righteous law of God. The race has so greatly depreciated as to become almost worthless. Because of the indulgence of the carnal mind, they are generally incapable of appreciating the mystery of Calvary, the grand and elevated facts of the atonement and the plan of salvation. Yet, notwithstanding the weakness, and enfeebled mental, moral, and physical powers to the human race, Christ, true to the purpose for which he left Heaven, continues his interest in the feeble, depreciated, degenerate specimens of humanity, and invites them to hide their weakness and great deficiencies in him. If they will come unto him, he will supply all their needs. {ST, January 30, 1879 par. 16}

As John became more intimately acquainted with the divine character through the works of creation, his reverence for God increased, and he was overwhelmed with the thought of his majesty and greatness. God is not dependent on man for honor. He could sweep every mortal from the face of the earth in a moment of time, and create a new race to people it and glorify his name. The apostle often asked himself, Why do not men, who are wholly dependent upon God, seek to be reconciled to him by willing obedience? He is infinite in wisdom, and there is no limit to his power. He preserves in perfect harmony the grandeur and beauty of the things which he has created. Had sin never entered the universe, there would have been no discord in Heaven or in earth. Disobedience to the law of God has brought all the misery that has existed among his creatures. Then why will not man submit to a Ruler who is so great and powerful,--a Being who is so wise and kind? {ST, February 5, 1885 par. 10}

The object of the world's Redeemer in coming to earth was to impress the minds of men with high and solemn considerations, so that every moment of life might be regarded by them as burdened with momentous interests and freighted with eternal results. The world was in rebellion against him, and he might have swept away all rebellion by annihilating those who were in resistance to his will; but instead of this, he set before men the value of life, the attractions of the heavenly world, and he invites every son and daughter of Adam to seek first the kingdom of God and his righteousness. In place of exhausting the powers of brain, bone, and muscle in securing the bread which perisheth, he warns us not to drop eternity out of our reckoning, but to seek for the bread which cometh down from heaven. It is safe for us to put forth our chief endeavors to secure eternal substance. He encourages us to have our principal interest in heaven, and in so doing to secure our peace on earth; "for where the treasure is, there will the heart be also."

{ST, July 17, 1893 par. 7}

Satan could establish pronounced enmity toward God only by bringing into contempt the laws of his government. In doing this he deceived many, and through his subtle reasonings he caused many to transgress. Thus he thought to cultivate so large a harvest of enmity toward God as to discourage the divine power, exhaust the forbearance of God, and counteract his love, so that God would abandon man to his deceiver by withdrawing his mercy and grace. He thought to so work with human agents as to cause the last spark of love to die from the heart of God, and cause

him to lift the sword of justice and destroy the rebel race. Then Satan supposed that his claims would be vindicated before unfallen worlds, before unfallen angels. {ST, March 7, 1895 par. 5}

God has a controversy with the inhabitants of this world. Satan has come to them disguised as an angel of light, and under his direction the majority of Christians bow at idolatrous shrines, and worship an unknown god. If man had always obeyed the fourth commandment, there would not now be an infidel or an atheist in our world. All would recognize and honor the power of the Creator. How vain will be the resistance of humanity against God! By His infinite power He called the earth into existence. With a word He could depopulate it, and return it to its original state, and with a word raise up a new race of beings. {ST, April 7, 1898 par. 6}

It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. The throne of Justice must be eternally and forever made secure, even tho the race be wiped out, and another creation populate the earth. By the sacrifice Christ was about to make, all doubts would be forever settled, and the human race would be saved if they would return to their allegiance. Christ alone could restore honor to God's government. The cross of Calvary would be looked upon by the unfallen worlds, by the heavenly universe, by Satanic agencies, by the fallen race, and every mouth would be stopped. In making His infinite sacrifice Christ would exalt and honor the law. He would make known the exalted character of God's government, which could not in any way be changed to meet man in his sinful condition. {ST, July 12, 1899 par. 2}

Turning away, Jesus sought His retreat, and fell prostrate to the ground, overcome by the horror of a great darkness. The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own anguished, agonized soul. The awful moment had come,--that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might leave man to perish in his iniquity. He might say, "Let the transgressor receive the penalty of his sin; and I will go back to my Father." Will the Son of God drink the bitter cup of humility and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from His lips. "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." {ST, January 15, 1902 par. 9}

Before Christ's first advent, the sin of refusing to conform to God's law had become widespread. Apparently Satan's power was growing; his warfare against heaven was becoming more and more determined. A crisis had been reached. With intense interest God's movements were watched by the heavenly angels. Would He come forth from His place to punish the inhabitants of the world for their iniquity? Would He send fire or flood to destroy them? All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world. One word from Him, one sign, and the world would have been destroyed. The worlds unfallen would have said, "Amen. Thou art righteous, O God, because Thou hast exterminated rebellion." {ST, August 27, 1902 par. 4}

Christ's human nature recoiled from the trial, and with strong crying and tears he said, "O My Father, if it be possible, let this cup pass from Me." The humanity of Christ trembled in that trying hour. The awful moment had come,--that moment which was to decide the destiny of the world. The fate of humanity hung in the balance. Christ might even now refuse to drink the cup

apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, **Let the transgressor receive the penalty of his sin**, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony. Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from the pale lips of Jesus, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." {ST, August 9, 1905 par. 3}

This wonderful problem--how God could be just, and yet the justifier of sinners--is beyond human ken. As we attempt to fathom it, it broadens and deepens beyond our comprehension. When we look with the eye of faith upon the cross of Calvary, and see our sins laid upon the victim hanging in weakness and ignominy there,--when we grasp the fact that this is God, the everlasting Father, the Prince of Peace,--we are led to exclaim, "Behold, what manner of love the Father hath bestowed upon us!" Christ could at any moment have called legions of angels to his side; he could have swept every sinner from the face of the earth, and created new beings by his power; but God so loved the world, degraded as it was by sin, that "he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." {YI, February 11, 1897 par. 3}

Many tremble as they think of God in his greatness; for there is no covenant of peace between them and God, and they realize that they are sinners before him. But the promise is on record, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If the degradation to which man has sunk through sin could be presented before him as it appears before God, the sight would be intolerable to the guilty transgressor. The consequence of sin, as seen on the cross of Calvary, would break a heart of stone, did the sinner but contemplate the scene. It is in this contemplation that a hatred of sin is born in the heart, and the Holy Spirit works at the same time to inspire hope through the plan of salvation. **How much easier would it seem to the human mind for God to have destroyed out of the world the creatures he had made, and so put an end to sin!** But the Lord chose the costlier plan. He gave his Son for the sins of the world; for though he hates sin, he loves the sinner." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The gift of Christ to the world shows the exalted character of the plan of salvation. **Christ drew aside the veil that hid God's glory** from our view, and revealed the holy One who inhabiteth eternity, surrounded with ten thousand times ten thousand and thousands of thousands of angels, every one waiting for his commission to communicate with the human family, and to work through human agents. {YI, December 30, 1897 par. 5}

Notwithstanding the small value of the inhabitants of this world in comparison with all the rest of the universe, Christ volunteered to take upon Himself the nature of humanity, and to bear on His own divine soul all the sins of mankind, in order that He might redeem the fallen race and enable them to gain life eternal. In view of His infinite sacrifice, how cruel it is for men and women to refuse to accept the great salvation offered them, or to misrepresent their Saviour after professing to give themselves wholly to His service! How cruel of them to doubt that He will hear their prayers! He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." {2SAT 222.1}

The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty men. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. {2SAT 261.2}

Notwithstanding this terrible lesson, men had no sooner begun to multiply once more, than rebellion and vice became widespread. Satan seemed to have taken control of the world. The time came that a change must be made, or the image of God would be wholly obliterated from the hearts of

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the beings He had created. All heaven watched the movements of God with intense interest. Would He once more manifest His wrath? Would He destroy the world by fire? The angels thought that the time had come to strike the blow of justice, when, lo, to their wondering vision was unveiled the plan of salvation. Wonder, O heavens, and be astonished, O earth! God sent His only begotten Son into the world to save the world! Amazing grace! "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." {1888 569.3}

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It was not a dread of the physical suffering He was soon to endure that brought this agony upon the Son of God. He was bearing the penalty of man's transgression and shuddering beneath the Father's frown. He must not exert His divine power to escape this agony, but, as a man, He must bear the consequences of man's sin and the Creator's displeasure toward His disobedient subjects, and He feared in His human nature He would be unable to endure the coming conflict with the prince of the power of darkness; in that case the human race would be hopelessly lost, Satan would be victor, and the earth would be his kingdom. {Ms41-1887}

He [Satan] has thought possibly he might extinguish the last spark of mercy from God, and exasperate His justice to universally destroy the race, that he should then more ably cast reflection upon God. For thousands of years he has had almost full control of man by his deceiving, deluding power and his complicated machinery, keeping in motion the whole agency of evil, provoking every passion, seeking to control every intellect, and the whole mass of humanity seemed [to] lose a knowledge of God. But the Lord sent His Son Jesus Christ into the world, "that whosoever believeth in Him should not perish but have everlasting life." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. {Lt72-1890}

"If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." What greater assurance can we have of the willingness, yea, yearning, longing of Christ to have all come to Him, believe in Him that they might have eternal life! O, when we see the sorrows and sufferings of loved ones, shall we turn away from Christ, dissatisfied, murmuring, and complaining? No; I say, no; that is the time to come

close to the only One who can be our Helper in every time of need. We have no time for repining now, no time for unbelief now; no time to let go of Jesus. Now is the time, when trial comes, to press close to the bleeding side of Jesus. When the whole world was under condemnation, Christ took upon Himself the guilt of the sinner; He bore the wrath of God for the transgressor, and thus suffering the penalty of sin, He ransoms the sinner. Had it been the choice of God to destroy the disobedient, He might, in justice, have swept the earth clean of the guilty transgressors; but He reveals Himself as a compassionate, loving Father. “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Wherefore turn yourselves, and live ye.” {Lt9a-1891}

You have no time for repining now, no time for unbelief now, no time to let go of Jesus. Now is the time, when trial comes, to press close to the bleeding side of Jesus. When the whole world was under condemnation, Christ took upon Himself the guilt of the sinner; He bore the wrath of God for the transgressor, and thus suffering the penalty of sin, He ransoms the sinner. Had it been the choice of God to destroy the disobedient, He might in justice have swept the earth clean of the guilty transgressors, but He reveals Himself as a compassionate, loving Father. “As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Wherefore turn yourselves, and live ye.” {Lt33-1895}

The race might be wiped out from the universe, another creation might populate the earth; but the throne of Justice must be eternally and forever made secure. In making His infinite sacrifice, Christ would exalt and honor the law. He would make known to the fallen race the exalted character of the law of God’s government, which could not be in any way changed to meet man in his sinful condition. Christ alone could restore honor to God’s government before the worlds unfallen and the heavenly universe. By the sacrifice He was about to make all doubts would be forever settled, and the human family would be saved if they would return to their allegiance. The cross of Calvary would be looked upon by the unfallen worlds, by the heavenly universe, by the satanic agencies, by the fallen race, and every mouth would be stopped. {Ms128-1897}

A crisis had arrived in regard to the world. The government of God was being watched by the unfallen worlds with intense interest. Would God come forth from His place to punish the world for her iniquity? Would He send fire or flood to consume the disobedient inhabitants? All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world. One word from God, one sign, and the world would have been destroyed by His condemnation and wrath. The worlds unfallen would have said, Amen. Thou are righteous, O God, because Thou hast extinguished rebellion. {Ms141a-1897}

The heavenly intelligences were prepared for a fearful manifestation of almighty power. Every move was watched with intense anxiety. The exercise of justice was expected. The angels looked for God to punish the inhabitants of the earth. But God said, I will send My Son. Perhaps they will reverence Him. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Amazing grace! Christ came not to condemn the world, but to save the world. “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” {Ms166-1898}

It would be much easier to destroy fallen human beings than to reform them. Satan says, “They shall not be reformed.” But Christ came to this earth to uplift and elevate the race. He took upon Him human nature, that He might bear the penalty of transgression, and that sinners might stand before God accepted in the beloved. {Lt115-1902}

Some of us act just as though there was not any devil at all. As though there was not one seeking for the mastery with all his powers, and with all his being, as he looks forward to the time when the resurrection of the unjust shall come forth. Then he will rally his army. He hopes to gain the victory over the world at last. But we know better than that. We know that if there were but ten righteous men upon the earth, those ten would have a living connection with a living God. {Ms118-1909}

Appendix A (Chapter 7 of *Tactics*, slightly revised)

The Case Against God

HAVING seen the *modus operandi* of Lucifer's rebellion, it is only natural to wonder what he was actually saying? What were those toxic suggestions that he spread amongst the angels?

We might expect a broad array of suggestions and doubts, but it turns out not to be the case. The range of Lucifer's assertions and accusations against the government of heaven—as recorded by Ellen White—is not nearly as large as might be anticipated. Of course, the wording used varies in the many different portrayals she gives, but the basic premises which Lucifer presented, even when parsed out in detail, are not many. This list is given in the approximate order in which the different points were raised:

1. Angels are holy by nature and wise enough to govern themselves, so they don't need God's law.

Since their natures were holy, [Lucifer] urged that the angels should obey the dictates of their own will.¹

Before Lucifer was banished from heaven, he sought to abolish the law of God. He claimed that the unfallen intelligences of holy heaven had no need of law, but were capable of governing themselves and of preserving unspotted integrity.²

Lucifer... began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. They were not beings that could bring dishonor to God; all their thoughts were holy; it was no more possible for them than for God Himself to err³

Satan... claimed that angels needed no law; but should be left free to follow their own will, which would ever guide them right; that law was a restriction of their liberty, and that to abolish law was one great object of his standing as he did.⁴

Satan... contended [that] in struggling to carry out his purposes and have his own way, [he] was only imitating the example of God. If God followed His own will perfectly and continually, why should not the first sons created in His image do so? By this argument Satan deceived many of the holy angels.⁵

2. God did not treat Lucifer fairly.

He sought to create sympathy for himself by representing that God had dealt unjustly with him in bestowing supreme honor upon Christ.⁶

Satan... coveted the honor that belonged to the Son. He desired to be equal with God. To carry out his purpose, he concealed his true designs from the angels, and worked deceptively to secure their allegiance and honor to

1 *Great Controversy*, 495

2 *Signs of the Times*, April 28, 1890

3 *Patriarchs and Prophets*, 37

4 *Signs of the Times*, January 9, 1879

5 *Spirit of Prophecy*, vol. 3, 77

6 *Great Controversy*, 495

himself. By sly insinuations, by which he made it appear that Christ had assumed the place that belonged to him, Lucifer sowed the seeds of doubt in the minds of many of the angels; and when he had won their support, he carried the matter to God, declaring that it was the sentiment of many of the heavenly beings that he should have the preference to Christ.⁷

Satan, knowing that Christ had the first place next to God, began to insinuate to the angels that he should be next to God. His great beauty and exalted position made him feel that he was not receiving due honor in being second to Christ. Therefore he would suggest this to the angels, and this suggestion began to be communicated to the heavenly angels, and finally it was brought before God that Lucifer was the one who should be next to God. Thus the seed was sown and the result was that angels sympathized with Lucifer; next, there was war in heaven.⁸

3. The plan to create human beings was a mistake.

Satan... considered that to be the god of this world was the next best thing to gaining possession of the throne of God in heaven. In a large measure he has been successful in his plans.⁹

In order that he might reign as supreme ruler, Satan sought to overthrow Christ. And he planned and carried out the murder of Christ for no other reason than that to the last he entertained the hope that Christ would not endure a death made as horrible as infernal wisdom could make it. He endeavored to prove the correctness of his assertion that Christ was not self-sacrificing. {CTr 290.3}

Before the fall of Satan, the Father consulted his Son in regard to the formation of man. They purposed to make this world, and create beasts and living things upon it, and to make man in the image of God, to reign as a ruling monarch over every living thing which God should create. When Satan learned the purpose of God, he was envious at Christ, and jealous because the Father had not consulted him in regard to the creation of man.¹⁰

Satan brings great sufferings upon the bodies of human beings. He hates mankind because they are the workmanship of God. He opposed the creation of man.¹¹

The creation of our world was brought into the councils of heaven. There the covering cherub prepared his request that he should be made prince to govern the world then in prospect. This was not accorded him. Jesus Christ was to rule the earthly kingdom; under God He engaged to take the world with all its probabilities. The law of heaven should be the standard law for this new world, for human intelligences. Lucifer was jealous of Christ and this jealousy worked into rebellion and he carried with him a large number of the holy angels. Jesus, the Son of God, was not deceived by Lucifer's sophistry. He stood true to principle and resisted every line of reasoning of Lucifer and all the angels who had taken sides with him, thus evidencing that as He stood, every angel might have stood.¹²

The loyal angels took a deep, rejoicing interest in the creation of our world, and in the creation of man; but Satan took no pleasure in the creation of Adam and Eve. Because of his beauty Satan became exalted, and jealous of Jesus Christ, until he, with all his sympathizers, were cast out of heaven. Then he began to work to gain Adam and Eve as his property. He misrepresented the character of God by falsely accusing Him. Adam believed the lie of the deceiver, and thus placed himself under the banner of the prince of darkness.¹³

4. God is selfish, unforgiving, and revengeful.

[Lucifer] represented God as claiming all and giving nothing, as requiring men's service for His own glory, but denying Himself nothing for man's good.¹⁴

7 *Review and Herald*, February 4, 1909

8 E.G. White, "Jots and Tittles," April 1910; Manuscript 90, 1910

9 *Christ Triumphant*, 274

10 *Spiritual Gifts*, vol. 3, 36

11 Manuscript 38, 1890

12 Manuscript 43b, 1891

13 Letter 78, 1900

14 *Signs of the Times*, February 13, 1893

Unselfishness, the principle of God's kingdom, is the principle that Satan hates; its very existence he denies. From the beginning of the great controversy he has endeavored to prove God's principles of action to be selfish.¹⁵

In order that he might reign as supreme ruler, Satan sought to overthrow Christ... He endeavored to prove the correctness of his assertion that Christ was not self-sacrificing.¹⁶

[Lucifer] represented that God was not self-denying, and that Christ was not self-denying; why, then, should the angels be required to be self-denying?¹⁷

Satan had accused God of requiring self-denial of the angels, when He knew nothing of what it meant Himself, and when He would not Himself make any self-sacrifice for others. This was the accusation that Satan made against God in heaven; and after the evil one was expelled from heaven, he continually charged the Lord with exacting service which He would not render Himself.¹⁸

Satan sought to overthrow Christ, in order that he himself might continue to reign in this world as supreme. And he planned and carried out the murder of Christ in the hope that the Son of God would not endure a death made as terrible as his cunning could make it. He thought to prove the truth of his assertion that Christ was not self-sacrificing.¹⁹

Satan's work since his fall is to misinterpret our heavenly Father... [to] falsify the character of God, that He shall be regarded as severe, revengeful,... and not exercising forgiveness.²⁰

Satan had declared that God knew nothing of self-denial, of mercy and love, but that He was stern, exacting, and unforgiving.²¹

While the hatred of sin with God is strong and full, His love for sinners is stronger still. His love is without a parallel. Satan has worked upon the minds of human beings to carry out the line of action commenced in heaven, and carried out in Eden, to make man believe that God does not love him, that He is a tyrant, revengeful and vindictive. The father of lies has worked on this line until the character of God has been so grossly misrepresented that men know not God.²²

5. God's law is defective, and needs to be changed.

From the first, the great controversy had been upon the law of God. Satan had sought to prove that God was unjust, that His law was faulty, and that the good of the universe required it to be changed... In the controversy it was to be shown whether the divine statutes were defective and subject to change, or perfect and immutable.²³

The change or abolition of the laws of His government in the heavenly courts was demanded as the evidence of the love of God.²⁴

Satan... made the claim that the law must be changed, that the reins of government must be slackened in heaven, that sin must be tolerated, and sinners pitied and saved in their sins.²⁵

Were there a change needed in the law of God, and could such a change be made, the rebellion of Satan would be justified, and the universe would have to concede that Satan was wiser than God, and had a right to supreme authority.²⁶

15 *Education*, 154

16 E.G. White, "God's Justice," January 6, 1902; Manuscript 1, 1902

17 *Review and Herald*, March 9, 1886

18 *Selected Messages*, Book 1, 406

19 *Signs of the Times*, August 27, 1902

20 E.G. White, "Diary," December 10, 1890; Manuscript 51, 1890

21 *Review and Herald*, March 9, 1897

22 E.G. White, Letter to Albert Harris, November 10, 1890; Letter 72, 1890

23 *Patriarchs and Prophets*, 69

24 *Review and Herald*, October 21, 1902

25 *Signs of the Times*, February 5, 1894

26 *Signs of the Times*, November 19, 1894

6. Because of the law's defects, obedience is impossible.

[Satan] hoped to establish the claim put forth when he rebelled in heaven—that the requirements of God were unjust, and could not be obeyed.²⁷

Satan declared that he would prove to the worlds which God has created, and to the heavenly intelligences, that it was an impossibility to keep the law of God.²⁸

Declaring that no human being can keep the law of God's kingdom, [Satan] claims all men as his subjects.²⁹

After the fall of man, Satan declared that human beings were proved to be incapable of keeping the law of God, and he sought to carry the universe with him in this belief. Satan's words appeared to be true.³⁰

7. God's law is arbitrary.³¹

In heaven [Lucifer] complained against the law of God, declaring it unnecessary and arbitrary.³²

Through his misrepresentation of God, Satan had made the law appear as an arbitrary exaction, enforced by God to keep His creatures from a higher education in the knowledge of good and evil.³³

Satan is so deceiving men that many believe they are doing right in opposing the law of Jehovah. The enemy of God has led them to look upon His righteous law as an arbitrary requirement.³⁴

[Lucifer] began to insinuate doubts concerning the laws that governed heavenly beings—laws that he declared were arbitrary,... and in need of change.³⁵

8. If God's law is not arbitrary, forgiveness is impossible.

[Satan] would urge justice without mercy. Repentance he does not allow. The penalty, he argues, can never be remitted, and God be just....

This counterfeit justice that Satan advocates, God abhors; it must not come into the experience of the sons and daughters of God.³⁶

Satan declared that there is no forgiveness with God; that if God should forgive sin, he would make His law of no effect. He says to the sinner, You are lost.³⁷

Satan... claimed that it was impossible that forgiveness should be granted to the sinner.³⁸

Many [of the angels who had sided with Lucifer] were disposed... to repent... But Lucifer had another deception ready. The mighty revolter now declared that the angels who had united with him had gone too far to return; that he was acquainted with the divine law, and knew that God would not forgive....

27 *Desire of Ages*, 29

28 *Review and Herald*, September 3, 1901

29 *Signs of the Times*, June 10, 1903

30 *Selected Messages*, Book 1, 252

31 Of all the charges Lucifer presented, this is the most basic, in terms of abstract "theory." The underlying meaning of "arbitrary" here is "because I said so." It's easy to think of laws that are arbitrary in this sense; everything from speed limits to tax brackets exist because some authority said "this is the law," and might just as easily have been something slightly different, if that authority had said so. God's law, however, is not like that.

32 *Review and Herald*, April 25, 1893

33 *Youth's Instructor*, January 21, 1897

34 *Notebook Leaflets*, vol. 1, 60

35 *Signs of the Times*, July 23, 1902

36 *Review and Herald*, September 22, 1896

37 *Review and Herald*, January 19, 1911

38 *Patriarchs and Prophets*, 69

So far as Satan himself was concerned, it was true that he had now gone too far to return. But not so with those who had been blinded by his deceptions. To them the counsel and entreaties of the loyal angels opened a door of hope; and had they heeded the warning, they might have broken away from the snare of Satan.³⁹

With intense interest the unfallen worlds had watched to see Jehovah arise, and sweep away the inhabitants of the earth. And if God should do this, Satan was ready to carry out his plan for securing to himself the allegiance of heavenly beings. He had declared that the principles of God's government make forgiveness impossible. Had the world been destroyed, he would have claimed that his accusations were proved true.⁴⁰

9. God is lying about all the above.

This final claim had no proof, of course, but Lucifer couldn't maintain his other positions without it. As long as a doubt could be maintained, the idea the God might lie made all the other (baseless) claims seem plausible. Prove the other claims wrong, though, and this one vanishes automatically.

Of course, after the crucifixion of Christ, he added one more claim—just for use here on earth, since it couldn't possibly fool anyone but human beings—that God actually *had* changed His law. Despite being wildly successful amongst misguided Christians, this claim is nothing more than Satan's futile attempt to turn lemons into lemonade.

Through all the ages Satan's work has been the same—to make of none effect the law of God, to lead men and women to transgress the divine commands. God requires of human beings today what He required of Adam—perfect obedience. Satan... tells them that God has abrogated His law, and that all they have to do is to believe. Were this so, Satan would have accomplished on earth what he attempted to do in heaven, and he would therefore be entitled to the throne as ruler of the universe. But today, as in the beginning, his assertions are false. God's law is unchangeable.⁴¹

The statements above have been selected because they conveniently focus on one accusation at a time. Real life arguments don't always follow that convention, of course, and we find that many of Ellen White's comments blend multiple issues together.

Satan insisted that God had not dealt with him justly. He criticized God's plan of government. He declared the divine law to be arbitrary, detrimental to the interests of the heavenly universe, and in need of change.⁴²

In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must meet its punishment, urged Satan; and if God should remit the punishment of sin, He would not be a God of truth and justice. When men broke the law of God, and defied His will, Satan exulted. It was proved, he declared, that the law could not be obeyed; man could not be forgiven. Because he, after his re-

39 *Patriarchs and Prophets*, 41

40 *Desire of Ages*, 37

Note the relationship between claims 7 and 8. Lucifer said God's law was arbitrary, hence easily changeable. After all, if the law was what it was because God had pronounced it as such, He could simply announce a change in the details. God, however, flatly denied that His law was of that nature. This provided more ammunition for Lucifer's claim that God was selfishly refusing to do what He could do quite simply. But in this eighth accusation, Lucifer treats God's statement as a hypothetical fact, and then pounces on what he perceives to be a fatal flaw in God's position: "If the law isn't arbitrary, if it isn't what it is because God said that's what it was going to be, then it must stem from some reality beyond God's control, and in that case there's nothing even He could do to prevent punishment from falling on any who violated in the slightest degree." This eighth claim would be utterly nonsensical if it were not for God's denial that His law was arbitrary.

41 *Review and Herald*, September 24, 1901

42 E.G. White, "God's Justice," January 6, 1902; Manuscript 1, 1902

bellion, had been banished from heaven, Satan claimed that the human race must be forever shut out from God's favor. God could not be just, he urged, and yet show mercy to the sinner.⁴³

These charges form the backdrop for what might be regarded as the second perspective of the first angel's message: "the hour of His judgment has come." It is true that this message announced the beginning of the investigative judgment, but it is just as true that God is being judged by the universe as He responds to the charges brought against Him. It is, without doubt, the most convoluted legal case in history, but it is nonetheless proceeding toward a defeat for the prosecution, and a victory for the defense. If we understand the case, and choose wisely, we may be privileged to play a role in that victory.

43 *Desire of Ages*, 761