

DANIEL CHAPTER 10

Chapter 10

The Medo-Persian Empire was born when the time was ripe for Israel's deliverance from the bondage of Babylon. Cyrus (nephew of Darius) was Darius' contemporary in Persia and successor in Babylon. Darius reigned 2 years. (Ezra 6:14- Cyrus' decree)

10:1 In the third year of Cyrus king of Persia [534 B.C.] a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing [was] true, but the time appointed [was] long: and he understood the thing, and had understanding of the vision.

10:2 In those days I Daniel was mourning three full weeks.

10:3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. *[Daniel had a very simple, plain diet.]*

10:4 And in the four and twentieth day of the first month, as I was by the side of the great river, which [is] Hiddekel;

10:5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins [were] girded with fine gold of Uphaz:

10:6 His body also [was] like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. *[Rev 1:14-16]*

10:7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. *[Acts 9:1-7]*

10:8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

10:9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10:10 And, behold, an hand touched me, which set me upon my knees and [upon] the palms of my hands.

10:11 And he *[Gabriel- Dan 8:16]* said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

10:12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

Daniel's Last Vision

The last 3 chapters (10-12) of the book of Daniel are inseparable, for they relate to the last recorded vision of the prophet. SNH SDP 176

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision." {1897 UrS, DAR 238.1}

This verse introduces us to the last of the recorded visions of the prophet Daniel, the instruction imparted to him at this time being continued through chapters 11 and 12, to the close of the book. The third year of Cyrus was **B.C.534**. Six years had consequently elapsed since Daniel's vision of the four beasts in the first year of Belshazzar, **B.C.540**; four years since the vision of the ram, he-goat, little horn, and 2300 days of chapter 8, in the third year of Belshazzar, **B.C.538**; and four years since the instruction given to Daniel respecting the seventy weeks, in the first year of Darius, **B.C.538**, as recorded in chapter 9. On the overthrow of the kingdom of Babylon by the Medes and Persians, B.C.538, Darius, through the courtesy of his nephew, Cyrus, was permitted to occupy the throne. This he did till the time of his death, about two years after. About this time, Cambyses, king of Persia, father of Cyrus, having also died, Cyrus became sole monarch of the second universal empire of prophecy, B.C.538. This being reckoned as his first year, his third year, in which this vision was given to Daniel, would be dated B.C.534. The death of Daniel is supposed to have occurred soon after this, he being at this time, according to Prideaux, not less than ninety- one years of age. {1897 UrS, DAR 238.2}

In the history of Joseph, Daniel, and his fellows, we see how the golden chain of truth may bind the youth to the throne of God. **They could not be tempted to turn aside from their course of integrity.** They valued the favor of God above the favor and praise of princes, and God loved them and spread His shield over them. Because of their faithful integrity, because of their determination to honor God above every human power, the Lord signally honored them before men. They were honored by the Lord God of hosts, whose power is over all the works of His hand in heaven above and the earth beneath. These youth were not ashamed to display their true colors. Even in the court of the king, in their words, their habits, their practices, they confessed their faith in the Lord God of heaven. They refused to bow to any earthly mandate that detracted from the honor of God. They had strength from heaven to confess their allegiance to God. {MYP 27.4}

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10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael [*Christ- Jude 9; 1Thess 4:16; John 5:28*], one of the chief princes, came to help me; and I remained there with the kings of Persia

*For an understanding of the history of Persia, it is necessary to study carefully **Ezra, Esther, Nehemiah, Haggai, and Zechariah**. These books carry the history to the time of Persia's greatest strength, and through the time when that nation worked for God and His people. SHN SDP 183.*

10:14 Now I am come to make thee understand what **shall befall** [*as recorded in Dan 8:19*] **thy people** [*literal Israel- see Dan 9:24 & 11:14*] **in the latter days** [*compare "latter days" to Deut 31:29*]: for yet the vision [is] for [many] days.

10:15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

10:16 And, behold, [one] like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

10:17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

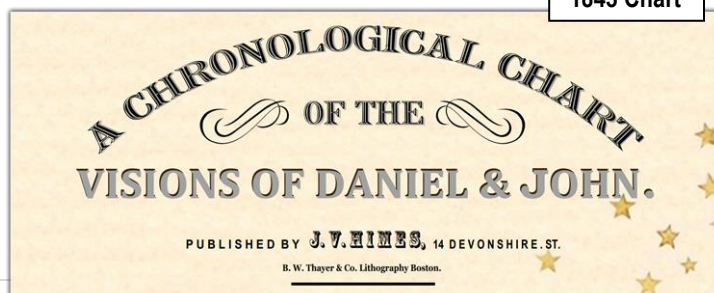
10:18 Then there came again and touched me [one] like the appearance of a man, and he strengthened me,

10:19 And said, O man greatly beloved, fear not: peace [be] unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

10:20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

10:21 But I will show thee that which is noted in the scripture of truth: and [there is] none that holdeth with me in these things, but **Michael your prince** [*Christ*].

However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything. {DD 38.2}



VERSE 14

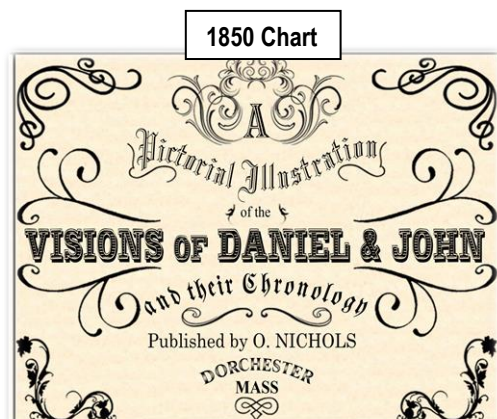
Literal Israel to be obliterated in the late days! Literal Israel is NOT God's chosen people. The remnant church, "Spiritual" Israel are God's chosen people.

The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible scene (Destruction of Jerusalem in 70 A.D.) was but a faint shadow. The second advent of the Son of God is foretold by lips which make no mistake: "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." [*Matthew 24:30, 31.*] **Then shall they that obey not the gospel be consumed with the spirit of his mouth, and destroyed with the brightness of his coming.** [*2 Thessalonians 2:8.*] {4SP 37.1}

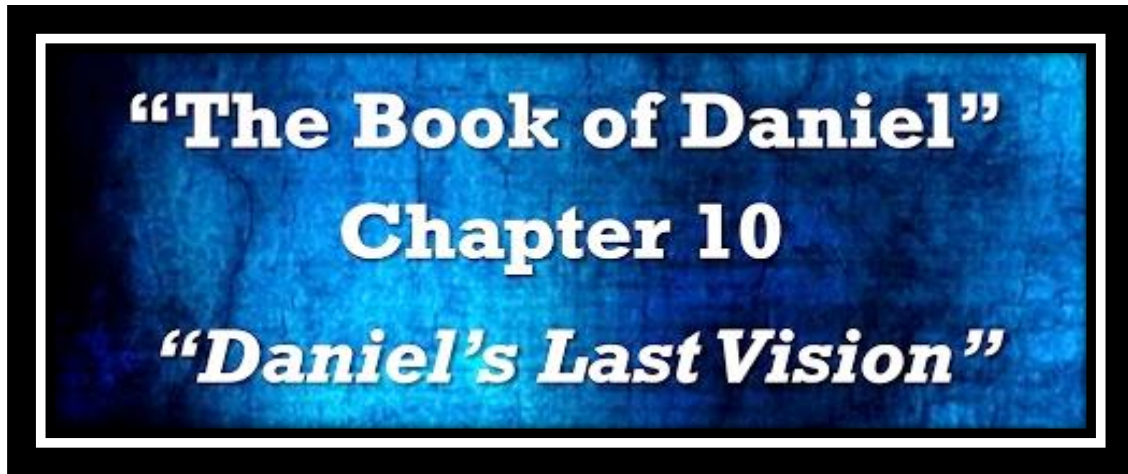
We must expect to deny ourselves and to separate ourselves from the world. We are to look into the moral looking glass to see our defects. It is no marvel that men take the position that they are holy and without sin when they have trampled God's looking glass under their feet. They cannot see themselves, except by a standard of their own making. By this they are perfect. The nearer men get to the Lord, the less boasting they will do. The farther men get away from the Lord, the more satisfied they are with themselves. **Daniel was a man whom God loved**, yet he confessed his sin and the sin of his people. {Ms6-1884.9}

True love is a high and holy principle,
altogether different in character from that
love which is awakened by impulse and
which suddenly dies when severely tested.

Bern G. White



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1 IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

This is the last vision of the prophet Daniel, the instruction imparted to him at this time is continued through Daniel 11 and 12.

2 In those days I Daniel was mourning three full weeks. **3** I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

Daniel humbled himself for three weeks in order to understand more fully the events that would befall Gods church; as he saw them in the visions of Daniel 8. While Daniel 9 enlarged his understanding, he is now receiving information that expands it even further.



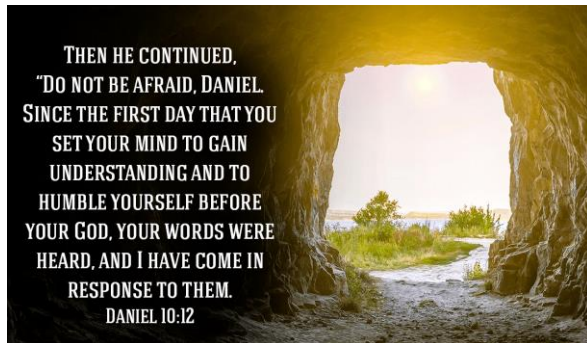
4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; **5** Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: **6** His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. **7** And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. **8** Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. **9** Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

This area is often referred to as the "cradle of civilization". The description here given of this majestic being who visited Daniel is parallel to the description of Christ in Revelation 1:14-16. In addition, the effect on Daniel was similar to that experienced by Paul and his companions when the Lord appeared to them on the road to Damascus, Acts 9:1-7. Thus, we conclude that Christ Himself appeared to Daniel. We learn in verse 13 that Michael (another of Christ's many names) had come to assist Gabriel in influencing the Persian king. How natural then that He should show Himself to Daniel on this occasion.

10 And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. **11** And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. **12** Then

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said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. 13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.



After Daniel had fallen at the majestic appearance of Christ, the angel Gabriel, obviously the speaker in verse 11-13, laid his hand upon him to give him assurance and confidence. He told Daniel that he was a man greatly beloved. "Fear not, Daniel," continued Gabriel. He had no occasion to fear before one, even though a heavenly being, which had been sent to him because he was greatly beloved.

Gabriel was delayed by the King of Persia because he was influencing the king to issue the first of a series of decrees that would lead to a restoration of the destroyed Jerusalem

Temple. God will not allow anyone to be forced or coerced into making a decision. Man must be allowed to retain his freewill under all circumstances.

The Persian king's decree would lead to a greater and prophetic decree from Artaxerxes that would establish the date and beginning period of the 2300-year prophecy, which is also the starting date for the 70 weeks (490 year) prophecy. Thus, the importance of the Persian king to issue this first of several decrees cannot be under estimated.

God immediately heard and sought to answer Daniels prayer, but in order to do so, the Persian king must first act. The response, in answering Daniel's prayer was therefore to get the king to act! This was no simple matter and Gabriel was doing the very best he could to influence the king. But the author of evil was also on the scene and influencing the king not to act!

With this we get a glimpse behind the curtain as to how the great controversy between God and Satan is being played out. And how at times it may seem that God has not heard our prayer yet He is speedily at work to answer it! In this case, Gods answer to Daniels prayer was "conditional" based on what the Persian king would ultimately decide to do, or not do in this case.

The king struggles between conflicting emotions. He hesitates; he delays. Day after day passes away, yet Daniel prays on. The king still refuses to yield to the influence of the angel Gabriel. Three weeks expire, and lo, a mightier than Gabriel, Christ Himself, joins him in the palace of the king. Then they both come to Daniel to acquaint him with the progress of events and encourage him. Gabriel then returns to the Persian king to continue his work of influencing the king to issue this most important decree.

Michael, the term signifies, "He who is like God," and the scriptures clearly show that Christ is the one who bears this name. Jude, verse 9, declares that Michael is the Archangel. This word signifies "head, or chief, angel," and in our text Gabriel calls Him "one" or "the first" of the chief princes. There can be but one archangel. In 1 Thessalonians 4:16, Paul states that when the Lord appears the second time to raise the dead, the voice of thee archangel is heard and the scriptures declare it is the voice of the Son of God that raises the dead.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

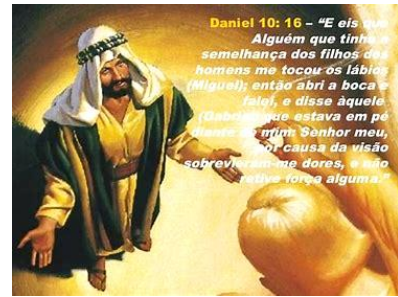
"Yet the vision is for many days," it reaches far into the future, and embraces what should befall the people of God, even in the latter days.

This shows conclusively that the 2,300-year prophecy given in the vision cannot mean literal days, but must be symbolic days representing years.



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15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. 16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

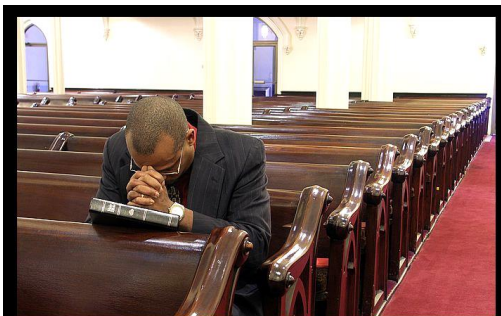


One of the most marked characteristics manifested by Daniel was the tender solicitude he felt for his people, as erring as they were. Having come to understand that the vision meant long ages of oppression and suffering for the church, he was so affected by the view that his strength departed from him, his breath ceased and the power of speech was gone. The vision of verse 16 refers to the former vision of Daniel 8.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. 18 Then there came again and touched me one like the appearance of a man, and he strengthened me, 19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. 20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. 21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

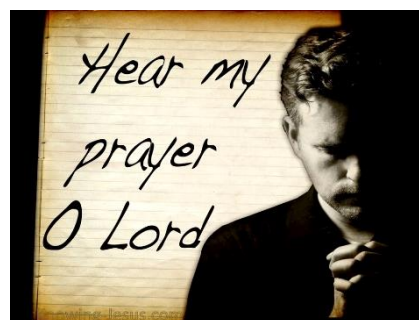
Daniel is now strengthened to hear in full what the angel has to say. Gabriel asks, "Knowest thou wherefore I come unto thee?" In other words, "Do you understand my purpose so that you will no more fear"? He then announced his intention to return to the king of Persia, to continue his influence, as soon as his communication with Daniel is complete. "And when I am gone forth," continued Gabriel, "lo, he prince of Greece shall come." That is, when Gabriel withdraws his support from the kingdom of the Medes and Persians, it will be time to usher in the next kingdom in its order, Greece. The prince of Greece, Alexander the Great, shall come and the Persian monarchy shall be overthrown. Gabriel then announced that none had an understanding with him in the matters he was communicating except Michael the Prince. It is interesting to note that only four beings in the universe at that time possessed a knowledge of the important truths being told; Daniel, Gabriel, Christ and God the Father.

Confess [your] faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. James 5:16



"LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:"

Psalms 10:17 (KJV)



The LORD [is] far from the wicked: but he heareth the prayer of the righteous. Prov 15:29

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Intro to Daniel's Last Vision

Stephan N Haskell, 1908, The Story of Daniel, pgs. 176

THE last three chapters of the book of Daniel are inseparable, for they relate to the last recorded vision of the prophet. The tenth chapter is preliminary to a detailed history of the world, and is valuable because of the important spiritual lessons which it contains.

Ellen White, Letter 5, 1904

Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies.

Stephan N Haskell, 1908, The Story of Daniel, pgs. 177

Daniel could not understand the situation. The spiritual condition of his own people weighed heavily upon him, and the changing attitude of the king worried him. He thought upon the previous vision, and wondered if it could be that his people—the Jews—would cling to the sins of Babylon until they were overtaken by the persecutions described as belonging to the latter days. He could not understand the times, although the words spoken by Gabriel seemed clear of comprehension.

Stephan N Haskell, 1908, The Story of Daniel, pgs. 177, 178

Two years after the decree of Cyrus, Daniel determined to humble his heart before God by prayer and fasting until he should understand the matter. He did not practice total abstinence from food, for this fast was not the fast of a day. But he withdrew from the king's table and partook of the plainest kinds of food, spending much time in prayer and study. It was his purpose to have his appetite so in subjection that physical wants would not crowd out his desire for spiritual insight.

Daniel 10:4-9

Stephan N Haskell, 1908, The Story of Daniel, pgs. 178, 179

For three weeks he thus sought for light and truth. Then it was that he looked up and beheld the Son of God by his side, the same who appeared to John on the Isle of Patmos. The brightness which shone round about Michael was too great for the eyes of the companions of Daniel, and they hastened to hide themselves. The countenance of Christ was like lightning, and as He gazed upon the prostrate form of Daniel, the other men fled for their lives. But what would have been death to those who harbored sin, was life to the one whose character was pure. The dross had been consumed before, and the light shone upon the prophet as sun light on a mirror.

So full of life is the Son of God that His eyes appeared as lamps of fire, flashing light. ...

Daniel was left alone in the presence of the Son of God, and as he compared his own condition to that of Christ, he seemed to be a lump of clay, a broken vessel, uncomely and useless.

Hebrews 5:12-14

Daniel 10:11-14

1897 Uriah Smith, Daniel and the Revelation, pg. 218, 219

Ah, how little do we realize what is going on in the unseen world in relation to human affairs! Here, as it were, the curtain is for a moment lifted, and we catch a glimpse of the movements within. Daniel prays. The Creator of the universe hears. The command is issued to Gabriel to go to his relief. But the king of Persia must act before Daniel's prayer is answered; and the angel hastens to the Persian king. Satan no doubt musters his forces to oppose. They

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meet in the royal palace of Persia. All the motives of selfish interest and worldly policy which Satan can play upon, he doubtless uses to the best advantage to influence the king against compliance with God's will, while Gabriel brings to bear his influence in the other direction. The king struggles between conflicting emotions. He hesitates; he delays. Day after day passes away; yet Daniel prays on. The king still refuses to yield to the influence of the angel; three weeks expire, and lo! a mightier than Gabriel takes his place in the palace of the king, and Gabriel appears to Daniel to acquaint him with the progress of events. From the first, said he, your prayer was heard; but during these three weeks which you have devoted to prayer and fasting, the king of Persia has resisted my influence and prevented my coming.

Daniel 10:14

Daniel 10:21

1897 Uriah Smith, Daniel and the Revelation, pg. 218, 219

Gabriel then announced that none — God of course excepted — had an understanding with him in the matters he was about to communicate except Michael the prince. And after he had made them known to Daniel, then there were four beings in the universe with whom rested a knowledge of these important truths, — Daniel, Gabriel, Christ, and God. Four links in this ascending chain of witnesses, — the first, Daniel, a member of the human family; the last, Jehovah, the God of all!

Ellen G White, Manuscript Releases, Vol. 1 pg. 63; Manuscript 174, 1899

The interest in "Daniel and the Revelation" is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth.

Jeremiah 6:16-17

Ellen G White, Letter 329 1905; Notebook Leaflets, Volume 2 pg. 157

The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. **A few are still alive who passed through the experience gained in the establishment of this truth. The standard bearers who have fallen in death, are to speak through the reprinting of their writings.** I am instructed that thus their voices are to be heard. **They are to bear their testimony as to what constitutes the truth for this time.** We are not to receive the words of those who come with a message that contradicts the special points of our faith. And while the Scriptures are God's Word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake

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TEMPTATION

The power of little acts of evil, of small inconsistencies to mold character, are not estimated as they should be. The grandest and most elevated principles are revealed to us in the word of God. They are given to us to strengthen every effort for good, to control and balance the mind, to lead us to aspire to reach a high standard. In the history of Joseph, Daniel, and his fellows, we see how the golden chain of truth may bind the youth to the throne of God. They could not be tempted to turn aside from their course of integrity. They valued the favor of God above the favor and praise of princes, and God loved them and spread His shield over them. Because of their faithful integrity, because of their determination to honor God above every human power, the Lord signally honored them before men. They were honored by the Lord God of hosts, whose power is over all the works of his hand in heaven above and the earth beneath. These youth were not ashamed to display their true colors. Even in the court of the king, in their words, their habits, their practices, they confessed their faith in the Lord God of heaven. **They refused to bow to any earthly mandate that detracted from the honor of God.** They had strength from heaven to confess their allegiance to God. {YI February 2, 1893, par. 2}

Sabbath forenoon the Lord blessed me in speaking upon the temptation of Christ in the wilderness, that in His human nature He bore temptation and overcame in our behalf. If He withstood temptation in His divine power, then He could not be tempted in all points like man, for it [would] be He was tempted as a God rather than as a man. {Ms29-1887.25} February 20, 1887

Christ's perfect humanity is the same that man may have through connection with Christ. As God, Christ could not be tempted any more than He was not tempted from His allegiance in heaven. But **as Christ humbled Himself to the nature of man, He could be tempted.** He had not taken on Him even the nature of the angels, but humanity, perfectly identical with our own nature, except without the taint of sin. A human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He was compassed with the weakness of humanity. The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. He trod our earth as man. He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature. {Ms57-1890.8}

Our Lord was tempted as man is tempted. He was capable of yielding to temptations, as are human beings. His finite nature was pure and spotless, but the divine nature that led Him to say to Philip, "He that hath seen Me hath seen the Father" also [John 14:9], was not humanized; neither was humanity deified by the blending or union of the two natures; each retained its essential character and properties. {Ms57-1890.9}

But here we must not become in our ideas common and earthly, and in our perverted ideas we must not think that the liability of Christ to yield to Satan's temptations degraded His humanity and He possessed the same sinful, corrupt propensities as man. {Ms57-1890.10}

The divine nature, combined with the human, made Him capable of yielding to Satan's temptations. Here the test to Christ was far greater than that of Adam and Eve, for Christ took our nature, fallen but not corrupted, and would not be corrupted unless He received the words of Satan in the place of the words of God. **To suppose He was not capable of yielding to temptation places Him where He cannot be a perfect example for man,** and the force and the power of this part of Christ's humiliation, which is the most eventful, is no instruction or help to human beings. {Ms57-1890.11}

But the facts of this history are not fable, but a living, acting, experience. [To deny this] would rob Jesus of His greatest glory—allegiance to God—which enshrouded Him as a garment in this world on the field of battle with the relentless foe, and He is not reckoned with the transgressor. He descended in His humiliation to be tempted as man would be tempted, and His nature was that of man, capable of yielding to temptation. His very purity and holiness were assailed by a fallen foe, the very one that became corrupted and then was ejected from heaven. How deeply and keenly must Christ have felt this humiliation. {Ms57-1890.12}

Let us follow this plainly specified plan. God works and man works. **Resistance of temptation must come from man.** He must draw right from God. He must be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Those who obtain this experience have a knowledge of God that

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constitutes them lights in the world. **By faith they endure** as did Moses seeing Him who was invisible. {Lt139-1898.54}

TEMPTED, pp.
Enticed to evil;
provoked; tried.
1828 Webster's
Dictionary

The rebellious purpose formed in the heart needs not expression by word or act to consummate the sin, and bring the soul into condemnation. The unlawful word or deed is but the fruition of the evil which has taken root in the heart; the outward evidence that temptation has prevailed, and hell has triumphed. Says the apostle, "Every man is tempted [that is, enters into temptation] when he is drawn away of his own lust and enticed." (James 1:14) God has provided the means by which we may resist temptation. These are the study of his word, and earnest prayer. In his encounters with the prince of darkness our Saviour prefaced every answer with the words, "It is written." It was the word of God that vanquished Satan. Those who make that word their study are arming themselves with weapons of divine power against the attacks of the foe. "Thy word," said the psalmist, "have I hid in mine heart, that I might not sin against thee." (Ps 119:11) {ST March 9, 1882, par. 10} [brackets in the original]

WE will begin our study this evening with Rom.7:25: "With the mind I myself serve the law of God." I repeat the expression that I made in the previous lesson, - that **it is in the realm of the thoughts where the law of God is served**, where the contention against sin is carried on and the victory won. {February 25, 1895 ATJ, GCB 347.1}

TEMPTATION, n. **The act of tempting; that which is presented to the mind as an inducement to evil.** 1828 Webster's Dictionary

The lust of the flesh, the lust of the eye, and the pride of life--these **tendencies to sin** that are in the flesh, drawing upon us--in this is the temptation. But **temptation is not sin.** Not until the desire is cherished is there sin. But **as soon as the desire is cherished, as soon as we consent to it and**

Temptation is NOT a sin; but to be tempted is SIN

receive it into the mind and hold it there, then there is sin; and whether that desire is carried out in action or not, the sin is committed. **In the mind, in fact, we have already enjoyed the desire. In consenting to it we have already done the thing so far as the mind itself goes.** All that can come after that is simply the **sensual part, the sense of enjoying the satisfaction of the flesh.** {February 25, 1895 ATJ, GCB 347.2}

This is shown in the Saviour's words in Matt. 5:27,28: {February 25, 1895 ATJ, GCB 347.3}

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you **that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.** {February 25, 1895 ATJ, GCB 347.4}

Therefore the only place where the Lord could bring help and deliverance to us, is right in the place where the thoughts are, at the very root of the thing that is sin, the very point where the sin is conceived and where it begins. Consequently, when tempted and tried as He was--when He was spit upon, when they struck Him in the face and on the head in the trial in Jerusalem and in all His public ministry when the Pharisees, the Sadducees, the scribes, and the priests in their iniquity and hypocrisy, which He knew, were all doing everything they could to irritate Him and get Him stirred up--when He was constantly tried thus, His hand was never raised to return the blow. He never had to check any such motion, **because not even the impulse to make any such motion was ever allowed.** Yet He had our human nature in which such impulses are so natural. Why then did not these motions manifest themselves in our human nature in Him? {February 25, 1895 ATJ, GCB 348.1}

For the reason that **He was so surrendered to the will of the Father that the power of God through the Holy Spirit so worked against the flesh and fought the battle right in the field of the thoughts, never, in the subtlest form of the thought was there allowed any such thing to conceive.** So that under all these insults and grievous trials He was just as calm, our human nature in Him was just as calm, as it was when the Holy Spirit in the form of a dove overshadowed Him on the banks of the Jordan. {February 25, 1895 ATJ, GCB 348.2}

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Now "let this mind be in you." It is not enough for a Christian to become all stirred up and say a few spiteful words or raise the hand in resentment and then say to Himself, "O, I am a Christian; I must not say this or do that." No. We are to be so submitted to the power of God and to the influence of the Spirit of God that our thoughts shall be so completely controlled that the victory shall be won already and not even the impulse be allowed. Then we shall be Christians everywhere and all the time under all circumstances and against all influences. But until we do reach that point, we are not sure that we shall show a Christian spirit under all circumstances and at all times and against all insults. {February 25, 1895 ATJ, GCB 348.3}

Your salvation depends on your encouraging a principle —serving God from principle; not from feeling, not from impulse. {T14 85.2}

Pure love is not an impulse, a spasmodic feeling, but a principle that is divine, a permanent power. {Lt28-1896.10}

As stated in the previous lesson, the things that were heaped upon Christ and which He bore were the very things that were the hardest for human nature to bear. And we, before we get through with the cause in which we are engaged are going to have to meet these very things that are hardest for human nature to bear, and unless we have the battle won already and are Christians indeed, we are not sure that we shall show the Christian spirit in these times when it is most needed. In fact, the time when the Christian spirit is most needed is all the time. {February 25, 1895 ATJ, GCB 348.4}

"Principle" verses "Impulse"

This book is the voice of God speaking to us. The Bible opens to us the words of life; for it makes us acquainted with Christ who is our life. In order to have true, abiding faith in Christ, we must know him as he is represented in the word. Faith is trustful. It is not a matter of fits and starts, according to the impulse and emotion of the hour; but it is a principle that has its foundation in Jesus Christ. And faith must be kept in constant exercise through the diligent, persevering study of the word. The word thus becomes a living agency: and we are sanctified through the truth. {SpTEd 26.2}

IMPULSE, n. 1. Force communicated; the effect of one body acting on another. 2. Influence acting on the mind; motive.

PRINCIPLE, n. [L. principium, beginning.] 1. In a general sense, the cause, source or origin of any thing; that from which a thing proceeds; as the principle of motion; the principles of action. 5. Ground; foundation; that which supports an assertion, an action, or a series of actions or of reasoning. *1828 Webster's Dictionary*

It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple. {RH, November 4, 1890 par. 6}

What should be our attitude towards sin?

Repentance is an intense hatred of sin in all its forms. ST Aug 13, 1894 par 5

Christ ever retained the utmost hatred for sin, but He loved the purchase of His blood. {ST January 20, 1898, par. 3}

"Let love be without dissimulation. Abhor that which is evil." (Rom 12:9) We need to practice these words of inspiration. Let there be no linking up with sin, but hate sin with abhorrence. {Lt5-1898.35}

HATE, v.t. 1. To dislike greatly; to have a great aversion to. It expresses less than abhor, detest, and abominate, unless pronounced with a peculiar emphasis. *1828 Webster's Dictionary*

When the transgressor becomes acquainted with God, and experiences his love, it produces in his heart a hatred for sin and a love for holiness. {RH March 9, 1897, par. 4}

HATRED, n. n. Great dislike or aversion; hate; enmity. Extreme hatred is abhorrence or detestation. *1828 Webster's Dictionary*

While the Christian will be ever kind, compassionate, and forgiving, he can feel no harmony with sin. He will abhor evil and cling to that which is good, at the sacrifice of association or

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friendship with the ungodly. The spirit of Christ will lead us to hate sin, while we are willing to make any sacrifice to save the sinner. {ST February 1, 1883, par. 13}

Every man who becomes a laborer together with God will have a hatred of evil, and will resist those passions which are excited and kept in active exercise by Satan to deal treacherously with their fellow brethren. {Ms44-1890.33}



"Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love."
—Ellen G White

True love is not a strong, fiery, impetuous passion. It is, on the contrary, an element calm and deep. It looks beyond mere externals, and is attracted by qualities alone. It is wise and discriminating, and its devotion is real and abiding.
—Ellen G. White

THOUGHTS

If there is any way by which Satan can gain **access to the mind**, he will sow his tares and cause them to grow until they will yield an abundant harvest. **In no case can Satan obtain dominion over the thoughts, words, and actions, unless we voluntarily open the door** and invite him to enter. He will then come in and, by catching away the good seed sown in the heart, make of none effect the truth. {CCh 166.5}

I am instructed by the Lord to say to you, "**Strive to enter in at the strait gate**: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24). The Lord asks you to keep close to Him. Speak as He would speak, and act as He would act. Do not let anyone prejudice your mind and lead you to speak unadvisedly. **Keep your own soul pure and clear and your thoughts elevated and sanctified.** Do not praise or exalt people to their injury, neither be hasty to condemn those whom you think are not acting wisely. Let all see that you love Jesus and trust in Him. Give your husband and your believing and unbelieving friends evidence that you desire them to see the beauty of truth. But do not show that painful, worrying anxiety which often spoils a good work.—Letter 145, 1900. {2MCP 435.3}

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." The righteousness here taught was conformity of the heart and life to the revealed will of God. **Jesus taught that the law of God should regulate the thoughts and purposes of the mind.** True godliness elevates the thoughts and actions; then the external forms of religion accord with the Christian's internal purity; then those ceremonies required in the service of God are not meaningless rites, like those of the hypocritical Pharisees. {2SP 218.2}

The life of Christ was a life of humble simplicity, yet how infinitely exalted was his mission. Christ is our example in all things.

—Ellen G. White

The Saviour bids us pray, "Lead us not into temptation." [Matthew 6:13.] Our heavenly Father will lead His people in the paths of righteousness. The word of the Lord to the churches in this conference is: "**Watch and pray, lest ye enter into temptation. Be on your guard** against the efforts of the powers of darkness to resist the testimonies of God's Spirit that are to be understood." (Matt 26:41) Actions spring from desires and purposes. God alone can discern the thoughts and intents of the heart. He weighs with unerring accuracy the very motives of the mind. {Ms127-1907.7}

Let none imagine that without earnest effort on their part they can obtain the assurance of God's love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. **That**

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which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But if we would enter the city of God, and look upon Jesus and His glory, we must become accustomed to beholding Him with the eye of faith here. **The words and the character of Christ should be often the subject of our thoughts and of our conversation**, and each day some time should be especially devoted to prayerful meditation upon these sacred themes. {SL 91.3}

Proverbs

12:5 *The thoughts of the righteous [are] right: [but] the counsels of the wicked [are] deceit.*

15:26 *The thoughts of the wicked [are] an abomination to the LORD: but [the words] of the pure [are] pleasant words.*

16:3 *Commit thy works unto the LORD, and thy thoughts shall be established.*

21:5 *The thoughts of the diligent [tend] only to plenteousness; but of every one [that is] hasty only to want.*

CONVICTION/ TRUE REPENTANCE/ CONVERSION/ PIETY

1) Conviction 2) Repentance (Conversion/ Intense hatred of and giving up sin) & Obedience

“The **first step toward heaven** is **conviction of sin**, the **second** is **repentance and obedience**. RH Sept 7, 1895 par 4

“The **first step toward obedience** is **repentance**. ST August 13, 1894, par. 6

“**Repentance for sin** is the **first step in conversion**. **Repentance is an intense hatred of sin in all its forms**. ST Aug 13, 1894 par 5

“**True repentance** is more than sorrow for sin. It **is a resolute turning away from evil**. {PP 557.2}

“He who is **truly repentant**, he who is regenerated, **hates sin**. Ibid par 7

“...**constant confession** of sin, **without sincere repentance**... unaccompanied by true devotion... **of no value** whatever. RH Aug 19, 1890 par 6

“**When a man's heart is fully converted, all that he possesses is consecrated to the Lord**. 14T 76

“There can be **no true conversion** without the **giving up of sin**, and the aggravating character of sin is not discerned. 1888 817.1

“The **converted soul has a hatred of sin**;... RH Sept 17, 1895 par 4

“**True conversion of the heart will work wonderful changes in the outward appearance**. {6MR 158.1} (Referencing dress reform)

“**Those who have true piety** esteem and revere the law of God. RH Sept 17, 1895 par 4

“**True piety** never exalts self. RH Sept 17, 1895 par 4

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Those who have true piety esteem and revere the law of God. Through the grace of Christ they exemplify the principles of the law in their lives, and will not willfully break any of the commandments of God. ... The converted soul has a hatred of sin; he does not indulge in self-complacency, self-love, self-sufficiency, nor pass on day after day, claiming to be a Christian, and yet bringing dishonor upon Christ by misrepresenting him in character. Those who make this mistake, and pass on filled with self-righteousness, have not in reality made the first step heavenward. The first step toward heaven is conviction of sin, the second is repentance and obedience. True piety never exalts self. RH Sept 17, 1895 par 4

PIETY, n. 1. Piety in principle, is a compound of veneration or reverence of the Supreme Being and love of his character, or veneration accompanied with love; and piety in practice, is the exercise of these affections in obedience to his will and devotion to his service. 1828 Webster's Dictionary

When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God. A door has been opened, and no man can close it, neither the highest powers nor the lowest; you alone can close the door of your heart, so that the Lord cannot reach you. You have been having light from heaven for the past year and a half, that the Lord would have you bring into your character and weave into your experience. {RH, March 18, 1890 par. 1}

Daniel did not seek to excuse himself or his people before God; but in humility and contrition of soul he confessed the full extent and demerit of their transgressions, and vindicated God's dealings as just toward a nation that had set at naught His requirements and would not profit by His entreaties. {5T 636.1} There is great need today of just such sincere, heartfelt repentance and confession. **Those who have not humbled their souls before God in acknowledging their guilt have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance which is not to be repented of, and have not confessed our sin with true humiliation of soul and brokenness of spirit, abhorring our iniquity, we have never sought truly for the forgiveness of sin; and if we have never sought we have never found the peace of God. The only reason why we may not have remission of sins that are past is that we are not willing to humble our proud hearts and comply with the conditions of the word of truth.** There is explicit instruction given concerning this matter. Confession of sin, whether public or private, should be heartfelt and freely expressed. It is not to be urged from the sinner. It is not to be made in a flippant and careless way or forced from those who have no realizing sense of the abhorrent character of sin. The confession that is mingled with tears and sorrow, that is the outpouring of the inmost soul, finds its way to the God of infinite pity. Says the psalmist: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." {5T 636.2}

REAL CONVERSION - SEPARATING FROM THE WORLD

There are few really consecrated men among us, few who have fought and conquered in the battle with self. Real conversion is a decided change of feelings and motives; it is a virtual taking leave of worldly connections, a hastening from their spiritual atmosphere, a withdrawing from the controlling power of their thoughts, opinions, and influences. The separation causes pain and bitterness to both parties. It is the variance which Christ declares that He came to bring. But the converted will feel a continual longing desire that their friends shall forsake all for Christ, knowing that, unless they do, there will be a final and eternal separation. The true Christian cannot, while with unbelieving friends, be light and trifling. The value of the souls for whom Christ died is too great. {5T 82.5}

He "that forsaketh not all that he hath," says Jesus, "cannot be My disciple." **Whatever shall divert the affections from God must be given up.** Mammon is the idol of many. Its golden chain binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility is the idol of others. These are Satan's snares, set for unwary feet. But these slavish bands must be broken; the flesh must be crucified with the affections and lusts. **We cannot be half the Lord's and half the world's. We are not God's people unless we are such entirely. Every weight,**

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every besetting sin, must be laid aside. God's watchmen will not cry, "Peace, peace," when God has not spoken peace. The voice of the faithful watchmen will be heard: "Go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord."
{5T 83.1} She is quoting Isa. 52:11- cross references to Rev 18:4

DWELLING ONLY UPON LOVE OF GOD/ HIDING TRUTH ABOUT SIN

That religion which makes of sin a light matter, dwelling upon the love of God to the sinner regardless of his actions, only encourages the sinner to believe that God will receive him while he continues in that which he knows to be sin. This is what some are doing who profess to believe present truth. The truth is kept apart from the life, and that is the reason it has no power to convict and convert the soul.
{5T 540.2}

"We should never give sanction to sin by our words or our deeds, our silence or our presence." DA p.152

Suggested Reading

Chronological By Year: Church Response to Truth & Present Condition Foretold – Pioneer & Past Teachings - Fallen Babylon Described

Separation Necessary

[Habakkuk's Tables – Firm Truth to Stand Upon \(iwillstanduponmywatch.com\)](http://iwillstanduponmywatch.com)