

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

1828 Webster's Dictionary"

TEMPTED, pp. **Enticed to evil**; provoked; tried.

ENTICED, pp. Incited; **instigated to evil**; **seduced** by promises or persuasions; **persuaded**; **allured**.

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}

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**.

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

1828 Webster's Dictionary:

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

CHERISH, v.t. 4. To harbor; to indulge and **encourage in the mind**; as, to cherish ill will, or any evil passion.

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 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}

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

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}

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}

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}

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}

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 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}

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*

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

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 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}

TEMPTATION & THE WILL

Cast yourself at the feet of Jesus, **who has been tempted**, and knows how to help such as are **tempted**. {YI October 1, 1855, par. 4}

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but **was in all points tempted** like as [we are, **yet**] **without sin**. ← **The Mystery of Godliness!**

It was in the time of greatest weakness that Christ was assailed by the fiercest temptations. Thus Satan thought to prevail. By this policy he had gained the victory over men. **When strength failed, and the will power weakened, and faith ceased to repose in God, then those who had stood long and valiantly for the right were overcome.** Moses was wearied with the forty years' wandering of Israel, when **for the moment** his faith let go its hold upon infinite power. He failed just upon the borders of the Promised Land. {DA 120.2}

Christ or Satan has the government of the will, and we are the subjects of one or the other. I was pointed to Christ. Although **He was tempted of the devil forty days, yet His will was submitted to the will of His Father and He yielded not, although He was tempted in every way by Satan—stronger than any of His disciples have ever been tempted.** **His will was not yielded to the will of the enemy for a moment.** {Lt1-1858.5}

Rom 6:16 Know ye not, that **to whom ye yield yourselves** servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Jesus Christ is our example in all things. He began life, passed through its experiences, and ended its record, **with a sanctified human will.** He was **tempted** in all points like as we are, and yet **because he kept his will surrendered and sanctified, he never bent in the slightest degree** toward the doing of evil, or toward manifesting rebellion against God. {ST October 29, 1894, par. 7}

Our future, eternal happiness depends upon having our humanity, with all its capabilities and powers, brought into obedience to God, and placed under the control of divinity. Many have no faith in Jesus Christ. They say, "It was easy for Christ to obey **the will** of His Father; for He was divine." But His Word declares, "He was **tempted** in all points like as we are." [Hebrews 4:15.] He was **tempted** according to, and in proportion with, **His elevation of mind; but He would not weaken or cripple His divine power by yielding to temptation.** In His life on earth Christ was a representative of what humanity may be through the privileges and opportunities granted them in Him. {Lt121-1897.1}

Dear Mary, last Monday I was shown in vision some things that bear with weight upon my mind. I was led through the life of Christ to see His meek, self-denying life. This great sacrifice was to obtain for us a great salvation. **And if we obtain this great salvation it must be by our making a sacrifice on our part.** As Jesus sacrificed for us, we must sacrifice for Jesus. As He denied Himself for us, we must deny ourselves for Jesus. As He endured privation and suffering for us, so we must endure privation and suffering for Jesus. As **He was tempted of Satan**, as He was buffeted by Satan forty days then left for a season and angels ministered unto Him, so we shall be buffeted by Satan for a season; and if we resist him these seasons will be followed by grace and strength from God imparted unto us by His angels. {Lt1-1858.2}

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

Watch and pray lest ye enter into temptation. Earnest, fervent prayer will avail much when **tempted** to speak wrong. Say not a word until you first pray, then **watch** with all your powers. Set a watch before the door of your lips. Jesus knows just how hard you try to overcome, and his all-sufficient grace will be imparted, and with holy trust, you may rejoice in your Redeemer who giveth you the victory. {YI November 1, 1857, par. 8}

I saw that strange things would arise—fanciful things. **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.** All who will become partakers of the divine nature, having overcome the corruption that is in the world through lust, have a constant conflict with Satan, who claims dominion over the earth. Evil angels conspire with evil men that the world shall be held under the sway of Satan. The whole aim of the apostasy is to destroy the champions of God and the truth. Jesus Christ came that the world through Him might have life, but He was scorned as a deceiver and they said of Him, "He hath a devil. He doeth miracles through the prince of devils." [Verse 20; Matthew 9:34.] The cause of truth will be betrayed and God dishonored. {Ms44-1890.33}

JESUS' TEMPTATIONS

After the baptism of Jesus in Jordan, he was led by the Spirit into the wilderness, **to be tempted of the Devil**. The Holy Spirit had fitted him for that special scene of **fierce temptations**. Forty days he was tempted of the Devil, and in those days he ate nothing. Everything around Jesus was unpleasant, from which human nature would be led to shrink. He was with the wild beasts, and the Devil, in a desolate, lonely place. I saw that the Son of God was pale and emaciated through fasting and suffering. But his course was marked out, and he must fulfill the work he came to do. {1SG 31.1} Satan took advantage of the sufferings of the Son of God, and prepared to beset him with **manifold temptations**, hoping he should obtain the victory over him, because he had humbled himself as a man. Satan came with this **temptation**, If thou be the Son of God, command that this stone be made bread. **He tempted Jesus to condescend to him, and give him proof of his being the Messiah, by exercising his divine power. Jesus mildly answered him, It is written, Man shall not live by bread alone, but by every word of God.** {1SG 31.2}

Satan was seeking a dispute with Jesus concerning his being the Son of God. He referred to his weak, suffering condition, and boastfully affirmed that he was stronger than Jesus. **But the word spoken from heaven, Thou art my beloved Son, in thee I am well pleased, was sufficient to sustain Jesus through all his sufferings.** I saw that in all his mission he had nothing to do in convincing Satan of his power, and of his being the Saviour of the world. Satan had sufficient evidence of his exalted station and authority. His unwillingness to yield to Jesus' authority, shut him out of heaven. {1SG 31.3}

Satan, to manifest his strength, carried Jesus to Jerusalem, and set him upon a pinnacle of the temple, and again **tempted** him, that if he was the Son of God, to give him evidence of it by casting himself down from the dizzy height upon which he had placed him. Satan came with the words of inspiration. For it is written, He shall give his angels charge over thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus answering said unto him, It is said, **Thou shalt not tempt the Lord thy God.** Satan wished to cause Jesus **to presume** upon the mercy of his Father, and risk his life before the fulfillment of his mission. He had hoped that the plan of salvation would fail; but I saw that the plan was laid too deep to be thus overthrown, or marred by Satan. {1SG 32.1}

I saw that Christ was the example for all Christians when tempted, or their rights disputed. They should bear it patiently. They should not feel that they have a right to call upon God to display his power, that they may obtain a victory over their enemies, unless there is a special object in view, that God can be directly honored and glorified by it. I saw that if Jesus had cast himself from the pinnacle, it would not have glorified his Father; for none would witness the act but Satan, and the angels of God. And it would be tempting the Lord to display his power to his bitterest foe. It would have been condescending to the one whom Jesus came to conquer. {1SG 32.2}

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.*

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

"Those who venture to cherish the sin which they love best, are tampering with Satan's sorcery." {ST May 18, 1882, par. 21}

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

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, 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*

8

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}

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