

HHT - Support Part 12

A Call to Stand Apart

Chapter 8 —How to Have Faith

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: **but when it is grown**, it is the greatest among herbs, and **becometh a tree**, so that the birds of the air come and lodge in the branches thereof. Matthew 13:31-32. {CSA 29.1}

And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. Matthew 17:14-17. {CSA 29.2}

It is peace that you need—Heaven’s forgiveness and peace and love in the soul. Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; you can never hope, by your own efforts, to secure it. But God offers it to you as a gift, **“without money and without price.”** Isaiah 55:1. It is yours if you will but reach out your hand and grasp it. The Lord says, **“Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”** Isaiah 1:18. **“A new heart also will I give you, and a new spirit will I put within you.”** Ezekiel 36:26. {CSA 29.3}

You have confessed your sins, and in heart put them away. **You have resolved to give yourself to God**. Now go to Him, and ask that He will wash away your sins and **give you a new heart**. Then believe that He does this because He has promised. {CSA 29.4}

This is the lesson which Jesus taught while He was on earth, that the gift which God promises us, **we must believe we do receive**, and **it is ours**. Jesus healed the people of their diseases when they had faith in His power; He helped them in the things which they could see, thus inspiring them with

confidence in Him concerning things which they could not see—leading them to believe in His power to forgive sins. . . . {CSA 30.1}

Let us turn to the story of the paralytic at Bethesda. The poor sufferer was helpless; he had not used his limbs for thirty-eight years. Yet Jesus bade him, **“Rise, take up thy bed, and walk.”** The sick man might have said, **“Lord, if Thou wilt make me whole, I will obey Thy word.”** But, no, he believed Christ’s word, believed that he was made whole, and he made the effort at once; he willed to walk, and he did walk. He acted on the word of Christ, and God gave the power. He was made whole. {CSA 30.2}

In like manner you are a sinner. You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ. You believe that promise. You confess your sins and give yourself to God. You will to serve Him. Just as surely as you do this, God will fulfill His word to you. **If** you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it. {CSA 30.3}

Do not wait to feel that you are made whole, but say, **“I believe it; it is so, not because I feel it, but because God has promised.”** . . . {CSA 30.4}

Henceforth you are not your own; you are bought with a price. **“Ye were not redeemed with corruptible things, as silver and gold; . . . but with the precious blood of Christ, as of a lamb without blemish and without spot.”** 1 Peter 1:18, 19. Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are as a child born into the family of God, and He loves you as He loves His Son. 53 {CSA 30.5}

If you give yourself to Him, and accept Him as your Saviour, **then**, sinful as your life may have been, for His sake you are accounted righteous. Christ’s character stands in place of your character, and you are accepted before God just as if you had not sinned. 54 {CSA 30.6}

Put away the suspicion that God’s promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided

through Christ to be brought by **ministering angels** to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. 55 {CSA 30.7}

Child Guidance 515

Take the Bible as the Guide.--You must make the Bible your guide if you would bring up your children in the nurture and admonition of the Lord. Let the life and character of Christ be presented as the pattern for them to copy. If they err, read to them what the Lord has said concerning similar sins. There is need of constant care and diligence in this work. One wrong trait tolerated by parents, uncorrected by teachers, may cause the whole character to become deformed and unbalanced. Teach the children that they must have a **new heart**; that new tastes must be created, new motives inspired. They must have help from Christ; they must become acquainted with the character of God as revealed in His Word. {CG 515.2}

Letter 54, 1895

Christ Will Create A New Heart In His Followers

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he **cannot see** the kingdom of God. John 3:3. {CTr 233.1}

The change that must come to the **natural**, **inherited**, and **cultivated tendencies** of the human heart is **that change** of which Jesus spoke when He said to Nicodemus, “**Except a man be born again, he cannot see the kingdom of God.**”. . . He virtually said to Nicodemus, It is not controversy that will help your case. Arguments will not bring light to your soul. You must have a **new heart**, **or you cannot discern** the kingdom of heaven. It is not greater evidence that will bring you into a right position, but new purposes, new springs of action. You must be born again. Until this change takes place, until all things are made new, the strongest evidence that could be presented would be useless. . . . {CTr 233.2}

To Nicodemus this was a very **humiliating statement**, and with a feeling of irritation he took up the words of Christ, saying, “**How can a man be born when he is old?**”. . . But the Saviour did not meet argument with argument. Raising His hand in **solemn, quiet dignity**, He pressed home the truth with greater assurance, “**Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**”. . . {CTr

233.3}

Christ's words conveyed the lesson that instead of feeling irritated over the plain words of truth and indulging in irony, Nicodemus should have a far more humble opinion of himself because of his spiritual ignorance. Yet the words of Christ were spoken with such solemn dignity, and both look and tone expressed such earnest love that Nicodemus was not offended as he realized his humiliating position. . . . {CTr 233.4}

This lesson to Nicodemus I present as highly applicable to those who today are in responsible positions as rulers in Israel, and whose voices are often heard in council, giving evidence of the spirit that Nicodemus possessed. The words of Christ are spoken just as verily to presidents of conferences, elders of churches, and those occupying responsible positions in our churches. . . . {CTr 233.5}

Nicodemus was converted as the result of this interview. In that night conference with Jesus, the convicted man stood before the Saviour under the softening, subduing influence of the truth that was shining into the chambers of his mind and impressing his heart. . . . Jesus told Nicodemus not only that he must have a new heart in order to see the kingdom of heaven, but how to obtain this new heart.—Letter 54, 1895

Manuscript 42, 1904

“A New Heart Also Will I Give You”

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Ezekiel 36:26. {CTr 351.1}

The truths of the Word of God are not mere sentiments, but the utterances of the Most High. Anyone who makes these truths a part of the life becomes in every sense a new creature. The person is not given new mental powers, **but** the darkness, that through ignorance and sin has clouded the understanding, is removed. {CTr 351.2}

The words “**A new heart will I give you**” mean “**A new mind will I give you**.” This change of heart is always attended by a clear conception of Christian duty, an understanding of truth. The clearness of our view of truth will be proportionate to our understanding of the Word of God. A person who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he or she had reached a higher

grade of intelligence. . . . {CTr 351.3}

We are dependent on the Bible for a knowledge of the early history of our world, of the creation of Adam and Eve, and of their fall. Remove the Word of God, and what can we expect other than to be left to fables and conjectures, and to that enfeebling of the intellect which is the sure result of entertaining error? We need the authentic history of the origin of the earth, of the fall of the covering cherub, and of the introduction of sin into our world. Without the Bible we should be bewildered by false theories. . . . {CTr 351.4}

Wherever Christians are they may hold communion with God. And they may enjoy the intelligence of sanctified science. Their minds may be strengthened even as Daniel's was. . . . {CTr 351.5}

The mind in which error has once taken possession can never expand freely to truth, even after investigation. The old theories will claim recognition. The understanding of things that are true and elevated and sanctifying will be confused. Superstitious ideas will enter the mind to mingle with the true, and these ideas are always debasing in their influence. Christian knowledge bears its own stamp of unmeasured superiority in all that concerns the preparation for the future, immortal life. It distinguishes the Bible reader and believer, who has been receiving the precious treasures of truth, from the skeptic and the believer in pagan philosophy. . . . {CTr 351.6}

In the cities and nations of our world, there will be found among unbelievers a remnant who will appreciate the blessed Word and who will receive the Saviour. Christ will give men and women power to become the sons and daughters of God.—Manuscript 42, 1904. {CTr 351.7}

COL 150

Chap. 13 - Two Worshipers

"Unto certain which trusted in themselves that they were righteous, and despised others," Christ spoke the parable of the Pharisee and the publican. The Pharisee goes up to the temple to worship, not because he feels that he is a sinner in need of pardon, but because he thinks himself righteous and hopes to win commendation. His worship he regards as an act of merit that will recommend him to God. At the same time it will give the people a high opinion of his piety. He hopes to secure favor with both God and man. His worship is prompted by self-interest. {COL 150.1}

And he is full of **self-praise**. He looks it, he walks it, he prays it. Drawing apart from others as if to say, "**Come not near to me; for I am holier than thou**" (Isaiah 65:5), he stands and prays "**with himself**." Wholly self-satisfied, he thinks that God and men regard him with the same complacency. {COL 150.2}

"**God, I thank thee**," he says, "**that I am not as other men are, extortioners, unjust, adulterers, or even as this publican**." He judges his character, not by the holy character of God, but by the character of other men. His mind is turned away from God to humanity. This is the secret of his self-satisfaction. {COL 150.3}

He proceeds to recount his good deeds: "**I fast twice in the week, I give tithes of all that I possess**." The religion of the Pharisee does not touch the soul. He is not seeking Godlikeness of character, a heart filled with love and mercy. He is satisfied with a religion that has to do only with outward life. His righteousness is his own--the fruit of his own works--and judged by a human standard. {COL 151.1}

Whoever trusts in himself that he is righteous, **will despise others**. As the Pharisee judges himself by other men, so he judges other men by himself. His righteousness is estimated by theirs, and the worse they are the more righteous by contrast he appears. His self-righteousness leads to accusing. "**Other men**" he condemns as transgressors of God's law. Thus he is making manifest the very spirit of Satan, the accuser of the brethren. With this spirit it is impossible for him to enter into communion with God. He goes down to his house destitute of the divine blessing. {COL 151.2}

The publican had gone to the temple with other worshipers, but he soon drew apart from them as unworthy to unite in their devotions. Standing afar off, he "would not lift up so much as his eyes unto heaven, but smote upon his breast," in bitter anguish and self-abhorrence. He felt that he had transgressed against God, that he was sinful and polluted. He could not expect even pity from those around him, for they looked upon him with contempt. He knew that he had no merit to commend him to God, and in utter self-despair he cried, "**God be merciful to me, a sinner**." He did not compare himself with others. Overwhelmed with a sense of guilt, he stood as if alone in God's presence. His only desire was for pardon and peace, his only plea was the mercy of God. And he was blessed. "**I tell you**," Christ said, "**this man went down to his house justified rather than the other**." {COL 151.3}

The Pharisee and the publican represent two great classes into which those who come to

worship God are divided. Their first two representatives are found in the first two children that were born into the world. **Cain thought himself righteous**, and he came to God with a **thank offering only**. He made no confession of sin, and **acknowledged no need of mercy**.

But Abel came with **the blood that pointed to the Lamb of God**. He came as a sinner, **confessing himself lost**; **his only hope** was **the unmerited love of God**. The Lord had respect to his offering, but to Cain and his offering He had not respect. The sense of need, the recognition of our poverty and sin, is the very first condition of acceptance with God. **"Blessed are the poor in spirit; for theirs is the kingdom of heaven."** Matthew 5:3. {COL 152.1}

For each of the classes represented by the **Pharisee** and the **publican** there is a lesson in the history of the apostle Peter. In his early discipleship Peter **thought himself strong**. Like the Pharisee, in his own estimation he was **"not as other men are."** When Christ on the eve of His betrayal forewarned His disciples, **"All ye shall be offended because of Me this night,"** Peter confidently declared, **"Although all shall be offended, yet will not I."** Mark 14:27, 29. Peter did not know his own danger. **Self-confidence** misled him. He thought himself **able to withstand temptation**; but in a few short hours the test came, and with cursing and swearing he denied his Lord. {COL 152.2}

When the crowing of the cock reminded him of the words of Christ, **surprised and shocked at what he had just done** he turned and looked at his Master. At that moment Christ looked at Peter, and beneath that grieved look, in which compassion and love for him were blended, **Peter understood himself**. He went out and **wept bitterly**. That look of Christ's broke his heart. Peter had come to the turning point, and **bitterly did he repent his sin**. He was like the publican in **his contrition and repentance**, and like the publican **he found mercy**. The look of Christ assured him of pardon. {COL 152.3}

Now his self-confidence was gone. Never again were the old boastful assertions repeated. {COL 154.1}

Christ after His resurrection thrice tested Peter. **"Simon, son of Jonas,"** He said, **"lovest thou Me more than these?"** Peter did not now exalt himself above his brethren. He appealed to the One who could read His heart. **"Lord,"** he said, **"Thou knowest all things; Thou knowest that I love Thee."** John 21:15, 17. {COL 154.2}

Then he received his commission. A work broader and more delicate than had heretofore been his was appointed him. Christ bade him feed the sheep and the lambs. In thus

committing to his stewardship the souls for whom the Saviour had laid down his own life, Christ gave to Peter the strongest proof of confidence in his restoration. The **once restless**, boastful, self-confident disciple had become **subdued** and **contrite**. Henceforth he followed his Lord **in self-denial** and **self-sacrifice**. He was a partaker of Christ's sufferings; and when Christ shall sit upon the throne of His glory, Peter will be a partaker in His glory. {COL 154.3}

The evil that led to Peter's fall and that shut out the Pharisee from communion with God is proving the ruin of thousands today. **There is nothing so offensive to God** or **so dangerous to the human soul** as **pride and self-sufficiency**. **Of all sins it is the most hopeless, the most incurable**. {COL 154.4}

Peter's fall was not instantaneous, but gradual. **Self-confidence** led him to the belief that he was saved, and step after step was taken in the downward path, until he could deny his Master. Never can we safely put confidence in self or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. God's word declares, "**Many shall be purified, and made white, and tried**." Daniel 12:10. Only he who endures the trial will receive the crown of life. (James 1:12.) {COL 155.1}

Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves. They lose sight of their own weakness and their **constant** need of divine strength. They are unprepared for Satan's devices, and under temptation many, like Peter, fall into the very depths of sin. We are admonished, "**Let him that thinketh he standeth, take heed lest he fall**." 1 Corinthians 10:12. **Our only safety** is **in constant distrust** of self, and **dependence on Christ**. {COL 155.2}

It was necessary for Peter to learn his own defects of character, and his need of the power and grace of Christ. The Lord could not save him from trial, **but** He could have saved him from defeat. Had Peter been willing to receive Christ's warning, he would have been watching unto prayer. He would have walked with fear and trembling lest his feet should stumble. **And** he would have received divine help so that Satan could not have gained the victory. {COL 155.3}

It was through **self-sufficiency** that Peter fell; and it was through **repentance** and **humiliation** that his feet were again established. In the record of his experience **every**

repenting sinner may find encouragement. Though Peter had grievously sinned, he was not forsaken. The words of Christ were written upon his soul, "**I have prayed for thee, that thy faith fail not.**" Luke 22:32. In his bitter agony of remorse, this prayer, and the memory of Christ's look of love and pity, gave him hope. Christ after His resurrection remembered Peter, and gave the angel the message for the women, "**Go your way, tell His disciples and Peter that He goeth before you into Galilee; there shall ye see Him.**" Mark 16:7. Peter's repentance was accepted by the sin-pardoning Saviour. {COL 155.4}

And the same compassion that reached out to rescue Peter is extended to every soul who has fallen under temptation. It is Satan's special device to lead man into sin, and **then** leave him, helpless and trembling, fearing to seek for pardon. But why should we fear, when God has said, "**Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me?**" Isaiah 27:5. Every provision has been made for our infirmities, every encouragement offered us to come to Christ. {COL 156.1}

Christ offered up His broken body to purchase back God's heritage, to give man another trial. "**Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.**" Hebrews 7:25. By His spotless life, His obedience, His death on the cross of Calvary, Christ interceded for the lost race. And now, not as a mere petitioner does the Captain of our salvation intercede for us, **but as a Conqueror claiming His victory**. His offering is complete, and as our Intercessor He executes His self-appointed work, holding before God the censer containing His own spotless merits and the prayers, confessions, and thanksgiving of His people. Perfumed with the fragrance of His righteousness, these ascend to God as a sweet savor. The offering is wholly acceptable, and pardon covers all transgression. {COL 156.2}

Christ has pledged Himself to be our substitute and surety, and He neglects no one. He who could not see human beings exposed to eternal ruin without pouring out His soul unto death in their behalf, will look with pity and compassion upon every soul who realizes that he cannot save himself. {COL 157.1}

He will look upon no trembling suppliant without raising him up. He who through His own atonement provided for man an infinite fund of moral power, will not fail to employ this power in our behalf. We may take our sins and sorrows to His feet; for He loves us. His every look and word invites our confidence. He will shape and mold our characters according to His own will. {COL 157.2}

In the whole Satanic force there is not power to overcome one soul who in simple trust casts himself on Christ. "He giveth power to the faint; and to them that have no might He increaseth strength." Isaiah 40:29.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Lord says, "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." 1 John 1:9; Jeremiah 3:13; Ezekiel 36:25. {COL 157.3}

But we must have a knowledge of ourselves, a knowledge that will result in contrition, **before we can find pardon and peace**. The Pharisee felt no conviction of sin. The Holy Spirit could not work with him. His soul was encased in a self-righteous armor which the arrows of God, barbed and true-aimed by angel hands, failed to penetrate. It is **only he** who knows himself to be a sinner that Christ can save. He came "to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. But "they that are whole need not a physician." Luke 5:31. We must know our real condition, or we shall not feel our need of Christ's help. We must understand our danger, or we shall not flee to the refuge. We must feel the pain of our wounds, or we should not desire healing. {COL 158.1}

The Lord says, "**Because thou sayest**, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Revelation 3:17, 18. **The gold tried in the fire is faith that works by love. Only this** can bring us into harmony with God. We may be active, we may do much work; but without love, such love as dwelt in the heart of Christ, we can never be numbered with the family of heaven.

No man can of himself understand his errors. "**The heart is deceitful above all things, and desperately wicked; who can know it?**" Jeremiah 17:9. The lips may express a poverty of soul that the heart does not acknowledge. While speaking to God of poverty of spirit, the heart may be swelling with the conceit of its own superior humility and exalted righteousness. In one way only can a true knowledge of self be obtained. We must behold Christ. **It is ignorance of Him** that makes men so uplifted in their own righteousness. **When**

we contemplate His purity and excellence, we shall see our own weakness and poverty and defects **as they really are**. We shall see ourselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. We shall see that if we are ever saved, it will not be through our own goodness, **but through God's infinite grace**. {COL 159.1}

Grace: the divine influence upon the heart, and its reflection in the life

The prayer of the publican was heard because it showed dependence reaching forth to lay hold upon Omnipotence. Self to the publican appeared nothing but shame. Thus it must be seen by all who seek God. By faith--**faith that renounces all self-trust--the needy suppliant** is to lay hold upon infinite power. {COL 159.2}

No outward observances can take the place of simple faith and entire renunciation of self. **But** no man can empty himself of self. **We can only consent** for Christ to accomplish the work. Then the language of the soul will be, Lord, **take my heart; for I cannot give it**. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, unchristlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul. {COL 159.3}

It is not only at the beginning of the Christian life that this renunciation of self is to be made. **At every advance step** heavenward it is to be renewed. All our good works are dependent on a power outside of ourselves. **Therefore** there needs to be a continual reaching out of the heart after God, **a continual, earnest, heartbreaking confession of sin and humbling of the soul before Him**. **Only by constant renunciation of self** and **dependence on Christ** can we walk safely. {COL 159.4}

The nearer we come to Jesus and the more clearly we discern the purity of His character, the more clearly we shall discern the exceeding sinfulness of sin and the less we shall feel like exalting ourselves. Those whom heaven recognizes as holy ones are the last to parade their own goodness. The apostle Peter became a faithful minister of Christ, and he was greatly honored with divine light and power; he had an active part in the upbuilding of Christ's church; but Peter never forgot the fearful experience of his humiliation; his sin was forgiven; yet well he knew that for the weakness of character which had caused his fall only the grace of Christ could avail. He found in himself nothing in which to glory. {COL 160.1}

None of the apostles or prophets ever claimed to be without sin. Men who have lived nearest to God, **men who would sacrifice life itself rather than knowingly commit a wrong**

act, men whom God had honored with divine light and power, have confessed the sinfulness of their own nature. They have put no confidence in the **flesh**, have claimed no righteousness of their own, **but** have trusted wholly in the righteousness of Christ. **So will it be with all who behold Christ.** {COL 160.2}

At every advance step in Christian experience **our repentance will deepen.** It is to those whom the Lord has forgiven, to those whom **He acknowledges as His people,** that He says, "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight." Ezekiel 36:31. Again He says, "I will establish My covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." Ezekiel 16:62, 63. Then our lips will not be opened in self-glorification. **We shall know that our sufficiency is in Christ alone.** We shall make the apostle's confession our own. "I know that in me (that is, in my flesh) dwelleth no good thing." Romans 7:18. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Galatians 6:14. {COL 160.3}

In harmony with this experience is the command, "**Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.**" Philippians 2:12, 13. God **does not bid you** fear that He will fail to fulfill His promises, that His patience will weary, or His compassion be found wanting. **Fear** lest your will shall not be held in subjection to Christ's will, lest your hereditary and cultivated traits of character shall control your life. "**It is God which worketh in you both to will and to do of His good pleasure.**" Fear lest self shall interpose between your soul and the great Master Worker. Fear lest self-will shall mar the high purpose that through you God desires to accomplish. Fear to trust to your own strength, fear to withdraw your hand from the hand of Christ and attempt to walk life's pathway without His abiding presence. {COL 161.1}

We need to shun everything that would encourage **pride and self-sufficiency;** therefore we should beware of giving or receiving flattery or praise. It is Satan's work to flatter. He deals in **flattery** as well as in accusing and condemnation. Thus he seeks to work the ruin of the soul. Those who give praise to men are used by Satan as his agents. Let the workers for Christ direct every word of praise away from themselves. Let self be put out of sight. Christ alone is to be exalted. "**Unto Him that loved us, and washed us from our sins in His own blood,**" let every eye be directed, and praise from every heart ascend. (Revelation 1:5.)

The life in which the fear of the Lord is cherished will not be a life of sadness and gloom. It is the absence of Christ that makes the countenance sad, and the life a pilgrimage of sighs. Those who are filled with self-esteem and self-love do not feel the need of a living, personal union with Christ. The heart that has not fallen on the Rock is proud of its wholeness. **Men want a dignified religion.** They desire to walk in a path wide enough to take in their own attributes. Their self-love, their love of popularity and love of praise, exclude the Saviour from their hearts, and without Him there is gloom and sadness. But Christ dwelling in the soul is a wellspring of joy. For all who receive Him, the **very keynote** of the word of God is rejoicing. {COL 162.1}

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah 57:15. {COL 162.2}

It was when Moses was hidden in the cleft of the rock that he beheld the glory of God. It is when we hide in the riven Rock that Christ will cover us with His own pierced hand, and we shall hear what the Lord saith unto His servants. To us as to Moses, God will reveal Himself as **"merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."** Exodus 34:6, 7. {COL 162.3}

... , and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

The work of redemption involves consequences of which it is difficult for man to have any conception. **"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."** 1 Corinthians 2:9. As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require. God Himself is **"the justifier of him which believeth in Jesus."** Romans 3:26. And **"whom He justified, them He also glorified."** Romans 8:30. Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings striving for conformity to the divine image there is imparted an outlay of heaven's treasure, an excellency of power, that will place them higher than even the angels who have never fallen. {COL 162.4}

"Thus saith the Lord, the Redeemer of Israel, and His Holy One, to him whom man despiseth, to him whom the nation abhorreth, . . . Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and He shall choose thee." Isaiah 49:7. {COL 163.1}

"For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." {COL 163.2}

DA 324

There were many in Christ's day, as there are today, over whom the control of Satan for the time seemed broken; through the grace of God they were set free from the evil spirits that had held dominion over the soul. They rejoiced in the love of God; **but**, like the stony-ground hearers of the parable, they did not abide in His love. They did not surrender themselves to God daily, that Christ might dwell in the heart; and when the evil spirit returned, with "**seven other spirits more wicked than himself**," **they were wholly dominated by the power of evil**. {DA 323.3}

When the soul surrenders itself to Christ, **a new power** takes possession of the new heart. A change is wrought which man can never accomplish for himself. **It is a supernatural work, bringing a supernatural element into human nature**. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that **no authority** shall be known in it but His own. A soul thus **kept in possession** by the heavenly agencies is **impregnable** to the assaults of Satan. **But** unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of **the one or the other** of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not **co-operate with the heavenly agencies**, Satan will take possession of the heart, and will make it his abiding place. **The only defense against evil is the indwelling of Christ** in the heart through faith in **His righteousness**. **Unless** we become vitally connected with God, we can never resist the unhallowed effects of **self-love, self-indulgence, and temptation to sin**. We may leave off many bad habits, for the time we may part company with Satan; **but** without a vital connection with God, through the surrender of ourselves to Him moment by moment, we

shall be overcome. Without a personal acquaintance with Christ, and a **continual communion**, we are at the mercy of the enemy, and shall do his bidding in the end. {DA 324.1}

"The last state of that man is worse than the first. Even so," said Jesus, "shall it be also unto this wicked generation." There are none so hardened as those who have *slighted the invitation of mercy*, and *done despite to the Spirit of grace*. The most common manifestation of the sin against the Holy Spirit **is in persistently slighting Heaven's invitation to repent**. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit.

Manuscript 55, 1910

The Experience of Genuine Conversion.--I have been shown that many have confused ideas in regard to conversion. They have often heard the words repeated from the pulpit, "**Ye must be born again.**" "**You must have a new heart.**" These expressions have perplexed them. They could not comprehend the plan of salvation. {Ev 286.1}

Many have stumbled to ruin because of the erroneous doctrines taught by some ministers concerning the change that takes place at conversion. Some have lived in sadness for years, waiting for **some marked evidence** that they were accepted by God. They have separated themselves in a large measure from the world, and find pleasure in associating with the people of God; yet they dare not profess Christ, because they fear it would be presumption to say that they are children of God. They are waiting for that peculiar change that they have been led to believe is connected with conversion. {Ev 286.2}

After a time some of these do receive evidence of their acceptance with God, and are then led to identify themselves with His people. And they date their conversion from this time. **But** I have been shown that they were adopted into the family of God before that time. God accepted them when they became weary of sin, and having lost their desire for worldly pleasures, **resolved to seek God earnestly**. But, failing to understand the simplicity of the plan of salvation, they lost many privileges and blessings which they might have claimed had they only believed, when they first turned to God, that He had accepted them. {Ev 286.3}

Others fall into a more dangerous error. They are governed by impulse. Their sympathies are stirred, and they regard this flight of feeling as an evidence that they are accepted by

God **and are converted. But** the principles of their life are not changed. The evidences of a genuine work of grace on the heart are to be found not in feeling, but in the life. "By **their fruits,**" Christ declared, "**ye shall know them.**" {Ev 286.4}

Many precious souls, desiring earnestly to be Christians, are yet stumbling in darkness, waiting for their feelings to be powerfully exercised. They look for a special change to take place in their feelings. **They expect some irresistible force,** over which they have no control, to overpower them. **They overlook** the fact that the believer in Christ is to work out his salvation with fear and trembling. {Ev 287.1}

The **convicted sinner** has something to do besides **repent;** **he must act his part** in order to be accepted by God. He must believe that God accepts his repentance, according to His promise. "**Without faith it is impossible to please Him: for He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.**" {Ev 287.2}

The work of grace upon the heart is not an instantaneous work. It is effected by **continuous, daily watching** and **believing the promises of God.** **The repentant, believing one, who cherishes faith** and **earnestly desires the renewing grace of Christ,** God will not turn away empty. He will give him grace. And ministering angels will aid him as he perseveres in his efforts to advance.--Manuscript 55, 1910. {Ev 287.3}

Review and Herald, Feb. 14, 1899

Doctrines or Church Membership Do Not Take Place of Conversion.--All, high or low, if they are unconverted, are on one common platform. Men may turn from **one doctrine to another.** This is being done, and will be done. Papists may change from Catholicism to Protestantism; **yet** they may know nothing of the meaning of the words, "**A new heart also will I give you.**" Accepting new theories, and uniting with a church, do not bring new life to anyone, even though the church with which he unites may be established on the true foundation. Connection with a church does not take the place of conversion.

To subscribe the name to a church creed is not of **the least value** to anyone **if** the heart is not truly changed. . . . {Ev 290.2}

We must have more than an intellectual belief in the truth. Many of the Jews were convinced that Jesus was the Son of God, **but** they were too proud and ambitious to surrender. They decided to resist the truth, and they maintained their opposition. They did

not receive into the heart the truth as it is in Jesus. When truth is held as truth only by the conscience, when the heart is not stimulated and made receptive, ***only the mind is affected***. **But** when the truth is received as truth by the heart, it has passed through the conscience, and **has captivated the soul with its pure principles**. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character.--Review and Herald, Feb. 14, 1899.

AG 100

Chap. 92 - To Change the Heart

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Ezekiel 36:26.
{AG 100.1}

When Jesus speaks of the new heart, He means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. **To have a new heart is to have a new mind, new purposes, new motives**. What is the sign of a new heart?--**a changed life**. There is a daily, hourly dying to selfishness and pride. {AG 100.2}

The appetites and passions, clamoring for indulgence, trample reason and conscience underfoot. This is the cruel work of Satan, and he is constantly putting forth the most determined efforts **to strengthen the chains** by which he has bound his victims. Those who have been all their lives indulging wrong habits do not always realize the necessity of a change. . . . Let the conscience be aroused and much is gained. **Nothing but the grace of God can convict and convert the heart**; here alone can the slaves of custom obtain power to break the shackles which bind them. **The self-indulgent** must be led to see and feel that a great moral renovation is necessary if they would meet the claims of the divine law; the soul-temple has been defiled, and God calls upon them to arouse and strive with all their might to win back the God-given manhood which has been sacrificed through sinful indulgence. {AG 100.3}

Oh, what rays of softness and beauty shone forth in the daily life of our Saviour! What sweetness flowed from His very presence! **The same spirit will be revealed in His children**. Those with whom Christ dwells will be surrounded with a divine atmosphere. Their white robes of purity will be fragrant with perfume from the garden of the Lord. Their faces will

reflect light from His, brightening the path for stumbling and weary feet. {AG 100.4}

No man who has the true ideal of what constitutes a perfect character will fail to manifest the sympathy and tenderness of Christ. The influence of grace is to soften the heart, to refine and purify the feelings, giving a heaven-born delicacy and sense of propriety. {AG 100.5}

AG 107

Let us make God's holy word our study, bringing its holy principles into our lives. Let us walk before God in meekness and humility, daily correcting our faults. . . . Peace and rest will come to you as you bring your will into subjection to the will of Christ. Then the love of Christ will rule in the heart, bringing into captivity to the Saviour the secret springs of action. The hasty, easily roused temper will be soothed and subdued by the oil of Christ's grace. . . . {AG 107.6}

In humble, grateful dependence he who has been given a new heart relies upon the help of Christ. He reveals in his life the fruit of righteousness. He once loved himself. Worldly pleasure was his delight. Now his idol is dethroned, and God reigns supreme. The sins he once loved he now hates. Firmly and resolutely he follows in the path of holiness. {AG 107.7}

AG 253

The miracle-working power of Christ's grace is revealed in the creation in man of a new heart, a higher life, a holier enthusiasm. God says: "**A new heart also will I give you**" (Ezekiel 36:26). Is not this, the renewal of man, the greatest miracle that can be performed? What cannot the human agent do who by faith takes hold of the divine power? {AG 253.5}

Human effort avails nothing without divine power; and without human endeavor, divine effort is with many of no avail. To make God's grace our own, we must act our part. His grace is given to work in us to will and to do, but never as a substitute for our effort. . . . Those who walk in the path of obedience will encounter many hindrances. Strong, subtle influences may bind them to the world; **but** the Lord is able to render futile every agency that works for the defeat of His chosen ones; in His strength they may overcome every temptation, conquer every difficulty. {AG 253.6}

MYP 71

Chap. 17 - True Conversion

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." {MYP 71.1}

Many who speak to others of the need of a new heart do not themselves know what is meant by these words. The youth especially stumble over this phrase, "**a new heart**." They do not know what it means. They look for a special change to take place in their feelings. This they term conversion. Over this error thousands have stumbled to ruin, not understanding the expression, "**Ye must be born again**." {MYP 71.2}

Not Feeling but a Changed Life

Satan leads people to think that because they have felt a rapture of feeling they are converted. But their experience does not change. Their actions are the same as before. Their lives show no good fruit. They pray often and long, and are constantly referring to the feelings they had at such and such a time. But they do not live the new life. They are deceived. Their experience goes no deeper than feeling. They build upon the sand, and when **adverse winds** come their house is swept away. {MYP 71.3}

Many poor souls are groping in darkness, looking for the feelings which others say they have had in their experience. They overlook the fact that the believer in Christ must work out his own salvation with fear and trembling. The convicted sinner has something to do. He must repent and show true faith. {MYP 71.4}

When Jesus speaks of the new heart, **He means the mind, the life, the whole being**. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart?-- **A changed life**. There is a daily, hourly dying to selfishness and pride. {MYP 72.1}

Practicality of Genuine Religion

Some make a great mistake by supposing that a **high profession** will compensate for **real service**. But a religion which is not practical is not genuine. True conversion makes us **strictly honest** in our dealings with our fellow men. It makes us faithful in our everyday

work. Every sincere follower of Christ will show that the religion of the Bible qualifies him to use his talents in the Master's service. {MYP 72.2}

"Not slothful in business." These words will be fulfilled in the life of every Christian. Even though your work may seem to be a drudgery, you may ennoble it by the way in which you do it. Do it as unto the Lord. Do it cheerfully, and with heaven-born dignity. It is the noble principles which are brought into the work that make it wholly acceptable in the Lord's sight. True service links the lowliest of God's servants on earth with the highest of His servants in the courts above. . . . {MYP 72.3}

As sons and daughters of God, Christians should strive to reach the high ideal set before them in the gospel. They should be content with nothing less than perfection; for Christ says, **"Be ye therefore perfect, even as your Father which is in heaven is perfect."** {MYP 73.1}

RH, Nov 10, 1904

A New Heart Means a New Mind.--The words **"A new heart will I give you"** mean, **"A new mind will I give you."** This change of heart is always attended by a clear conception of Christian duty, an understanding of truth. **The clearness of our views of truth will be proportionate to our understanding of the Word of God.** He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached **a higher grade of intelligence.**—RH, Nov 10, 1904. {1MCP 95.1}

2MCP 670

Transformation Begins With Thoughts.--The words **"A new heart also will I give you"** (Ezekiel 36:26) mean, **"A new mind will I give you."** This change of heart is always attended by a clear conception of Christian duty, an understanding of truth. **The clearness of our view of truth will be proportionate to our understanding of the Word of God.**--CT 452 (1913).

We want the transforming grace of God to take right hold of our thinking powers. We may think evil, we may continue to keep our minds upon objectionable things, but what does this do for us? It conforms our entire experience to that which we are looking upon. **But** by beholding Jesus we become changed into His likeness. The servant of the living God sees to some purpose. The eyes are sanctified, and the ears are sanctified, and **those who will close their eyes and ears to evil will become changed.** --MS 17, 1894. {2MCP 670.4}