



STATEMENT OF BELIEFS

Article VII – Salvation Through Jesus Christ Alone

Salvation comes only through Jesus Christ. Acts 4:12; John 3:16; 14:6. It is a gift from God by grace through faith. **Ephesians 2:8, 9.** We are all sinners in need of salvation. **Romans 3:23.** In order for this gift to be available, **Christ came to fulfill the requirements of God's law to the utmost. Matthew 5:17-18. Through His life and death, God provided the means by which the penalty of the law was satisfied and by accepting that substitution of Christ in our place, we may stand justified before God as if we had never broken His law. Romans 3:20; 24-26; Galatians 3:24.** Upon conversion, the believer is dead to sin and alive to righteousness; **Romans 6:11;** and is victorious through the work of Christ on the cross so that he no longer yields to temptation to sin; **1Corinthians 10:13;** but rather lives in His Saviour; **John 15:5;** and produces much fruit through the power of the indwelling Holy Spirit. **Galatians 5:22-24. The presence of the Holy Spirit in our lives and unconditional unreserved surrender to Him, gives us the faith, grace and power of Jesus Christ to will and do His Law from henceforth. Ezekiel 36:26, 27; Romans 8:1-11.**

But we must remember that Christ's death, as our substitute, was but the laying of the foundation of true salvation. We are justified by faith at the cross. That takes care of the sins of the past. But we have to deal with today and time as God allows us to have. In that time, we are to be sanctified by the Holy Spirit as we unreservedly surrender our lives to God on a moment by moment basis. Sanctification is Jesus imparting His righteousness to us so that we can remain in a justified state. Without that complete surrender, true conversion does not happen; it is but an empty profession devoid of life. Thus, salvation is not complete until the character of Christ has been formed within each individual life and that person is raised immortal when Jesus comes. There is no such thing as once saved, always saved. That is a lie from the pit of hell, and will lead many down the broad road to destruction, not salvation.

"We have seen that the law stands as a witness to the sinner's justification. This shows that no act of Christ has in any way robbed the law of its force. Indeed, without the existence of the law there could be no such thing as justification. Now what about the man's future relation to the law? It is evident that unless he keeps it he will again fall into condemnation. The man's faith secured his justification; but that justification was simply the



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"showing to be just, or conformable to law." His justification was simply pardon for having violated the law; it was an act by which another's righteousness was put in place of his unrighteousness. Now since "faith without works is dead," it follows as a necessary conclusion, that if the man's faith was genuine (and if it were not he could not have been pardoned), it will now be proved by works of obedience. And therefore the characteristic of the justified man is that he keeps the law.

*"Of Abraham it is said that his faith was imputed to him for righteousness. But James takes the same subject up and says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" **James 2:21**. This is no contradiction of Paul's statement in **Romans 3:28**; for James immediately adds: "Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." **Verses 22, 23**.*

*"By this we see that Abraham's faith could not have been imputed to him for righteousness but for the disposition to work. And since justification has reference to the law of God, it is evident that the works that make perfect the faith that secures justification, must be the works which the law requires. But this continued obedience is sanctification; for Christ prayed for his disciples: "Sanctify them through thy truth; thy word is truth." **John 17:17**.*

*"Paul says that God has chosen us to salvation "through sanctification of the Spirit and belief of the truth" (**2 Thessalonians 2:17**); but that by which the Spirit acts is the word of God, which is the sword of the Spirit. **Ephesians 6:17**.*

*"Again Paul says: "Work out your own salvation with fear and trembling." **Philippians 2:12**. But no one can accuse Paul of inconsistency; for he adds: "For it is God which worketh in you both to will and to do of his good pleasure." This is exactly in accord with our Saviour's words: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." **John 15:4, 5**.*



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*“Peter also bears the same testimony. He says: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." **1Peter 1:22**. God's law is the truth (**Psalm 119:142**), and to purify is to cleanse from guilt or defilement, to sanctify. So Peter's sentence is that we are sanctified by obeying the truth; but he adds that this is done "through the Spirit."*

*“Sanctification, then, is the result of obedience; but as obedience is not simply a momentary act, but the work of a lifetime, it follows that sanctification is not an instantaneous, but a progressive work. A man is justified as soon as he exercises true faith in Christ; but the work of sanctification goes on as long as there is any truth for him to obey. And since a man, after he has been justified by faith, would fall into condemnation if he should refuse to do any duty that was presented to him, and can only retain his state of justification by continuing in obedience to the law, it may be said that sanctification is but continued justification. Each new duty only makes the performance of others possible, and so "the path of the just is as the shining light that shineth more and more unto the perfect day." **E. J. Waggoner, Signs of the Times, April 1, 1886***

The first question that must be asked is, “Why is salvation necessary in the first place? The answer is because man sinned and has fallen short of the glory of God. **Romans 3:23**. There are no exceptions. “There is none righteous, no, not one.” **Romans 3:10**. Because Adam fell in the garden of Eden through disobedience, this fallen nature became our inherited nature and not a single person is born without it. **Romans 5:12**. Jesus was no exception except that His Father was God, born of the Holy Spirit, and thus, even though He had a sin nature and the capacity to sin, He did not have any propensity or inherit desire to sin.

“Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could



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have fallen, but not for one moment was there in Him an evil propensity.”

Ellen G. White, *Manuscript Releases*, Vol. 13, pg. 18.

But what is sin? John tells us that sin is transgression of the law. **1John 3:4**. As discussed elsewhere, the law of God is a reflection of His character. Thus any act taken, any word spoken and thought dwelt upon that does not glorify God, that does not extol His character, that does not magnify His name, that does not exhort, correct, encourage, or bless the brethren, that is done without the prompting of the Holy Spirit, is sin.

But where did sin originate? Certainly not with God, for He is holy and hates sin. **Leviticus 11:44, 45; Revelation 4:8; Amos 5:15; James 1:13**. Sin finds its origin in the person of Satan, once known as Lucifer, or Light Bearer. Ezekiel describes him as follows:—

“Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. *Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.*”
Ezekiel 28:12-15.

Because of that fact, Jesus describes him in **John 8:44** as follows:—

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”

Ellen White describes him in the following passage from the ***Review and Herald***, dated October 22, 1895:—

“Speaking of Satan, our Lord says that "he abode not in the truth." He was once the covering cherub, glorious in beauty and holiness. He was next to Christ in exaltation and character. It was with Satan that self-exaltation had its origin. He became jealous of Christ, and falsely accused him, and



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then laid blame upon the Father. He was envious of the position that was held by Christ and the Father, and he turned from his allegiance to the Commander of heaven and lost his high and holy estate. Though the angels had a knowledge of God and of Jesus Christ, though they were happy in the glorious service which they did for the King of heaven, yet, through his crooked representations of Christ and the Father, the evil one deceived a great company of angels, drew them into sympathy with himself, and associated them with himself in rebellion. Satan and his sympathizers became the avowed antagonists of God, established their own infernal empire, and set up a standard of rebellion against the God of heaven. All the principalities and powers of evil rallied to the work of overthrowing the government of God.

“Satan accomplished the fall of man, and since that time it has been his work to efface in man the image of God, and to stamp upon human hearts his own image. Possessing supremacy in guilt, he claims supremacy for himself, and exercises over his subjects the power of royalty. He cannot expel God from his throne, but through the system of idolatry, he plants his own throne between the heaven and the earth, between God and the human worshiper. He intercepts every ray of light that comes from God to man, and appropriates the worship that is due to God.

“Satan has wrought with deceiving power, bringing in a multiplicity of errors that obscure the truth. Error cannot stand alone, and would soon become extinct if it did not fasten itself like a parasite upon the tree of truth. Error draws its life from the truth of God. The traditions of men, like floating germs, attach themselves to the truth of God, and men regard them as a part of the truth. Through false doctrines, Satan gains a foothold, and captivates the minds of men, causing them to hold theories that have no foundation in truth. Men boldly teach for doctrines the commandments of men; and as traditions pass on from age to age, they acquire a power over the human mind. But age does not make error truth, neither does its burdensome weight cause the plant of truth to become a parasite. The tree of truth bears its own genuine fruit, showing its true origin and nature. The parasite of error also bears its own fruit, and makes manifest that its character is diverse from the plant of heavenly origin.



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It is through false theories and traditions that Satan gains his power over the human mind. We can see the extent to which he exercises his power by the disloyalty that is in the world. Even the churches that profess to be Christian have turned from the law of Jehovah, and have erected a false standard. Satan has had his hand in all this; for by directing men to false standards, he misshapes the human character, and causes humanity to acknowledge him as supreme. He works counter to the holy law of God, and denies God's jurisdiction. It is at his throne that every evil work finds its starting-point and obtains its support...."

Because of the fall, man is utterly unable to keep the law. **Romans 8:6, 7**. Even though he may try, he will fail. And even worse, those efforts, otherwise known as righteousness by works, are doomed because the law, or keeping of the law, will save no one. **Romans 3:22**. It never has and never will. The law is what makes us aware of sin, our inability to keep it, and our desperate need for a Saviour. **Romans 3:20**. Paul makes this very clear in **Romans 7:7**. He calls the law our schoolmaster in **Galatians 3:24** because it teaches us what sin is and how woefully short we fall in trying to keep it apart from God.

"Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin." One of two things must be the case whenever a man is justified by the law, namely, either the man is not guilty, or else the law is a bad law. But neither of these things is true in this case. God's law is perfectly righteous, and all men are sinners. "By the law is the knowledge of sin." It is obvious that a man can not be declared righteous by the same law that declares him to be a sinner. Therefore it is a self-evident truth that by the deeds of the law there shall no flesh be justified.

A Double Reason.-There is a double reason why no one can be justified by the law. The first is that all have sinned. Therefore the law must continue to declare them guilty, no matter what their future life might be. No man can ever do more than his duty to God, and no possible amount of good deeds can undo one wrong act. But more than this, men have not only sinned, but they are sinful. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Romans 8:7. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary



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the one to the other; so that ye can not do the things that ye would." Galatians 5:17. Therefore, no matter how much a man may try to do the righteousness of the law, he will fail to find justification by it." **E. J. Waggoner, Present Truth, UK, August 23, 1894**

"Note the proof that is given that 'as many as are of the works of the law are under the curse.' It is this: 'Cursed is every one that continueth not in all things which are written in the book of the law to do them.'

"Now, since the proposition is that 'as many as are of the works of the law are under the curse,' why does not the proof of that proposition read, Cursed is every one that continueth in all things which are written in the book of the law to do them? — Well, the simple reason is that the fault which brings the curse is not in the law, but in those who would be the doers of the law: not in the law, but in the people.

"No curse could ever possibly come to any who really do the law. But all who 'are of the works of the law are under the curse' simply because their works are not truly the works of the law, but are their own works, which they themselves have shaped by their own blurred and imperfect conception of what the law really is; and are therefore sin. Therefore the curse is upon all who 'are of the works of the law,' simply because they have not continued 'in all things which are written in the book of the law to do them;' but have all sinned.

"If they had begun and had continued truly 'in all things which are written in the book of the law to do them,' there never could have been any curse. However, mark this: though they had begun and had continued truly in all things which are written in the book of the law, or in the law, to do them, even then their righteousness would not have been of the law; because they would necessarily have had to be righteous before they could begin in righteousness to do the righteousness of the law. As it is written: 'He that doeth righteousness is righteous.'

"He has to be righteous, in order to do righteousness. For, in the nature of things, it is impossible for one who is unrighteous to do righteousness: it is impossible for a sinner, while he is a sinner, to do good. The law is perfect with the very perfection of God. Therefore, in the very nature of things, it is impossible for an imperfect person to do the law. Therefore every man must



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be righteous to begin with, in order to do righteousness. And he must remain righteous in the same way that he became righteous to begin with, in order to continue to do righteousness. And this righteousness, which every soul must have to begin with in order to do righteousness, is ‘the righteousness of God without the law’ (Romans 3:21); that is, it is a righteousness which he obtains from God, and not at all from the law. Accordingly, it is written: ‘He that doeth righteousness is righteous, even as HE is righteous.’

“Every soul must be righteous to begin with, before he can, by any possibility, do righteousness. There is no true righteousness except the righteousness of God. Therefore every soul must have the righteousness of God to begin with, before he can ever do righteousness; which is simply to say that every soul must have the righteousness of God before he can show it: it must be in him before it can appear.

“The only true righteousness of the law of God is the righteousness of God. But nobody but God can see in the law the righteousness of God. Consequently, nobody but God can find in the law the righteousness of God. Everybody else can find only his own righteousness, which comes as far short of the righteousness of God as the individual differs from God. Therefore the righteousness that every soul must have before he can ever do the righteousness that is in the law of God, must be the righteousness of God. And as nobody but God can see or know this righteousness that is in the law of God, it follows inevitably that it is from God alone that every soul must obtain the righteousness which he must have to begin with, and which he must have always, in order to manifest at any time in his life the righteousness of the law,— the true keeping of the commandments of God.

“And this righteousness that every man must have to begin with, before it can possibly be manifest in his life,— this righteousness which he must have in his life to begin with, before the righteousness that is in the law can appear in his life,— this righteousness which is the righteousness of God, and which comes only from God,— in the nature of things, can come only as the gift of God, and can be received only by faith. It never can come to any soul in any other way than as the gift of God — received by faith. It never can come to any soul by the law, but only by faith. Therefore it is written ‘that no man is justified by the law in the sight of God, it is evident.’ And



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what is the evidence? — Ah! the evidence is precisely that, and because, ‘the just shall live by faith.’ That is, God's word that ‘the just shall live by faith’ is the evidence, conclusive and universal, that no one is justified by the law in the sight of God. ‘The just shall live by faith,’ not by the law; by God, and not by himself. For to attempt to live by the law is to attempt to live by himself: as all the law he can thus have is his own conception of the law, and not God's at all, which is the only true one. ‘And the law is not of faith: but, the man that doeth them shall live in them.’

“And it is with life as it is with righteousness: for ‘in the way of righteousness is life;’ and in the way of life—true life—is righteousness. Every man must live before he can possibly do anything. And every man must live from God, before there can be found in his life any of the doing of the things of God. And the life can come only as the gift of God, and is received by faith. And having received the life of God, which, in itself, is able to manifest the righteousness of God that is in the law, then the man that doeth these things is righteous. In the doing of them there is no sin; consequently, no curse: therefore, no death; and so, in such doing he lives; and so long as the righteousness of the law is fulfilled in him, so long he lives.

*“Thus, he that doeth those things ‘shall live in them;’ but even then he does not get life by the doing of these things: he has to get life from God to begin with, before he can possibly do; and this life can come only from God as the gift of God, and can be received only by faith. And so it is forever written, ‘The just shall live by faith.’” **A. T. Jones, Advent Review and Sabbath Herald, December 19, 1899.***

And that’s where Jesus comes in. Salvation has been available to all since creation and the fall of Adam. When God made clothes for Adam and Eve, they killed the lamb as the first type of Christ’s sacrifice from whence their clothes were made. The clothes themselves were also a type of the righteousness that we are now clothed in by Christ. Nothing has changed since then. Paul and James both use Abraham as an example of salvation by faith in the Old Testament and how that has been carried through to the cross and thereafter. See **Romans 4:1-16; Galatians 3:6-9; and James 2:21-23.**



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It is faith in the saving and recreating work of Jesus that brings salvation. Acts 4:12 clearly states that, "...there is no other name under heaven, given among men, whereby we must be saved." Jesus said, in John 14:6 that, "I am the way, the truth, and the life; **no man** cometh unto the Father **but by Me.**"

Paul says in Ephesians 2:8, 9, "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works lest any man should boast."

It has to be through Jesus alone, for He is the only one who has fulfilled the requirements of God's law. He alone lived the perfect life by complete and unreserved surrender to His Father and allowing Himself to be led moment by moment by the Holy Spirit. By so fulfilling God's law, He was thus qualified to also pay its penalty, once and for all, by His death and the shedding of His blood, for "without the shedding of blood, there is no remission of sin" Hebrews 9:22. And by His resurrection and subsequent glorification, He has gained the victory for us over sin and death.

This is why Paul so confidently states in Romans 6:11 that, we are to "reckon ourselves dead to sin and alive unto God..." He says that there is no temptation that will come to you, that has not come to anyone else. However, God is faithful and will not allow any temptation or test to come our way that hast to overcome us, or that a way of escape will not be provided. (1Corinthians 10:13, paraphrased) By choosing to submit ourselves to God unreservedly, we have simultaneously chosen to reject sin, refuse temptation, and allow God to live wholly and completely in us. This is true conversion, living in the Saviour through the power of the indwelling Holy Spirit, allowing Him to write His law upon our hearts so fully and completely (Hebrews 8:10), that obeying it becomes our nature, rather than disobeying it, as is the case prior to conversion.

"Satan has charged injustice upon God, and at various times has set in motion all his supernatural agencies, in order to cut off from men the knowledge of God, to turn their attention from the temple of God, and to establish his own kingdom in the earth. At different times he has almost succeeded in spreading idolatry throughout the world. The history of the past shows that he has striven to obtain the mastery upon earth, and that his strife for supremacy has seemed to be almost wholly successful. He has worked in such a manner that the Prince of heaven has seemed to be lost



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sight of. It has seemed that the confederacy of idolatry has borne supreme sway, and that Satan had indeed become the god of this world. But the only begotten Son of God has looked upon the scene, has beheld human suffering and misery. With pity he has seen how his human agencies have been blinded by the deceptions of the enemy, and have become victims of Satanic cruelty. He has seen how Satan has exalted men simply for the purpose of casting them down, how he has flattered them, in order to draw them into his net and destroy them. He looked upon the schemes by which Satan works to blot from the human soul every trace of likeness to God; how he led them into intemperance so as to destroy the moral powers which God gave to man as a most precious, priceless endowment. He saw how, through indulgence in appetite, brain power was destroyed, and the temple of God was in ruins. He looked with compassion upon men who were becoming corrupted, ruined, murdered, and lost, through choosing a ruler who chained them to his car as captives, and yet these slaves were so bewildered, so beguiled and deceived, that they were actually pleased with their slavery as they moved on in gloomy procession toward eternal ruin,-- to death in which is no hope of life, toward night to which comes no morning. He saw human beings possessed by devils, saw Satanic agencies incorporated with men, saw the bodies of men become the habitations for the degrading indwelling of demons. Man, made for the dwelling-place of God, became the habitation of dragons. The senses, the nerves, the passions, the organs of man, were worked by supernatural agencies in the indulgence of the grossest, vilest lust. The very stamp of demons was impressed upon the countenances of men, and human faces reflected the expression of the legions of evil with which they were possessed. Such was the prospect upon which the world's Redeemer looked. What a horrible spectacle for the eyes of infinite purity to behold! Wherein can he behold his image? And yet God, the infinite One, "so loved the world, that he gave his only begotten Son [for such a world!], that whosoever believeth in him should not perish, but have everlasting life."

Christ came to our world, sent of God to take human nature upon him. The mysterious union was to be formed between human nature and the divine nature. Christ was to become a man, in order that he might unfold to



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men as fully as possible the mysteries of the science of redemption. But the scheme of redemption far exceeds the comprehension of the human mind. The great condescension on the part of God is a mystery that is beyond our fathoming. The greatness of the plan cannot be fully comprehended, nor could infinite Wisdom devise a plan that would surpass it. It could be successful only by the clothing of divinity with humanity, by Christ becoming man, and suffering the wrath which sin has made because of the transgression of God's law. Through this plan the great, the dreadful God can be just, and yet be the justifier of all who believe in Jesus, and who receive him as their personal Saviour. This is the heavenly science of redemption, of saving men from eternal ruin, and can be carried out through the incarnation of the Son of God, through his triumph over sin and death. In seeking to fathom this plan, all finite intelligences are baffled."

Ellen G. White, Review & Herald, October 22, 1895

"Through Christ, restoration as well as reconciliation is provided for man. The gulf that was made by sin has been spanned by the cross of Calvary. A full, complete ransom has been paid by Jesus, by virtue of which the sinner is pardoned, and the justice of the law is maintained. All who believe that Christ is the atoning sacrifice may come and receive pardon for their sins; for through the merit of Christ, communication has been opened between God and man. God can accept me as His child, and I can claim Him and rejoice in Him as my loving Father. We must center our hopes of heaven upon Christ alone, because He is our substitute and surety. We have transgressed the law of God, and by the deeds of the law shall no flesh be justified. The best efforts that man in his own strength can make, are valueless to meet the holy and just law that he has transgressed; but through faith in Christ he may claim the righteousness of the Son of God as all-sufficient. Christ satisfied the demands of the law in His human nature. He bore the curse of the law for the sinner, made an atonement for him, that whosoever believeth in Him should not perish, but have everlasting life. Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined.



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"He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. Man cannot be saved without obedience, but his works should not be of himself; Christ should work in him to will and to do of His good pleasure. If a man could save himself by his own works, he might have something in himself in which to rejoice. The effort that man makes in his own strength to obtain salvation, is represented by the offering of Cain. All that man can do without Christ is polluted with selfishness and sin; but that which is wrought through faith is acceptable to God. When we seek to gain heaven through the merits of Christ, the soul makes progress. Looking unto Jesus, the author and finisher of our faith, we may go on from strength, from victory to victory; for through Christ the grace of God has worked out our complete salvation." **Ellen G. White, Review & Herald, July 1, 1890**

"The Son of the infinite God was the author of our salvation. He covenanted from the first to be man's substitute, and He became man that He might take upon Himself the wrath which sin had provoked. The plan of redemption called forth the amazement of the heavenly hosts. The angels looked with wonder to see the mystery wrought out before them in the life of the Son of God. They saw the Redeemer take step after step down the path of humiliation. They saw Him rejected, denied, insulted, abused, and crucified, and yet it was something beyond all finite intelligence to comprehend the full mystery of redemption

"The only way in which salvation could be provided for man was through the union of divinity with humanity. Christ in human flesh alone could bridge the gulf that sin had made. With His humanity He was prepared to touch humanity. The greatness, the breadth, of the plan of salvation invests it with incomparable grandeur; but it can only be spiritually discerned, and it increases in greatness as we contemplate it. Looking to Jesus dying upon the cross, and knowing that it was our sin that placed the innocent Sufferer there, we are bowed down before Him in wonder and love. The greatness of this salvation proves the peril of its neglect.



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"Satan constantly seeks to make of none effect the great work of redemption. What importance, what magnitude, it gives to the theme of redemption, that He who has undertaken the salvation of man was the brightness of the Father's glory, the express image of His person. How, then, can heaven regard those who neglect so great a salvation, wrought out for man at such infinite cost? To neglect to lay hold on the rich blessings of heaven, is to refuse, to set at naught, Him who was equal with the Father, the only one who could save fallen man. O, shall we through neglect of Christ throw away our one chance for eternal life? Shall we scorn divine mercy, and trample underfoot the Son of God, and count the blood of the covenant an unholy thing?"

"The divine Author of salvation left nothing incomplete in the plan; every phase of it is perfect. The sin of the whole world was laid upon Jesus, and divinity gave its highest value to the suffering of humanity in Jesus, that the whole world might be pardoned through faith in the Substitute. The most guilty need have no fear but that God will pardon, for because of the efficacy of the divine sacrifice the penalty of the law will be remitted. Through Christ the sinner may return to allegiance to God. How wonderful is the plan of redemption in its simplicity and fullness. It not only provides for the full pardon of the sinner, but also for the restoration of the transgressor, making a way whereby he may be accepted as a son of God. Through obedience he may be the possessor of love and peace and joy. His faith may unite him in his weakness to Christ, the source of divine strength; and through the merits of Christ he may find the approval of God, because Christ has satisfied the demands of the law, and He imputes His righteousness to the penitent, believing soul. The spotless robe woven in the loom of heaven, covers the contrite one, and he wills to be obedient, taking the yoke of Christ, suffering as Christ suffered when he walked a man among men.

"What love, what wonderful love, was displayed by the Son of God. The death we deserved was suffered to come upon Him, that immortality might be given to us, who could never merit such a reward. Is not salvation great in its simplicity, and wonderful in its comprehensiveness? Christ takes the sinner from the lowest degradation, and purifies, refines, and ennobles him.



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By beholding Jesus as He is, the sinner is transformed, and elevated to the very summit of dignity, even to a seat with Christ upon his throne. **Ellen G. White, Review & Herald, March 10, 1891**

"But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life?" When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, "I will put My laws into their hearts, and in their minds will I write them." **Hebrews 10:16.** And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, "This is the love of God, that we keep His commandments." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." **1John 5:3; 2:4.** Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience.

"We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith. "Ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." **1John 3:5, 6.** Here is the true test. If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our purposes, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous." **1John 3:7.** Righteousness is defined by the standard of God's holy law, as expressed in the ten precepts given on Sinai.

"That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption. "By



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grace are ye saved through faith.” But “faith, if it hath not works, is dead.” **Ephesians 2:8; James 2:17.** Jesus said of Himself before He came to earth, “I delight to do Thy will, O My God: yea, Thy law is within My heart.” **Psalms 40:8.** And just before He ascended again to heaven He declared, “I have kept My Father’s commandments, and abide in His love.” **John 15:10.** The Scripture says, “Hereby we do know that we know Him, if we keep His commandments. . . . He that saith he abideth in Him ought himself also so to walk even as He walked.” **1John 2:3-6.** “Because Christ also suffered for us, leaving us an example, that ye should follow His steps.” **1Peter 2:21.**

"The condition of eternal life is now just what it always has been,— just what it was in Paradise before the fall of our first parents,— perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized.

"It was possible for Adam, before the fall, to form a righteous character by obedience to God’s law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. 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.

"More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, “The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” **Galatians 2:20.** So Jesus



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said to His disciples, “It is not ye that speak, but the Spirit of your Father which speaketh in you.” **Matthew 10:20**. Then with Christ working in you, you will manifest the same spirit and do the same good works —works of righteousness, obedience. **So we have nothing in ourselves of which to boast. We have no ground for self-exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us.** **Ellen G White, Steps to Christ, pg. 60-63.**

Take note that salvation is not, we repeat is not, a one-time confession of sin and profession of faith. Rather, it is a continuing act on our part in cooperation with the Holy Spirit to remain in a justified position. Any sin disconnects us and that sin must be confessed, repented of, and we must begin anew in our quest for what God willingly provides if we would but truly surrender to Him every moment of every day as Jesus did.

“But above everything else it should be impressed upon the individuals who have decided to become God's servants, that they must be converted men. The heart must be pure. Godliness is essential for this life and the life which is to come. The man without a solid, virtuous character will surely be no honor to the cause of truth. In his lips, in his mouth, should be no guile. The thoughts should be pure. Holiness of life and character is a rare thing, but this the worker must have or he cannot yoke up with Christ.” **E. G. White, Review and Herald, June 14, 1887**

“Practical religion as it was manifested in the life and character of Christ is a rare thing. Many in our churches are strangers to the experience that it is the privilege of those who believe in Christ to have in the things of God.” **E. G. White, Review and Herald, May 24, 1892**

“Unless we practice Christ's ways, and receive his Spirit, we are none of his. He desires us to reveal his love in word and action. All that we do should flow from a deep, abiding principle of love,—a principle that is after the similitude of Christ, who is love and light and peace. But how little, how very little, of Christ's character is revealed! The spirit of self-denial is becoming a rare thing.” **E. G. White, Review and Herald, March 27, 1900**



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“No matter who you are or what your life has been, you can be saved only in God's appointed way. You must repent; you must fall helpless on the Rock, Christ Jesus. You must feel your need of a physician and of the one only remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God and faith toward our Lord Jesus Christ.

“Here the work is yet to be begun by many who profess to be Christians and even to be ministers of Christ. Like the Pharisees of old many of you feel no need of a Saviour. You are self-sufficient, self-exalted. Said Christ: "I came not to call the righteous, but sinners to repentance." The blood of Christ will avail for none but those who feel their need of its cleansing power.

*“What surpassing love and condescension, that when we had no claim upon divine mercy, Christ was willing to undertake our redemption! But our great Physician requires of every soul unquestioning submission. We are never to prescribe for our own case. Christ must have the entire management of will and action.” E. G. White, **Testimonies for the Church, Vol. 5, pg. 218, 219.***

God the Father had the entire management of Christ's will and actions. That was His testimony, that He did only that which pleased His Father. **John 8:29.** Let that be ours as well.

For any additional information on this subject, see ***Bible Readings for the Home Circle, 1914 Edition***: “Christ The Way Of Life;” “Salvation Only Through Christ;” “Repentance;” “Confession And Forgiveness;” “Conversion, Or The New Birth;” “Justification By Faith;” and “Bible Sanctification.”