

APPENDIX D - Chapter 14

Introduction to Spirit of Prophecy, Vol. II,  
pages 61-68

Following is the SP material which was the primary ground for chapter 14 of DA, since both have basically the same content and many sentences were taken over verbatim from the earlier work. However, perhaps the reader has already noted from page 252 of this research manuscript that the DA chapter 14 is enlarged in number of sentences over the SP account by at least double.

## "The Mission of Christ"

<sup>52</sup>After this, Jesus withdrew into the wilderness, to be tempted of the devil forty days. <sup>53</sup>His long fast ended, the victory won, he returns to the banks of the Jordan, mingling again with the disciples of John, yet giving no outward evidence of his special work, and taking no measure to bring himself to notice.

<sup>54</sup>Men were sent from the highest authority in Jerusalem to inquire in regard to the great agitation John was creating. <sup>55</sup>He was calling whole cities and towns to listen to his voice of warning; and they would know the prophet's authority for thus claiming the attention of the people, and turning the world upside down. <sup>56</sup>These messengers challenged John to tell them certainly if he was the Messiah. <sup>57</sup>John confessed, I am not the Christ. <sup>58</sup>And they asked him, What then? <sup>59</sup>Art thou Elias? <sup>60</sup>And he saith, I am not. <sup>61</sup>Art thou that prophet? <sup>62</sup>And he answered, No. <sup>63</sup>Then said they unto him, Who art thou? that we may give an answer to them that sent us. <sup>64</sup>What sayest thou of thyself? <sup>65</sup>He said, I am the voice of one crying in the wilderness. <sup>66</sup>Make straight the way of the Lord, as said the prophet Esaias. <sup>67</sup>John is then questioned as to his authority for baptizing, and thus agitating the people, when he does not claim to be Christ, or Elias, neither that prophet. <sup>68</sup>The words, "That prophet," has reference to Moses. <sup>69</sup>The Jews

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had been inclined to the belief that Moses would be raised from the dead, and taken to heaven. <sup>70</sup>They did not know that Moses had already been resurrected.

<sup>71</sup>When John came, baptizing with water, the Jews thought that he might be the prophet Moses risen from the dead; for he seemed to have a thorough knowledge of the prophecies, and to understand the history of the Hebrews and their wanderings in the wilderness in consequence of their unjust murmurings and continual rebellion. <sup>72</sup>They also called to mind the peculiar circumstances of John's birth, and wonderful manifestation of God to Zacharias, his father, in the temple, by the visitation of the angel from the presence of God, and the power of speech, being taken from zacharias, because he did not believe the words of the angel, and the unloosing of his tongue at the birth of John. <sup>73</sup>These important facts had in the past thirty years been measurably forgotten. <sup>74</sup>But when John appeared as a prophet, the manifestation of the Spirit of God at his birth was called to mind.

<sup>75</sup>When the messengers from the highest authority in Jerusalem were communing with John in reference to his mission and work, he could have taken honor to himself, had he been so disposed. <sup>76</sup>But he would not assume honors that did not belong to him. <sup>77</sup>While conversing with the messengers, suddenly his eye kindled, his countenance lighted up, and his whole being seemed stirred with deep emotion, as he discovered the person of Jesus in the

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concourse of people. <sup>78</sup>He raised his hand, pointing to Christ, saying, There standeth One among you whom ye know not. <sup>79</sup>I have come to prepare the way before him whom ye now see. <sup>80</sup>He is the Messiah. <sup>81</sup>He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

<sup>82</sup>"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! <sup>83</sup>This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. <sup>84</sup>And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. <sup>85</sup>And John bare record, saying, I saw the Spirit descending from Heaven like a dove, and it abode upon him. <sup>86</sup>And I knew him not. <sup>87</sup>But he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. <sup>88</sup>And I saw and bare record, that this is the Son of God. <sup>89</sup>Again, the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God!" <sup>90</sup>And the two disciples heard him speak, and they followed Jesus. <sup>91</sup>Then Jesus turned and saw them following, and saith unto them, What seek ye? <sup>92</sup>The disciples confessed that they were seeking Christ, and that they desired to become acquainted with him, and to be instructed by him at his home. <sup>93</sup>These two disciples were charmed with the deeply

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impressive, yet simple and practical, lessons of Christ. <sup>94</sup>Their hearts had never been so moved before. <sup>95</sup>Andrew, Simon Peter's brother, was one of these disciples. <sup>96</sup>He was interested for his friends and relatives, and was anxious that they also should see Christ, and hear for themselves his precious lessons. <sup>97</sup>Andrew went in search of his brother Simon, and with assurance claimed to have found Christ, the Messiah, the Saviour of the world. <sup>98</sup>He brought his brother to Jesus, and as soon as Jesus looked upon him, he said, Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpretation a stone. <sup>99</sup>The next day Christ selected another disciple, Philip, and bade him follow him. <sup>100</sup>Philip fully believed that Christ was the Messiah, and began to search for others to bring them to listen to the teachings of Christ, which had so charmed him. <sup>101</sup>Then Philip found Nathanael. <sup>102</sup>He was one of the number who heard John proclaim, "Behold the Lamb of God, which taketh away the sin of the world." <sup>103</sup>He felt deeply convicted, and retired to a grove, concealed from every human eye, and there meditated upon the announcement of John, calling to his mind the prophecies relating to the coming of the Messiah and his mission. <sup>104</sup>He queried thus: Could this indeed be the Messiah for whom they had so long waited, and were so desirous to see? <sup>105</sup>Hope sprang up in the heart of Nathanael that this might be the one that would save Israel. <sup>106</sup>He bowed before God and prayed that if the person whom John had declared to be the Redeemer of the

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world was indeed the promised deliverer, that it might be made known to him. <sup>107</sup>The Spirit of the Lord rested upon Nathanael in such a special manner that he was convinced that Christ was the Messiah. <sup>108</sup>While Nathanael was praying, he heard the voice of Philip calling him, saying, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. <sup>109</sup>And Nathanael said unto him, Can there any good thing come out of Nazareth? <sup>110</sup>Philip saith unto him, Come and see. <sup>111</sup>Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! <sup>112</sup>Nathanael saith unto him, Whence knowest thou me? <sup>113</sup>Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee."

<sup>114</sup>Nathanael's wavering faith was now strengthened, and he answered and said, "Rabbi, thou art the son of God; thou art the King of Israel. <sup>115</sup>Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? <sup>116</sup>Thou shalt see greater things than these. <sup>117</sup>And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of Man."

<sup>118</sup>In these first few disciples the foundation of the Christian church was being laid by individual effort. <sup>119</sup>John first directed two of his disciples to Christ. <sup>120</sup>Then one of these finds a brother, and brings him to Christ. <sup>121</sup>He then calls Philip to follow him, and he went

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in search of Nathanael. <sup>122</sup>Here is an instructive lesson for all the followers of Christ. <sup>123</sup>It teaches them the importance of personal effort, making direct appeals to relatives, friends, and acquaintances. <sup>124</sup>There are those who profess to be acquainted with Christ for a life time who never make personal effort to induce one soul to come to the Saviour. <sup>125</sup>They have left all the work with the minister. <sup>126</sup>He may be well qualified for his work; but he cannot do the work which God has left upon the members of the church. <sup>127</sup>Very many excuse themselves from being interested in the salvation of those who are out of Christ, and are content to selfishly enjoy the benefits of the grace of God themselves, while they make no direct effort to bring others to Christ. <sup>128</sup>In the vineyard of the Lord there is a work for all to do, and unselfish, interested, faithful workers will share largely of his grace here, and of the reward he will bestow hereafter. <sup>129</sup>Faith is called into exercise by good works, and courage and hope are in accordance with working faith. <sup>130</sup>The reason many professed followers of Christ have not a bright and living experience, is because they do nothing to gain it. <sup>131</sup>If they would engage in the work which God would have them do, their faith would increase, and they would advance in the divine life.

<sup>132</sup>Jesus was pleased with the earnest faith of Nathanael that asked for no greater evidence than the few words he had spoken. <sup>133</sup>And he looked forward with pleasure to the work he was to do in relieving the oppressed, healing

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the sick, and in breaking the bands of Satan. <sup>134</sup>In view of these blessings which Christ came to bestow, he says to Nathanael, in the presence of the other disciples, "Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

<sup>135</sup>Christ virtually says, On the bank of Jordan the heavens were opened before me, and the Spirit descended like a dove upon me. <sup>136</sup>That scene at Jordan was but a token to evidence that I was the Son of God. <sup>137</sup>If you believe in me as such, your faith shall be quickened, and you shall see that the heavens will be opened, and shall never be closed. <sup>138</sup>I have opened them for you, and the angels of God, that are united with me in the reconciliation between earth and Heaven, uniting the believers on the earth with the Father above, will be ascending, bearing the prayers of the needy and distressed from the earth to the Father above, and descending, bringing blessings of hope, courage, health, and life, for the children of men.

<sup>139</sup>The angels of God are ever moving up and down from earth to Heaven, and from Heaven to earth. <sup>140</sup>All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels. <sup>141</sup>Christ condescended to take humanity, and thus he unites his interests with the fallen sons and daughters of Adam here below, while his divinity grasps the throne of God. <sup>142</sup>And thus Christ opens the communication of man with God, and God with man. <sup>143</sup>All the blessings from God to man are through the ministration of holy angels.

## APPENDIX D - Chapter 14

### Introduction to Manuscript 13, 1884 (Abridgment)

In the next few pages we present an abridgment of MS 13, 1884, namely 82 sentences out of the 304 total. The abridgment contains the portion of the manuscript most heavily influenced by Melvill. As we should note from page 254 of this research work, the MS 13 material does not appear in the DA but is related to the ladder concept discussed near the end of DA chapter 14, as the opening paragraph of MS 13 will confirm.

Of interest in the pages to follow are the editorial changes made by Martha Montgomery Odom, in the year 1959, as she produced the only typescript copy available from the White Estate. These changes will be commented upon in the footnotes.

MS 13 - 1884

(A typescript from Ellen White's handwritten manuscript.)<sup>1</sup>

Here is made a revelation of Jesus Christ as the only connecting link between God and sinful man, that the repenting sinner may find pardon. Christ said words to Nathanael which had reference to this mystic ladder: "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."<sup>2</sup>

Here Christ associates Himself, as the Son of man, with the mystic ladder. The angels of God are ascending and descending on the one even as they did on the other. A constant correspondence is by means of this ladder kept up between heaven and earth,<sup>3</sup> and the actions and affairs of this earth are all known in heaven. The counsels of heaven are executed on earth and the doings of men are judged in heaven.

Providence does its work gradually. The ladder that man must climb are successive steps heavenward like the rounds of a ladder, step above step upward to the wisdom of God whose glory is at the upper end of the ladder.<sup>4</sup> Angels

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<sup>1</sup>Our typescript has corrected the MS only with respect to capitalization, punctuation and spelling. In further footnotes we will indicate editorial changes made by Martha Montgomery Odom on April 8, 1959 in the copy for the White Estate. Underlining indicates words/phrases changed.

<sup>2</sup>To this second sentence is added the scripture reference, "John 1:51."

<sup>3</sup>Sentence rearranged; "correspondence" changed to "communication."

<sup>4</sup>The word "are" changed to "is made up of."

rest not day nor night from active service in the positions assigned them. They ascend to bear their testimony of record of what they have done, of the state of individuals, and receive further orders; and, descend to execute the orders they have received.<sup>1</sup>

The mediation of Christ, He is the ladder,--the foot on the earth in His human nature, the top in heaven in His divine nature.<sup>2</sup> His human arm encircles the race while His divine arm lays hold upon the Infinite. All the intercourse between heaven and earth, since the fall, is by the Ladder.

. . . To lure us away from all this is the precious ladder.<sup>3</sup> The eye is attracted to God above the ladder. The invitation comes from glory above it, Come up higher. The heart is attracted. The steps, taken in advance one after another.<sup>4</sup> Higher and still higher is the ascent.<sup>5</sup> At every step the attraction becomes greater. Higher, holier ambitions take possession of the soul. The guilt of the past life is left behind. They dare not look down the ladder at those, which long poisoned the springs of true happiness and kindled remorse, weakened and depraved the will, and repressed every better impulse.<sup>6</sup> The eye,<sup>7</sup> steadfastly fixed, with grateful, trembling emotion, upon God above the ladder. Christ is the ladder. By laying

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<sup>1</sup>Small words added: "and," "to," "they."

<sup>2</sup>"The mediation of Christ, He" to "Christ."

<sup>3</sup>"lure" to "draw."

<sup>4</sup>"The steps" to "Steps are."

<sup>5</sup>"is the ascent" to "we ascend."

<sup>6</sup>"They" to "We"; "things" added after "those."

<sup>7</sup>"is" added.

hold<sup>1</sup> on Christ, climbing up by Christ, resolving to return to the Father above the ladder, broken, contrite, subdued.<sup>2</sup> The offers of God's mercy, of living connection with God, of grace multiplied as they step by step make the distance more apparent from earth.<sup>3</sup>

The aim of God's Word is to inspire hope, to fasten the hands to the ladder and climb step by step heavenward with ever-advancing vigor and in godliness is the increase of spiritual life.<sup>4</sup> It is the key to the senses in which we partake of the nature of God. . . .

Let us consider this ladder which was presented to Jacob. The human race was cut off from intercourse with God. They may look at a paradise lost but, no means of entering it and holding communion with heaven.<sup>5</sup> The sin of Adam cut off all intercourse between heaven and earth. Up to the moment of man's transgression of God's law there had been free communion between earth and heaven. ( ? ) seemed connected by a path which Deity loved to traverse.<sup>6</sup> But transgression of God's law broke up this path and man separated from God.<sup>7</sup>

As soon as Satan seduced man to disobedience of God's

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<sup>1</sup>"By laying hold" to "We lay hold."

<sup>2</sup>"broken, contrite, subdued" placed earlier in the sentence.

<sup>3</sup>"they step by step" to "we advance step by step"; "more apparent" to the end of the sentence.

<sup>4</sup>"to lead us" added before "to fasten"; "advancing" to "increasing"; "in godliness is . . ." dropped.

<sup>5</sup>"may" to "might"; "could see" added after "but."

<sup>6</sup>"(?) seemed" to "They were"; "loved to" to "could."

(?) indicates a problem word.

<sup>7</sup>"was" added after "man."

holy law, every link seemed broken which bound earth to heaven and finite man to the infinite God.<sup>1</sup> Man might look to heaven, but how to attain?<sup>2</sup> But joy to the world! The Son of God, the sinless<sup>3</sup>, the One perfect in obedience, becomes the channel through which the lost communion may be renewed, the way through which the lost paradise may be regained. Through Christ, man's substitute and surety, man may keep the commandments of God. He may return to his allegiance and God will accept him.

Christ is that ladder.<sup>4</sup> "By me if any man enter in, he shall be saved, and shall go in and out and find pasture."<sup>5</sup>

This is the ladder, the base of it resting upon the earth, the top reaching to the highest heavens. The broken links have been repaired. A highway has been thrown up along which the weary and heavy-laden may pass. They may enter heaven and find rest.

The ladder is the medium of communication between God and man. Through the mystic ladder was the gospel preached to Jacob.<sup>6</sup> As the ladder stretched from earth, reaching to the highest heavens, and the glory of God, above the ladder, Christ in His divine nature reached immensity and was one with the Father.<sup>7</sup> As the ladder, though its top penetrated

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 1 "seemed broken" to end of sentence; "finite" dropped.

2 "how to attain" to "could he attain it."

3 "One" added after "sinless."

4 "that" to "the."

5 Scripture reference added, "John 10:9."

6 "was" placed after "gospel."

7 "was seen" added after "glory of God"; "so" added

into heaven, its base was upon the earth,<sup>1</sup> so Christ, though God, clothed His divinity with humanity and was in the world "found in fashion as a man." The ladder would be of no useless<sup>2</sup> if it rested not on the earth or if it reached not to the heavens.

God appeared in glory above the ladder, looking down with compassion on erring, sinful Jacob, addressing to Him words of encouragement. It is through Christ that the Father beholds sinful man. The ministering angels were communicating to the inhabitants of the earth through the medium of the ladder. The only way that man can be saved is by clinging to Christ.

We ascend to heaven by climbing the ladder, step by step, the whole height of Christ's work.<sup>3</sup> There must be a holding fast to Christ, a climbing up by the merits of Christ. To let go is to cease to climb, is to fall, to perish. We are to mount by the Mediator and all the while to keep hold on the Mediator, ascending by successive steps, round above round, stretching the hand from one above the other.<sup>4</sup> In the work of redemption they have a knowledge of Jesus Christ by planting the feet on one round after another in perfect obedience to all the commandments of God.<sup>5</sup> This is a necessity for each individual, striving and making

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before "Christ in His. . ."

<sup>1</sup>"was" deleted; "had" added before "its base."

<sup>2</sup>"of no" dropped.

<sup>3</sup>Long phrase placed after "ladder."

<sup>4</sup>"above the other" changed to "to the next above."

<sup>5</sup>"they" changed to "we may."

progress at every step. It is simply impossible to enter heaven without constant striving. There is fearful peril in relaxing our efforts in spiritual diligence for a moment, for we are hanging, as it were, between heaven and earth.

We must keep the eye directed upward to God above the ladder. There is the question with men and women gazing heavenward, Can I obtain the mansions for the blessed?<sup>1</sup> It is by being partakers of the divine nature. It is by escaping the pollutions in the world through lust.<sup>2</sup> It is by entering into the holiest by the blood of Jesus, laying hold of the hope set before me in the gospel.<sup>3</sup> It is by fastening yourself to Christ and straining every nerve to leave the world behind, laboring to diminish by successive steps your distance from God, who is at the top of the ladder. In Christ and yet led by Christ, by believing and working, trusting in Jesus, yet working upon the plan of addition, holding on Christ and constantly mounting to a greater nearness to God supported by the Surety and yet ( ? ) upward toward God.<sup>4</sup>

When the successive steps have, been reached,<sup>5</sup> when the graces have been added one after another, the crowning grace is the perfect love of God--supreme love to God and love to our fellow men. And then the abundant entrance into the kingdom of God.

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 1 "There is" dropped; "How" placed before "Can."

2 "pollutions in" to "corruption that is in."

3 "me" to "you."

4 "It is by being" added at beginning of sentence; long underlined phrase deleted; (?) indicates problem word.

We point you to the mansions Christ is preparing for all those who love Him. We point you to that city that hath foundations, whose builder and maker is God. We show you its massive walls, with the twelve foundations of the city of God,<sup>1</sup> and tell you that these walls must be scaled. You look discouraged at the magnitude of the work before you. How can we surmount walls that?<sup>2</sup> We point you to the ladder set up on earth, reaching to the city of God. Plant your feet on the ladder. Forsake your sins. Climb step by step and you will reach God above the ladder, the Holy City of God.<sup>3</sup> For none who will resolutely mount up on the ladder will fail of everlasting life: "For so an entrance shall be ministered unto you . . . in the everlasting kingdom of our Lord and Saviour Jesus Christ."<sup>4</sup>

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<sup>5</sup>"all" added at first comma; "reached" to "mounted."

<sup>1</sup>"of the city of God" dropped.

<sup>2</sup>Whole clause deleted.

<sup>3</sup>"and" added before "the Holy City of God."

<sup>4</sup>"For" dropped; "abundantly into" added at elipsis.

N.B. The major portion of this manuscript "as grammatically corrected" by Martha Montgomery Odom, appears in Our High Calling, pages 66-75. The reader may also wish to refer again to the chapter 14 analysis, pages 247-251.

## APPENDIX D - Chapter 14

### Introduction to Manuscript 13, 1884

So that the reader might appreciate the abridged portion as an integral component of the broader context we now present MS 13 in total, both the handwritten form from the pen of Ellen White and our typescript of it, which are set up in page-to-page correspondence. The handwritten manuscript was rather poor copy on legal length paper. Thus further copying as well as reduction do not provide very clear text. The reader will please bear this in mind. However, it will be of benefit to be able to gain a better appreciation of Ellen White as a writer, to see her flow of thought and theme throughout the whole of the manuscript, right in its original form.

For further insights on MS 13, 1884, please refer to pages 247-251 of this research work.



<sup>1</sup>Here is made a revelation of Jesus Christ as the only connecting link between God and sinful man, that the repenting sinner may find pardon. <sup>2</sup>Christ said words to Nathanael which had reference to this mystic ladder: "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

<sup>3</sup>Here Christ associates Himself, as the Son of man, with the mystic ladder. <sup>4</sup>The angels of God are ascending and descending on the one even as they did on the other. <sup>5</sup>A constant correspondence is by means of this ladder kept up between heaven and earth, and the actions and affairs of this earth are all known in heaven. <sup>6</sup>The counsels of heaven are executed on earth and the doings of men are judged in heaven.

<sup>7</sup>Providence does its work gradually. <sup>8</sup>The ladder that man must climb are [sic] successive steps heavenward like the rounds of a ladder, step above step upward to the wisdom of God whose glory is at the upper end of the ladder. <sup>9</sup>Angels rest not day nor night from active service in the positions assigned them. <sup>10</sup>They ascend to bear their testimony of record of what they have done, of the state of individuals, and receive further orders; and, descend to execute the orders they have received.

<sup>11</sup>The mediation of Christ, He is the ladder,--the foot on the earth in His human nature, the top in heaven in His divine nature. <sup>12</sup>His human arm encircles the race while His divine arm lays hold upon the Infinite. <sup>13</sup>All the intercourse between heaven and earth, since the fall, is by the Ladder.

Simon Peter, a servant and apostle of Jesus Christ  
to them that have obtained like precious faith with 2 Peter  
1-4. Like like precious faith through the righteousness of such  
and our Savior Jesus Christ, this is a genuine faith it is  
not a spiritual faith, but saving is a precious treasure  
of incalculable value it is not superficial but just trust  
faith a truly sincere interest like life it is strongly  
that the steps are taken one at a time with the end in view  
Faith must be cultivated, it unites the human with the divine  
origin. The life of obedience to all of God's commandments  
is a life of progression and constant advancement, grace  
and peace are multiplied through the knowledge of God and  
Jesus our Lord, do not the elect precious love increased  
understanding of the Father and Son & Jesus Christ, they  
and grasp the rich promises that come through the righteousness  
of Christ, the more they receive of the divine grace the more they  
crave the more a desire for the Father is true and peace  
and be multiplied through the knowledge of God and Jesus  
Christ our Lord, there is the source of all spiritual power  
and faith, must be in constant exercise, for all divine  
life is from Christ. Knowledge of God and Jesus Christ in  
the the only divine knowledge is the source of all spiritual power  
elevates enables us to see the Father as it is through the knowledge  
of God through the high attainment of glory and virtue  
accord, as his divine power is the source of all  
things that pertain unto life and well-being through  
the knowledge of our Father and Jesus Christ through  
John 1:12-14 and 17. Here the Christian is encouraged  
to by an assurance of divine life, if they will comply with  
the conditions to.

<sup>15</sup>"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith." 2 Peter 1:1-4. <sup>16</sup>"Like precious faith" "through the righteousness of God and our Saviour Jesus Christ." <sup>17</sup>This is a genuine faith. <sup>18</sup>It is not a fruitless faith. <sup>19</sup>True, saving faith is a precious treasure of inestimable value. <sup>20</sup>It is not superficial. <sup>21</sup>The just lives by faith a truly spiritual, Christlike life. <sup>22</sup>It is through faith that the steps are taken one at a time up the ladder of progress. <sup>23</sup>Faith must be cultivated. <sup>24</sup>It unites the human with the divine nature.

<sup>25</sup>The life of obedience to all of God's commandments is a life of progression, a life of constant advancement. <sup>25b</sup>Grace and peace are multiplied through the knowledge of God and Jesus our Lord. <sup>26</sup>As the elect, precious, have increased understanding of the mediatorial work of Jesus Christ, they see and grasp the rich promises that come through the righteousness of Christ. <sup>27</sup>The more they receive of the divine grace the more they work on the plan of addition.

<sup>28</sup>"Grace and peace" will be multiplied "through the knowledge of God and of Jesus our Lord." <sup>29</sup>Here is the Source of all spiritual power, and faith must be in constant exercise, for all spiritual life is from Christ. <sup>30</sup>Knowledge of God inspires faith in Him as the only channel to convey heavens [sic] blessing to the soul, elevating, ennobling, refining the soul, as it is through the knowledge of God brought up [to] the high attainments of glory and virtue. <sup>31</sup>"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (verse 4 insert). <sup>32</sup>Here the Christian is encouraged by an assurance of divine help, if they [sic] will comply with the conditions.



<sup>33</sup>"And beside this, giving all diligence, add to your faith virtue." <sup>34</sup>There is no promise given to the one who is retrograding. <sup>35</sup>The apostle, in his testimony, is aiming to excite the believers to advancement in grace and holiness. <sup>36</sup>They already profess to be living the truth, they have a knowledge of the precious faith, they have been made partakers of the divine nature. <sup>37</sup>But if they stop here they will lose the grace they have received. <sup>38</sup>They must go forward. <sup>39</sup>The apostle prayed that grace and peace might be multiplied to them. <sup>40</sup>They were to climb the ladder of progression.

<sup>41</sup>Without giving "all diligence" to make step after step upward to God above the ladder, there is no gaining ground in peace and grace and the work of holiness. <sup>42</sup>"Strive," said Jesus, "to enter in at the strait gate." [Luke 13:24] <sup>43</sup>The way of the believer is marked out by God above the ladder. <sup>44</sup>All his endeavors will be in vain if he has not virtue of character, a practical knowledge of Christ through obedience to all His requirements. <sup>45</sup>Those who have faith must be careful to show their faith by their works.

<sup>46</sup>It is common for men and women to speak of themselves as Christians whose whole claim lies in the assuming of the name. <sup>47</sup>They do not reveal that they are partakers of the divine nature. <sup>48</sup>They do not reveal love for Jesus or for religious things. <sup>49</sup>As far as their words and their spirit and their character are concerned no one would suspect they were Christians. <sup>50</sup>Their ascent to the truth has no virtue. <sup>51</sup>This counts for nothing in the sight of God.

<sup>52</sup>True faith works by love and purifies the soul. <sup>53</sup>Truth is an active, working principle, molding heart and life so that there is a constant upward movement, climbing the ladder Jacob saw to the Lord above the ladder. <sup>54</sup>In every step of climbing, the will is obtaining a



new spring of action. <sup>55</sup>The moral tone of the man and woman is becoming more like the mind and character [sic] of Christ. <sup>56</sup>The progressive Christian has grace and love which passes [sic] knowledge, for the divine insight into the mind and character [sic] of Christ takes a deep hold upon our [his] affections. <sup>57</sup>The glory of God revealed above the ladder can only be appreciated by the progressive climber, [who is] ever attracted higher, to nobler aims which Christ reveals. <sup>58</sup>All the faculties of mind and body must be enlisted.

<sup>59</sup>"Add to your faith virtue; and to virtue knowledge"--knowledge of the truth as it is in Jesus, knowledge of the great plan of salvation. <sup>60</sup>To be ignorant of God's commandments and laws will not excuse a soul. <sup>61</sup>He will not dare to plead around the throne of God "I did not know the truth. <sup>62</sup>I was ignorant." <sup>63</sup>The Lord has given His Word to be our guide, our instructor, and with this heavenly enlightening there is no excuse for ignorance. <sup>64</sup>Christ speaks of those who have eyes but see not, ears but they hear not. <sup>65</sup>God has given them precious hours of probation. <sup>66</sup>He has given them His truth. <sup>67</sup>He has said plainly if they do his will they shall know of the doctrine. <sup>68</sup>Therefore those that might be wise in the knowledge of our Lord Jesus Christ but do not choose this wisdom will be banished from his presence when the judgment shall sit and the books be opened.

<sup>69</sup>To knowledge must be added temperance. <sup>70</sup>"Know ye not that they which run in a race run all, but one receiveth the prize? <sup>71</sup>So run, that ye may obtain. <sup>72</sup>And every man that striveth for the mastery is temperate in all things.

... it is not to obtain a complete agreement  
 in an incorruptable, therefore, some sort as inevitable,  
 & fixed, and as one that is with the act and independence  
 of body and mind, it will be in use at all times  
 (in an ordinary) in a person to others, in a way  
 in a cast away (they want from a sad to have a  
 complete agreement, has done in the act, & upon  
 that strength in the ... is temperature all time  
 the strictness of habits, & discipline, these essential to  
 have the full and complete tone, all the nervous and  
 muscles, & the circulation, in the ...  
 to ... for the <sup>purpose</sup> of the ... strength  
 they do not indulge a little but a constant restraint  
 upon themselves from the food which would weaken  
 lessen the full power of the organs & mind  
 ... as much as the ... in the  
 games for a more ... in the  
 leave before them a vigorous ...  
 incorruptable and in this way, so that it is plenty  
 room for all to obtain the ... part of  
 he runs well if he does according to the ...  
 ... according to the exercise of his  
 ... in the best of his ...  
 in the games need a more ...  
 ... to be able to ...  
 ... have says he was doing the same  
 that he might ... like ...

<sup>73</sup>Now they do it to obtain a corruptible crown; but we are incorruptible. <sup>74</sup>I therefore so run, not as uncertainly; so fighting ["fight I"], not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway." [1 Cor. 9:24-27]

<sup>75</sup>They that run in a race to obtain a corruptible crown are careful in their diet. <sup>76</sup>"Every man that striveth for the mastery is temperate in all things." <sup>77</sup>The strict, severe habits of discipline are essential to give a full, healthful tone to all the nerves and muscles.

<sup>78</sup>They [athletes] cheerfully comply with the conditions to be trained for the highest taxation of their physical strength. <sup>79</sup>They do not indulge appetite, but put a constant restraint upon themselves, [refraining] from food which would weaken or lessen the full power of any of their organs. <sup>80</sup>Yet they fight "as one that beateth the air," while Christians are in a real contest. <sup>81</sup>Should not Christians do as much as the combatants in the games for a mere perishable laurel? <sup>82</sup>The Christians have before them a glorious crown of immortality, incorruptible. <sup>83</sup>And in this heavenly race there is plenty of room for all to obtain the prize. <sup>84</sup>Not one will fail if he runs well, if he does according to the light which shines upon him, according to the exercise of his abilities which he has to the best of his knowledge, [been] keeping in a healthful condition.

<sup>85</sup>The combatants in the games used a spare, coarse diet, and denied themselves of luxuries to be able to keep their muscles in a healthful condition. <sup>86</sup>Paul says he was doing the same that he might win eternal life. <sup>87</sup>The apostle



mentions that the body must be kept under; while the enemies train the physical powers fighting as one that beateth the air Christs [sic] are in real combat. <sup>88</sup>The body Paul mentions to be kept under is the fleshly appetites and inclinations which need to be continually curbed. <sup>89</sup>Any habit or practice which will weaken the nerve [and] brain power or the physical strength disqualifies for the exercise of the next grace which comes in after temperance. [~~Crossed out: It is impossible for one who uses stimulating drinks to be a patient . . .~~] <sup>90</sup>Add "to temperance patience."

<sup>91</sup>It was through intemperate appetite [that] Adam and Eve lost Eden and it will be through habits of strict temperance and denial of hurtful indulgences that we shall have calm nerves and mental acuteness to discern good from evil. <sup>92</sup>An intemperate man who uses stimulating indulgences--beer, wine, strong drinks, tea and coffee, opium, tobacco, or any of these substances that are deleterious to health--that can[not] be a patient man. <sup>93</sup>So temperance is a round of the ladder that we must plant our feet upon before we can add the grace of patience. <sup>94</sup>In food, in raiment, in work, in regular hours, in healthful exercise--we must be regulated by the knowledge which it is our duty to obtain that we may place ourselves in right relation to life and health, through earnest endeavor which we can make.

<sup>95</sup>The apostle says we

9

Innocentia the greatest impudence is to be  
patient, Patient under trials. It is not  
in our eyes, and by these means, it will injure  
our own souls and injure to the world, with  
Let your trials be what they will, receive them seriously  
rejoicing if you can, and exercise patience a calm  
and unexcited when under trying positions, Solomon  
places the crown of our self above the exploits of the  
bravest and most successful heroes, Ahim is a moral picture  
in being patient under trials and persecutions.  
"He that is slow to anger is better than the might,  
and he that saith his own spirit than he that telleth  
a city". It requires discipline and immensity of power  
that will not give rise to passion and that  
will preserve at all times the ear to the Lord's words  
shall escape the lips that will discern the situation  
circumstances, self control will be the valuable acquisition  
to the grace of the Spirit and Parents should learn  
the children by precept and example this divine  
lesson of patience and self control patience implies  
that we have difficulties to encounter and  
to meet. O Lord God. A soft anger and so turneth  
away wrath but grievous words that will strike our  
hearts in the heart to be angry for anger sceth in the  
cream of fools, Be in junction of the inspired apostle  
is he swift to hear slow to speak, slow to wrath, anger  
provokes anger, we can see the wisdom of Peter in placing  
temerity to be added to himself for before patience

succeed in the grace of temperance that we may add patience.

<sup>96</sup>Patience under trials will keep us from saying and doing those things which will injure our own souls and injure those we associate with.

<sup>97</sup>Let your trials be what they will, nothing can seriously injure you if you exercise patience, a calm and unexcited [sic] when under trying positions.

<sup>98</sup>Solomon places the control of ones' [sic] self above the exploits of the bravest and most successful heroes. <sup>99</sup>There is a moral grandeur in being patient under trials and provocations. <sup>100</sup>"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." [Prov. 16:32] <sup>101</sup>It requires discipline and firmness of purpose that will not give expression to passion and that will preserve at all times the care taking that no words shall escape the lips that will dishonor the Christian character [sic]. <sup>102</sup>Self-control will be the valuable acquisition to the graces of the Spirit, and parents should teach their children, by precept and example, this [-?-] lesson of patience and self control.

<sup>103</sup>Patience implies that we have difficulties to encounter, annoyances to meet. <sup>104</sup>The Word of God [says], "A soft answer turneth away wrath: but grievous words stir up strife ["anger"]." [Prov. 15:1]

<sup>105</sup>"Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." [Eccl. 7:9] <sup>106</sup>The injunction of the inspired

apostle is to "be swift to hear, slow to speak, slow to wrath." [James 1:19] <sup>107</sup>Anger provokes anger.

<sup>108</sup>We can see the wisdom of Peter in placing temperance to be added to knowledge before patience.

...is one strong reason for exercising the self-control  
for all things for as the nerves are excited under  
the influence of these irritative substances, even though  
and of course the cells that are done, but the result of  
use of the muscular activities of food will not be  
the nerves and by irritating the mechanism of  
some power, this is the necessity of the  
addition of patience to temperance. You will need to be  
some principles will proceed with purpose to not offend in respect  
to which culture and conscience in the field of  
this, then must be a rising above the customs of the world  
in order to wear a peaceful disposition and  
without one should not be with more than  
the same and it is easier to act the part of a martyr  
than to be patient under provocation and  
a cool temper and religious principles must be  
erected in the life to express anger rather than  
pounce it by giving vent to it. But the better  
Jesus is our example. He taught us anger  
if we control that anger and avoid the  
expressions of nasty feelings we will not  
of our brethren or respect for our selves  
is a necessary attribute and  
it is not over but before us that we are  
the only fact the justified will  
and create that will which are alone of our  
it is not our feelings will be done

<sup>109</sup>This is one strong reason for overcoming the appetite for all stimulants, for as the nerves become excited under the influence of these irritating substances, how many and grievous are the evils that are done! <sup>110</sup>But the healthful use of the unstimulating articles of food will not excite the nerves by irritating the stomach and [debilitating] brain nerve power. <sup>111</sup>There is the necessity of the Christian adding patience to temperance. <sup>112</sup>There will need to be the firm principle, the fixedness of purpose to not offend in word or action either our own conscience or the feelings of others. <sup>113</sup>There must be a rising above the customs of the world in order to bear reproach, disappointment, losses and crosses without one murmur, but with uncomplaining dignity.

<sup>114</sup>It is easier to act the part of a martyr than to be patient under provocation and control a bad temper. <sup>115</sup>Sound religious principles must be brought into the life to repress anger rather than inflame it by giving vent to it. <sup>116</sup>But the pattern, Christ Jesus, is our example. <sup>117</sup>We may feel very angry, but if we control that anger and are not betrayed into expressions of hasty feelings we will not lose the respect of our brethren or respect for ourselves. <sup>118</sup>Patience is a heavenly attribute and Christians must cultivate it.

<sup>119</sup>We must not ever keep before us [the feeling] that we are slighted. <sup>120</sup>The very fact [that] we suspect evil will go a long way toward creating that evil which we allowed ourselves to suspect. <sup>121</sup>Our feelings will be sometimes deeply



hurt, our temper sadly tried, but the sooner we shall forget the cause of this disturbance the better will it be for us and all connected with us.

<sup>122</sup>A lying tongue will stir us to make some sharp thrusts, but it is only for a moment that to lie will have force. <sup>123</sup>If we treat these falsehoods as they deserve--with neglect--other persons will soon see there is no foundation for them. <sup>124</sup>We are to leave [our] reputation with God. <sup>125</sup>Slander may be lived down but can never be talked down.

<sup>126</sup>A petulant, ill-natured man or woman really knows not what it is to be happy. <sup>127</sup>Every cup which he puts to his lips seems to be bitter as wormwood and his path seems strewn with rough stones, with briars and thorns; but he must add to temperance patience and he will not see or feel slights. <sup>128</sup>Alexander and Ceasar found it easier to subdue a world than to subdue themselves. <sup>129</sup>After conquering nation after nation, they fell--one of them the victim to beastly intemperance, the other to mad ambition.

<sup>130</sup>Patience must have its perfect work or we cannot be perfect and entire, wanting nothing. <sup>131</sup>Troubles and afflictions are appointed unto us, and shall we bear them all patiently or shall we make everything bitter by our complaining? <sup>132</sup>The gold is put into the furnace that the dross may be removed. <sup>133</sup>Shall we, then, not be patient under the eye of the refiner? <sup>134</sup>We must refuse to sink into a sad and disconsolate state of mind, but show calm trust in God, counting it all joy when we are permitted to endure trials for Christ [sic] sake.



<sup>135</sup>Having added patience to temperance, we are then to ascend the ladder of progress and add to patience godliness. <sup>136</sup>This is the very outgrowth of patience. <sup>137</sup>Said the Apostle Paul, "We glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Chost which is given unto us." [Rom. 5:3, 4]

<sup>138</sup>Here, then, is an advance grace, godliness, which is to have the spirit and the likeness of the character of Jesus Christ. <sup>139</sup>To raise us to His divine ideal is the one end of all the dealings of God with us, and of the whole plan of salvation. <sup>140</sup>For this his Spirit strives with us to exalt us to this great purpose. <sup>141</sup>The corruption of the world is seeking to steal our senses, all the unholy influences on every side are working to hold us to a low, earthly level--blinding our sensibilities, degrading our desires, enfeebling our conscience and crippling our religious faculties by urging us to give sway to the lower nature. <sup>142</sup>Corruptions around us find corruptions within. <sup>143</sup>Each works upon the other.

<sup>144</sup>To lure us away from all this is the precious ladder. <sup>145</sup>The eye is attracted to God above the ladder. <sup>146</sup>The invitation comes from the glory above it, Come up higher. <sup>147</sup>The heart is attracted. <sup>148</sup>The steps taken in advance, one after another [sic]. <sup>149</sup>Higher and still higher is the ascent. <sup>150</sup>At every step the attraction becomes greater. <sup>151</sup>Higher, holier ambitions take possession of the

soul, the guilt of the past will not be kept together  
 not with the ladder of these metaphors  
because the living of the tree is not the same  
limited to the hand and depraved the will  
expressed in the impulse, in the will justified  
with the full transformation upon the tree  
and the will is the will of the tree itself  
simply up of the tree to return to the tree  
above the will of the tree itself and the will  
of the tree is the will of the tree itself  
multiplied as the tree is the tree itself  
more apparent from the tree itself to the tree  
the tree is the tree itself and the tree is the tree  
just the tree itself and the tree is the tree  
step is the tree itself and the tree is the tree  
in the tree is the tree itself and the tree is the tree  
of the tree is the tree itself and the tree is the tree  
of the tree is the tree itself and the tree is the tree  
and part of his own will of the tree itself  
in the tree is the tree itself and the tree is the tree  
and reproduces the truth and conscience which exists in  
him also at the top of the tree itself and the tree is the tree  
with the counterparts of the tree itself and the tree is the tree  
and retains the moral image of god which exists in  
him also at the top of the tree itself and the tree is the tree  
and is the tree itself and the tree is the tree

soul. <sup>152</sup>The guilt of the past life is left behind. <sup>153</sup>They dare not look down the ladder at these [things] which long poisoned the springs of true happiness and kindled remorse, weakened and depraved the will, and repressed every better impulse. <sup>154</sup>The eye [is] steadfastly fixed, with grateful, trembling emotion, upon God above the ladder. <sup>155</sup>Christ is the ladder. <sup>156</sup>By laying hold on Christ, climbing up by Christ, resolving to return to the Father above the ladder, broken, contrite, subdued. <sup>157</sup>The offers of God's mercy, of living connection with God, of grace multiplied as they step by step make the distance [sic] more apparent from earth.

<sup>158</sup>The aim of God's word is to inspire hope, to fasten our hands to this Ladder and climb step by step heavenward, with ever advancing vigor and in godliness is the increase of spiritual life. <sup>159</sup>It is the key [?] to the senses in which we partake of the nature of God. <sup>160</sup>We attain a likeness of character to God by the imparting of His own grace. <sup>161</sup>In the measure of our limited powers we can be holy as He is holy and can reproduce the truth and love which exists [sic] in Him who is at the top of the ladder. <sup>162</sup>As wax [?] takes the counterpart of the seal, so the soul receives and retains the moral image of God. <sup>163</sup>We become filled and transfigured by His brightness, as the cloud--dark in itself--when filled with the light is turned to stainless whiteness.



163b They borrow the glory from God which glory is shining upon the ladder.

164 There are still additional steps to make. 165 Add "to godliness brotherly kindness." 166 Thus there will not be merely a profession of Bible religion, but a sincere, earnest practice of godliness. 167 We must be partakers of the divine nature before we can represent the Christlike character [sic] and practise the works of Christ. 168 The climbing Christian will not sit passive, claiming the promises, enjoying the grace given them [sic] of God, but will work from principle. 169 He is [a] worker together with God. 170 The grace given him of God teaches him how to be kind and tender and helpful to his brethren. 171 There is no waiting for an overpowering, magical change to be wrought to the converting of others without any action of our own. 172 Life becomes an [sic] humble but earnest working out of salvation with fear and with trembling, knowing that God worketh in us both to will and do of his own good pleasure. 173 The very exercise of brotherly kindness assimilates the soul to Christ and brings him into sympathy with Christ.

174 Growing in grace is an earnest working out [of] what God works in. 175 It is an earnest of future glory, the working out here upon the earth of the spirit that is cherished in heaven.

The body of good things upon the ground of our will  
 "Dodge of our most weary compassion one of our  
 in as with the fullness of our hearts, how  
 unless goodliness has added to patience. Man  
 loved his own will, nature, and was un-  
 able to know the man in his <sup>own</sup> nature  
 loved the <sup>good</sup> things of the spirit, and would have  
 been acceptable persons and should be the will  
 man's nature as well as in nature, as well as  
 profit and each in the fullness of our hearts  
 in to esteem his will as <sup>an unprofitable</sup> <sup>in the spirit</sup>  
 of good things. <sup>an unprofitable</sup> <sup>in the spirit</sup> will be for  
 his soul than man's nature as both properties  
 then we will be found admirable and unprofitable  
 the holy spirit Jesus Christ is the true  
 heaven, perfect and leads to <sup>the</sup> <sup>practical</sup>  
 exhibition of our true nature, perfect and  
 of our nature. <sup>the</sup> <sup>practical</sup> <sup>practical</sup> <sup>practical</sup> <sup>practical</sup>  
 add this grace to the fullness of the will  
 the in full in spirit the will be full of the spirit  
 and power of grace is revealed in his spirit  
 and nature. <sup>the</sup> <sup>practical</sup> <sup>practical</sup> <sup>practical</sup> <sup>practical</sup>  
 the terms of our will be <sup>the</sup> <sup>practical</sup> <sup>practical</sup> <sup>practical</sup>  
 in the will - on our nature - <sup>the</sup> <sup>practical</sup> <sup>practical</sup> <sup>practical</sup>  
 in the will - on our nature - <sup>the</sup> <sup>practical</sup> <sup>practical</sup> <sup>practical</sup>  
 in the will - on our nature - <sup>the</sup> <sup>practical</sup> <sup>practical</sup> <sup>practical</sup>

176 The Word of God enjoins upon every one of His children: "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." [1 Peter 3:8] 177 Now unless godliness was added to patience man would not show that brotherly kindness. 178 Christ has shown man in His mission to our world the graces of the Spirit of God which, when accepted, fashions [sic] and molds [sic] the entire man, externally as well as internally, by abasing his pride and leading him to not esteem himself highly but to esteem his brother as valuable in the sight of God because Christ paid an infinite price for his soul. 179 When man is valued as Gods [sic] property then we will be kind, amiable, and condescending [toward him].

180 The religion of Jesus Christ is a system of the true heavenly politeness and leads to a practical exhibition of habitual tenderness of feeling, kindness of deportment. 181 He who possesses godliness will also add this grace, tak[ing] a step higher on the ladder. 182 The higher he mounts the ladder, the more of the grace of God is revealed in his life, his sentiments, his principles. 183 He is learning, ever learning the terms of his acceptance with God, and the only way to obtain an inheritance in the heavens is to become like Christ in character [sic]. 184 The whole scheme of mercy is to soften down what is harsh in temper,



and refine whatever is rugged in [the] deportment. <sup>185</sup>The internal change reveals itself in the external actions. <sup>186</sup>The graces of the Spirit of God work with hidden power in the transformation of character [sic]. <sup>187</sup>The religion of Christ never will reveal a sour, coarse, and uncourteous action. <sup>188</sup>Courtesy is a Bible virtue. <sup>189</sup>The virtue of this grace [of] brotherly kindness characterized [sic] the life of Christ. <sup>190</sup>Never was such courtesy exhibited upon the earth as Christ revealed, and we cannot overestimate its value.

<sup>191</sup>The next step in the ladder is charity. <sup>192</sup>Add "to brotherly kindness charity," which is love. <sup>193</sup>Love to God and love to our neighbor constitute the whole duty of man. <sup>194</sup>Without brotherly kindness we cannot exhibit the grace of love to God or to our fellow men.

<sup>195</sup>This last step in the ladder gives to the will a new spring of action. <sup>196</sup>Christ offers a love that passeth knowledge. <sup>197</sup>This love is not something kept apart from our life, but it takes hold of the entire being. <sup>198</sup>The heaven to which the Christian is climbing will be only attained by those who have this crowning grace. <sup>199</sup>This is the new affection which pervades the soul. <sup>200</sup>The old is left behind. <sup>201</sup>Love is the great controlling power. <sup>202</sup>When love leads, all the faculties of mind and spirit are enlisted. <sup>203</sup>Love to God and love to man will give the clear title to heaven.



204 No one can love God supremely and transgress one of His commandments. 205 The heart softened and subdued with the beauty of Christs [sic] charicter [sic] and bridled by the pure and lofty rules which he has given us,--will lead to the putting in practice what it has learned of love, and follow Jesus forthwith in humble obedience.

206 The Living power of faith will reveal itself in true loving acts.

207 What evidence have we that we have the pure love without alloy?

208 God has erected a standard--His commandments. 209 "He that hath my commandments and keepeth them, he it is that loveth me." [John 14:21]

210 The words of God must have an abiding place in our hearts. 211 We are to love our brethren as Christ has loved us. 212 We are to be patient [and] kind, and yet there is something lacking--we must love.

213 Christ tells us that we must forgive the erring even seventy times seven, and how infinitely greater is the love of God than is our love.

214 It is not the greatness of our sin but the depth of our repentance that brings the pardoning love of God to our hearts. 215 When there is

much forgiven, the heart loves much. 216 Love is a tender plant. 217 It needs to be constantly cultured or it will wither and die.

218 All these graces we must have. 219 We must climb the whole length of the ladder. 220 For if these things be in you

~~Don't know what to do about the ...~~  
~~...~~

to turn up in my mind and accord it, make the  
itself, I shall be willing, never not myself  
in the knowledge of our good Jesus Christ, and I hope  
If these will be, parts of the Christian who are concerned  
in his efforts to spread in the world, and to see  
the positions the all-angles is in, and in  
involving for those who will see the good of  
will not look for in our the Holy Spirit's  
so that they will be in and abide in the Spirit  
life and in the world in which we live  
in the knowledge of Jesus Christ, there abouts in  
the Christian's will be zealous and diligent  
in all practical Christians and will practice  
vigilance as just as the branch which in the  
vine will produce the same fruit that the vine  
itself will bring forth much fruit. These do not  
diminish the Caddis progress and add grace to grace is  
blind and cannot see afar off, he fails to discern  
that with out taking these successive steps ascending  
the Caddis would after being in the world  
the knowledge of our good Jesus Christ, is not peace, joy  
in a position where the light of God alone the candle  
is, and when in and there is the best and all of grace

220 "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 221 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 222 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." [2 Pet. 1:8-10]

223 The only safety of the Christian is to be unwearied in his efforts to live on the plan of addition. 224 The apostle shows the advantages to be gained in thus doing. 225 For those who add grace to grace, God will work on the plan of multiplication, so that the graces will be in and abound in the religious life and he will not "be barren neither unfruitful in the knowledge of our Lord Jesus Christ." 226 Those abounding in the Christian graces will be zealous [sic], lively, vigorous in all practical Christianity and will practice righteousness--just as the branch abideth [sic] in the vine will produce the same fruit that the vine bears and will bring forth much fruit.

227 Those who do not climb the ladder of progress and add grace to grace is [sic] "blind, and cannot see afar off." 228 He fails to discern that without taking these successive steps in ascending the ladder round after round in growing in grace and the knowledge of our Lord Jesus Christ he is not placing himself in a position where the light of God above the ladder is reflected upon him. 229 As he does not add grace to grace,

19  
- we are justly called the ungodly because we are  
that we are justly called the ungodly because we are  
through the power of the Holy Spirit  
and is in the possession of the Holy Spirit  
if a man's grace is spent he will be considered as  
dead and as he is not dead in fact he is not  
dead, yet he remains in a state of death and  
ignorance of his own state and sin full of  
after all our eyes are fastened upon the earth, but  
the soul alone the sudden psychical change?  
advantages and has the discernment of the privileges  
and blessings of unity in the Holy Spirit  
and also the will to be in unity with the Holy Spirit  
Mark for this reason, it is not a mere word  
a man's heart is not as the will of a man  
of grace the one who is the one who is  
repentant of the sins and is not to receive the  
of Jesus Christ with all these things to be done  
to receive the Holy Spirit upon the tongue  
it is not a mere word, it is a matter of  
and eternal life the Holy Spirit is the  
the Holy Spirit is the Holy Spirit  
above all to be in unity with the Holy Spirit  
and for all these things to be done  
with grace and through the Holy Spirit  
lead to the Holy Spirit and to its own  
as well as the Holy Spirit and the Holy Spirit is not  
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he has forgotten the claims of God upon him, and that he was to receive the forgiveness of sins through obedience to the requirements of God. <sup>230</sup>And he is in the position of a sinner before God. <sup>231</sup>If he has the graces of Christ he will exercise and increase them but as he does not bear fruit in good works to the glory of God he remains in a state of blindness and ignorance, self-indulgence and sin. <sup>232</sup>He cannot see afar off. <sup>233</sup>His eyes are fastened upon the earthly, not on God above the ladder.

<sup>234</sup>This class can [may have] earthly advantages but has [sic] no discernment of the privileges and blessings of living in the light which shines from God above the ladder. <sup>235</sup>They know not the things that make for their peace. <sup>236</sup>They cannot look backward with a clear spiritual sight, as they do not view things in the light of heaven. <sup>237</sup>They once enjoyed the love of God. <sup>238</sup>They repented of their sins and enlisted to become servants of Jesus Christ, but all those vows made to God, all the solemn obligations taken upon themselves at baptism, to seek for glory, honor, immortality and eternal life, they forgot.

<sup>239</sup>Says the apostle, "If ye then be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God. <sup>240</sup>Set your affections on things above, not on things on the earth. <sup>241</sup>For ye are (through the baptism and vows) dead (to the world, dead to its customs, its ambition, its pride, its pursuits), and your life is hid with Christ in God.



242 When Christ, who is your life shall appear, then shall ye also appear with him in glory." [Col. 3:1-4]

243 These things are to be often in mind. 244 Meditate upon them.

245 Your serious obligations you have entered into, (and) do not defraud God by violating any one of your solemn promises.

246 Wherefore the rather, brethren, give diligence to make your calling and election sure." [2 Pet. 1:10] 247 We need not have a supposed hope, but an assurance. 248 To make our calling and election sure is to follow in the Bible plan to closely examine ourselves, make strict inquiry whether we are indeed converted, our minds are drawn out after God and heavenly things, our wills renewed, our whole souls changed. 249 To make our calling and election sure requires far greater diligence than many are giving to this important matter.

250 "For if ye do these things," live on the plan of addition, growing in grace and the knowledge of our Lord Jesus Christ, ye shall mount up step by step the ladder Jacob saw, and "ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."



251 Let us consider this ladder which was presented to Jacob.  
 252 The human race was cut off from intercourse with God. 253 They may  
 look at a paradise lost but [could see] no means of entering it and  
 holding communion with heaven. 254 The sin of Adam cut off all  
 intercourse between heaven and earth. 255 Up to the moment of mans  
 [sic] transgression of Gods [sic] law there had been free communion  
 between earth and heaven. 256 [They] seemed connected by a path which  
 Deity loved to traverse. 257 Put the transgression of Gods [sic] law  
 broke up this path and man [was] separated from God.

258 As soon as Satan seduced man to disobedience of Gods [sic]  
 holy law, every link seemed broken which bound earth to heaven and  
 finite man to the infinite God. 259 Man might look to heaven, but how  
 to attain it? 260 But joy to the world! 261 The Son of God, the  
 sinless [One], the One perfect in obedience, becomes the channel  
 through which the lost communion may be renewed, the way through which  
 the lost paradise may be regained. 262 Through Christ, mans [sic]  
 substitute and surety, man may keep the commandments of God. 263 He  
 may return to his allegiance [sic] and God will accept him.

264 Christ is that ladder. 265 "By me if any man enter in, he  
 shall be saved, and shall go in and out and find pasture." [John  
 10:9]

266 This is the ladder, the base of it resting upon the earth, the  
 top reaching to the highest heavens. 267 The broken links have been  
 repaired. 268 A highway has been thrown up along which the weary and  
 heavy laden may pass. 269 They may enter heaven and find rest.



<sup>270</sup>The ladder is the medium of communication between God and man.  
<sup>271</sup>Through the mystic ladder was the gospel preached to Jacob. <sup>272</sup>As  
the ladder stretched from earth, reaching to the highest heavens, and  
the glory of God [was seen] above the ladder, [so] Christ in his  
divine nature reached immensity and was one with the Father. <sup>273</sup>As  
the ladder, though its top penetrated into heaven, its base was upon  
the earth, so Christ though God clothed his divinity with humanity and  
was in the world "found in fashion as a man." <sup>274</sup>The ladder would be  
of no useless [sic] if it rested not on the earth or if it reached not  
to the heavens.

<sup>275</sup>God appeared in glory above the ladder, looking down with  
compassion on erring, sinful Jacob, addressing to him words of  
encouragement. <sup>276</sup>It is through Christ that the Father beholds sinful  
man. <sup>277</sup>The ministering angels were communicating to the inhabitants  
of the earth through the medium of the ladder. <sup>278</sup>The only way that  
man can be saved is by clinging to Christ.

<sup>279</sup>We ascend to heaven by climbing the ladder, step by step the  
whole height of Christs [sic] work. <sup>280</sup>There must be a holding fast  
to Christ, a climbing up by the merits of Christ. <sup>281</sup>To let go is to  
cease to climb, is to fall, to perish. <sup>282</sup>We are to mount by the  
Mediator and all the while to keep hold on the Mediator, ascending by



successive steps, round above round, stretching the hand from one round above the other. <sup>283</sup>In the work of redemption they [may] have a knowledge of Jesus Christ by planting the feet on one round after another in perfect obedience to all the commandments of God. <sup>284</sup>This is a necessity for each individual striving and making progress at every step. <sup>285</sup>It is simply impossible to enter heaven without constant striving. <sup>286</sup>There is fearful peril in relaxing our efforts in spiritual diligence for a moment, for we are hanging, as it were, between heaven and earth.

<sup>287</sup>We must keep the eye directed upward to God above the ladder. <sup>288</sup>There is the question with men and women gazing heavenward, Can I obtain the mansions for the blessed? <sup>289</sup>It is by being partakers of the divine nature. <sup>290</sup>It is by escaping the pollutions "in the world through lust." <sup>291</sup>It is by entering into the holiest by the blood of Jesus, laying hold of the hope set before me in the gospel. <sup>292</sup>It is by fastening yourself to Christ and straining every nerve to leave the world behind, laboring to diminish by successive steps your distance from God, who is at the top of the ladder. <sup>293</sup>It is by being in Christ and yet led by Christ; by believing and working--trusting in Jesus, yet working upon the plan of addition, holding onto Christ and constantly mounting to a greater nearness to God supported by the Surety and yet [-?-] upward toward God.

When the success of the war was decided in  
 the year was unclouded one after another  
 the rising year is the perfect one. I do not  
 come to, all and one to see, follow them  
 And then the student absence with the  
 good, the point for the thousands of  
 passing, for all these years one can be found  
 in that city that with perfection, the  
 much - and which is good for many  
 as possible was the main production of  
 the city, and all that you have seen is  
 that we found, your work is merged at the  
 important of the work, you can see  
~~your work is~~ the point, in the  
 that when a work is done to the city, the  
 that you find in the calendar, visible in  
 this case still is clear and you will not off -  
 much the ~~calendar~~ and none the calendar  
 the of the city - and for some who will  
 associates. Most upon the calendar full of  
 everlastingly life in some other and full of  
 this time will give <sup>to</sup> the everlastingly  
 your good and some just below

<sup>294</sup>When the successive steps have been reached, when the graces have been added one after another, the crowning grace is the perfect love of God--supreme love to God and love to our fellow men. <sup>295</sup>And then the abundant entrance into the kingdom of God.

<sup>296</sup>We point you to the mansions Christ is preparing for all those who love him. <sup>297</sup>We point you to that city that hath foundations, whose builder and maker is God. <sup>298</sup>We show you its massive walls, with the twelve foundations of the city of God, and tell you that these walls must be scaled. <sup>299</sup>You look discouraged at the magnitude of the work before you. <sup>300a</sup>How can we surmount walls that [Last 3 words were crossed out.] <sup>300b</sup>We point you to the ladder set up on earth, reaching to the city of God. <sup>301</sup>Plant your feet on the ladder. <sup>302</sup>Forsake your sins. <sup>303</sup>Climb step by step and you will reach God above the ladder, [and] the Holy City of God. <sup>304</sup>For none who will resolutely mount up on the ladder will fail of everlasting life: "For so an entrance shall be ministered unto you in the everlasting kingdom of our Lord and Saviour Jesus Christ."

APPENDIX D - Chapter 14

Introduction to Signs July 31, 1884

The Signs of the Times article for July 31, 1884, is apparently a transcription of a sermon Ellen White delivered at the Los Angeles campmeeting on May 10 of 1884. Her topic was "The Vision at Bethel," and the thoughts seem to be drawn from the first fourteen sentences as well as the last fifty or so sentences of Manuscript 13, 1884. Also it appears that fresh ideas were taken from the Melvill source (see page 248 of this work) which was a sermon of his by the title, "Jacob's Vision and Vow," published in a book of sermons, 1850.

## The Signs of the Times.

### The Vision at Bethel.\*

BY MRS. E. G. WHITE.

"AND Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to Heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven." Gen. 28:10-17.

'Jacob was not perfect in character.' He sinned against his father, his brother, his own soul, and against God. Inspiration faithfully records the faults of good men, those who were distinguished by the favor of God; indeed, their faults are much more fully transcribed than their virtues. They were compassed with infirmities; they were assaulted by temptations, and were often overcome by them; but they were willing to learn in the school of Christ. Were these characters presented before us as faultless, it would tend to discourage us in our strivings after righteousness. We should not take pleasure in the faults of others; but it may give us courage to know that men of like passions with ourselves have fought the good fight of faith, and bruised Satan under their feet. The record of their lives may serve as a warning to us. It shows that God will by no means clear the guilty. He sees sin in his most favored ones, and he punishes them even more decidedly than those who have less light and responsibility. But in contrast with the sins and errors of humanity there is presented one perfect character,—that of the Son of God, who clothed his divinity with humanity, and walked a man among the children of men. He is our Pattern, pure, sinless, and undefiled.

'Jacob obtained by fraud the blessing designed for his brother.' God had promised him the birthright, and the promise would have been fulfilled in good time had he been willing to wait. But like many who now profess to be the children of God, he lacked faith, and thought he must do something himself, instead of submissively leaving the matter in the hands of the Lord. As a result, he was a fugitive from his father's house, hurrying for fear of his life from the rage of his brother, Esau.

'As he pursued his lonely way, he was greatly cast down and discouraged.' He feared that through his own rash course he had lost the blessing God designed to give him, and that his opportunity was gone forever; and Satan was ready to take advantage of his depression and press in his temptations. Yet God did not utterly forsake Jacob. His mercy was still extended to his erring, distrustful servant, although he would permit afflictions to come upon him until he should learn the lesson of patient submission. The Lord graciously and compassionately revealed just what Jacob needed, a Saviour. He had sinned; but his heart was filled with gratitude as he saw revealed a way by which he could be restored to the favor of God.

'Wearied with his journey, the wanderer lay down upon the ground, with a stone for his pillow.' And while he slept, the Lord gave him a vision. He beheld a ladder, bright and shining, whose base rested upon earth while the top reached to Heaven. Upon this ladder angels were ascending and descending, and above it was the Lord of glory, who addressed Jacob in words of wonderful encouragement. He assured Jacob that he was under divine guardianship in his absence from home, and that the land whereon he lay as an exile and a fugitive should be given to him and his posterity. The promise given to Abraham was solemnly renewed, "In thee and in thy seed shall all the families of the earth be blessed."

'The Lord knew the evil influences that would surround Jacob, and the perils to which he would be exposed; and the future was opened before him, that, fully understanding the divine purpose with reference to himself, he might be prepared to resist the temptations that would surely come to him alone amid idolaters and scheming men. There would be ever before him the high standard at which he must aim, and the knowledge that through him the purpose of God was reaching its accomplishment would be a constant guard and shield.'

'Jacob awoke with a solemn sense of the presence of God. The Lord is in this place,' said he, "and I knew it not." Through the Spirit of God, the plan of redemption was revealed to him, not fully, but such parts as it was essential

for him to know.<sup>33</sup> The time of Christ's first advent was yet far in the future; but God would not let his servant remain in ignorance of the fact that sinful man had been provided an Advocate with the Father.

<sup>34</sup>Up to the time of man's rebellion against the government of God, there had been free communion between God and man.<sup>35</sup> Heaven and earth had been connected by a path that the Lord loved to traverse.<sup>36</sup> But the sin of Adam and Eve separated earth from Heaven.<sup>37</sup> The curse of sin was upon the human race, and was so offensive to God that man could have no communion with his Maker, however much he might desire it.<sup>38</sup> He could not climb the battlements of Heaven and enter the city of God; for there entereth into it nothing that defileth.

<sup>39</sup>The ladder represents Jesus, the appointed medium of communication.<sup>40</sup> Had he not with his own merits bridged the gulf that sin had made, the ministering angels, ascending and descending on that ladder, would have held no communication with fallen man.

<sup>41</sup>All this was revealed to Jacob in his dream.

<sup>42</sup>Although his mind at once grasped a part of the revelation, its great and mysterious truths were the study of his life-time, and unfolded to his understanding more and more.<sup>43</sup> In his conversation with Nathanael, Jesus referred to this mystic ladder on which Jacob gazed with pleased wonder.<sup>44</sup> Said he, "Verily, verily, I say unto you, Hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of man."

<sup>45</sup>It is our life-work to commence at the lowest round of the ladder, and step by step to ascend toward Heaven.<sup>46</sup> There is earnest work in this, but we can gain eternal life in no other way.

<sup>47</sup>We must take up our daily duties.<sup>48</sup> There must be self-sacrifice, self-denial, and walking in the humble path of obedience.<sup>49</sup> Earnest battles must be fought with self and with the powers of darkness.<sup>50</sup> We shall meet with strong temptations to go with the crowd, which is pressing downward; for by this means we can avoid being singular.<sup>51</sup> But we must have a firm hold on Christ, and keep on climbing.<sup>52</sup> To look back is to become dizzy; to let go is to perish.<sup>53</sup> The eye of faith must be continually directed upward to discern a mighty helper in our tender heavenly Father.

<sup>54</sup>We ascend by successive steps.<sup>55</sup> When we let go of one round, it is to grasp another that is still higher.<sup>56</sup> Thus the hand is constantly reaching upward for successive degrees of grace, and the feet are planted on one round after another, until finally an abundant entrance shall be administered to us into the kingdom of our Lord and Saviour, Jesus Christ.

<sup>57</sup>There is necessity for striving, and yet it will be of no avail unless we strive lawfully.<sup>58</sup> To profess to climb up by Christ, and claim his righteousness, while living in disobedience to the law of God, is to continue in sin that grace may abound.<sup>59</sup> It is to cry, Christ, Christ, and trust in him, while in daily rebellion against God. We must have repentance toward God, whose law we have broken, as well as faith in Christ, through whom our offenses are pardoned.<sup>60</sup> Man lost paradise through the transgression of God's holy law, and he can regain it only through obedience to that law.

<sup>61</sup>We have reason to rejoice that the world has not been left in solitary hopelessness.<sup>62</sup> Jesus left the royal throne and his high command in Heaven, and became poor that we through his poverty might be made rich.<sup>63</sup> He took upon himself our nature, that he might teach us how to live.<sup>64</sup> In the steps which the sinner must take in conversion,—repentance, faith, and baptism,—he led the way.<sup>65</sup> He did not repent for himself, for he was sinless, but in behalf of man.

<sup>66</sup>Jesus became "the repairer of the breach, the restorer of paths to dwell in."<sup>67</sup> He became an exile to earth to bring back the one lost, straying sheep, the one world ruined by sin. In him were combined the earthly and the heavenly, the human and the divine; otherwise, he could not be a Mediator whom the sinful could approach, and through whom they could be reconciled to their Maker.<sup>68</sup> But now he encircles the race in arms of sympathy and love while he grasps the throne of the Infinite, thus uniting man in his weakness and helplessness with the Source of strength and power.

<sup>69</sup>As Jesus prayed after his baptism, the Holy Spirit, in the form of a dove of burnished gold, hovered over him, and a voice was heard, saying, "This is my beloved Son, in whom I am well pleased."<sup>70</sup> Through the gates ajar there streamed bright beams of glory from the throne of Jehovah, and this light shines even upon us. The assurance given to Christ is assurance to every repenting, believing, obedient child of God that he is accepted in the Beloved.

<sup>71</sup>We are indebted to Jesus for all the blessings we enjoy.<sup>72</sup> We should be deeply grateful that we are the subjects of his intercession.<sup>73</sup> But Satan deceives men and women by presenting the service of Christ before them in a false light, and making them think that it is a condescension on their part to accept Jesus as their Redeemer.<sup>74</sup> If we viewed the Christian privilege in the right light, we should consider it the highest exaltation to be accounted a child of God, an heir of Heaven; and we should rejoice that we can walk with Jesus in his humiliation.

# SUMMER

July 31, 1864

<sup>18</sup> But our Saviour assures us that there are some who would like to climb up some other way, than the toilsome, self-denying way of the cross. <sup>19</sup> They would avoid reproach and shun sacrifices. Christ calls such thieves and robbers. <sup>20</sup> If we are not willing to breast the storm of opposition, if we choose to float with the current, we shall lose eternal life.

<sup>21</sup> And now the question for each one to settle is, Will you leave the dark abodes of sin and woe, and seek the mansions Jesus has gone to prepare for his followers? <sup>22</sup> In his name we beseech you to plant your feet firmly on the ladder, and climb upward. <sup>23</sup> Forsake your sins, overcome your defects of character, and cling with all your powers to Jesus, the way, the truth, and the life. <sup>24</sup> We may every one of us succeed. <sup>25</sup> None who shall persevere will fail of everlasting life. <sup>26</sup> Those who believe on Christ shall never perish, neither shall any pluck them out of his hand. <sup>27</sup> Evil angels will try to weaken their hold on Christ, and to attract their eyes to earth; but God will send holy, ministering angels to help them and to strengthen their hands.

<sup>28</sup> The Lord showed Jacob the open heavens. <sup>29</sup> He beheld earth linked with Heaven, and saw the bright array of angels and the majesty of Deity. <sup>30</sup> A divine voice addressed the repenting, discouraged one in words of gracious assurance, and spoke to him of great things to come. <sup>31</sup> And so, through the merits of our Redeemer, the Father looks upon us with tender compassion, and speaks to us hopefully the language of forgiveness and love.

<sup>32</sup> Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him. <sup>33</sup> The farther the Christian advances on the Heavenward way, the more clearly will he discern the nothingness of earthly things, while by an eye of faith he views the glories of the unseen, eternal world. <sup>34</sup> We point you, dear fellow-traveler, to a city that hath foundations, whose builder and maker is God. <sup>35</sup> But the hills to which we journey are not on earth, and we might well despair of ever reaching them, were it not for the glorious ladder whose base is on earth while its top reaches the highest Heaven.

## APPENDIX D - Chapter 14

### Introduction to Review Nov. 11, 1890

Six years after Manuscript 13, 1884, was first penned, a newly-produced writing of themes revolving around the ladder concept was presented in the Review and Herald of November 11, 1890. This new article was entitled, "The Mystic Ladder." Again, it seems evident from our research that Ellen White was drawing from her earlier work, MS 13, as well as from the Melvill sermon, "Jacob's Vision and Vow." Some new applications regarding salvation through Christ alone are made.

**The Review and Herald,**  
ISSUED WEEKLY BY THE  
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 Battle Creek, Michigan.

**THE MYSTIC LADDER.**

BY MRS. E. G. WHITE.

<sup>1</sup>JACOB'S experience as a wanderer from his home, when he was shown the mystic ladder, on which descended and ascended the angels of heaven, was designed to teach a great truth in regard to the plan of salvation. <sup>2</sup>The purposes of God were opened to the discouraged man, who felt himself cut off from God and man. <sup>3</sup>In marvelous love, Christ presented before him in a dream the way of life. <sup>4</sup>The truth was unfolded before him in the emblem, and its significance is as great in our day as it was in his.

<sup>5</sup>"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. <sup>6</sup>And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. <sup>7</sup>And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. <sup>8</sup>And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. <sup>9</sup>And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. . . . <sup>10</sup>And he called the name of that place Bethel."

"Although the plan of salvation was not then as clearly unfolded as it is in our day, the Lord Jesus communicated most wonderful things to his children.

<sup>12</sup>The ladder represented Christ; he is the channel of communication between heaven and earth, and angels go to and fro in continual intercourse with the fallen race. <sup>13</sup>The words of Christ to Nathanael were in harmony with the figure of the ladder, when he said, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." <sup>14</sup>Here the Redeemer identifies himself as the mystic ladder, that makes communication possible between heaven and earth.

<sup>15</sup>When Jesus said, "I am the way, the truth, and the life," he uttered a truth of wonderful significance. <sup>16</sup>The transgression of man had separated earth from heaven, and finite man from the infinite God. <sup>17</sup>As an island is separated from a continent, so earth was cut off from heaven, and a wide channel intervened between man and God.

Jesus bridged this gulf, and made a way for man to come to God. <sup>18</sup>He who has no spiritual light sees no way, has no hope; and men have originated theories of their own regarding the way to life. <sup>19</sup>The Romanist points the sinner to the Virgin Mary, to penances, indulgences, and the absolution of the priest; and to this theory come those who would be saved in their sins, and those who would be saved by their own merit. <sup>20</sup>But the only name given among men whereby they can be saved is Jesus. <sup>21</sup>Across the gulf that sin has made come his words, "I am the way, the truth, and the life." <sup>22</sup>There is but one mediator between God and man. <sup>23</sup>In heaven this great truth was announced. <sup>24</sup>A voice from the throne was heard, saying, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." <sup>25</sup>Isaiah, looking forward in prophetic vision, writes, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. <sup>26</sup>Of the increase of his government and peace there shall be no end, upon the

throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever." <sup>23</sup>And from the wilderness, the voice of the messenger cries, "Behold the Lamb of God, which taketh away the sin of the world." <sup>24</sup>The beloved disciple declares of him: "In the beginning was the Word, and the Word was with God, and the Word was God. <sup>25</sup>The same was in the beginning with God. <sup>26</sup>All things were made by him; and without him was not anything made that was made. <sup>27</sup>In him was life; and the life was the light of men. <sup>28</sup>And the light shineth in darkness; and the darkness comprehended it not. . . . <sup>29</sup>And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

<sup>30</sup>Christ only is the way, the truth, the life; and man can be justified alone through the imputation of Christ's righteousness. <sup>31</sup>Man is justified freely by God's grace through faith, and not by works, lest any man should boast. <sup>32</sup>Salvation is the gift of God through Jesus Christ our Lord. <sup>33</sup>Many have felt their hopeless condition, and have asked in perplexity, "How shall we gain admission to the world to come?" <sup>34</sup>Earth lies under the curse, and is doomed to destruction; how shall we be able to enter the city of God? <sup>35</sup>We would point you to Christ, the way, the truth, the life—the mystic ladder between heaven and earth.

<sup>36</sup>After the enemy had betrayed Adam and Eve into sin, the connection between heaven and earth was severed; and had it not been for Christ, the way to heaven would never have been known by the fallen race. <sup>37</sup>But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." <sup>38</sup>Christ is the mystic ladder, the base of which rests upon the earth, and whose topmost round reaches to the throne of the Infinite. <sup>39</sup>The children of Adam are not left desolate and alienated from God; for through Christ's righteousness we have access unto the Father.

<sup>40</sup>"By me," said Christ, "if any man enter in, he shall be saved, and shall go in and out, and find pasture." <sup>41</sup>Let earth be glad, let the inhabitants of the world rejoice, that Christ has bridged the gulf which sin had made, and has bound earth and heaven together. <sup>42</sup>A highway has been cast up for the ransomed of the Lord. <sup>43</sup>The weary and heavy laden may come unto him, and find rest to their souls. <sup>44</sup>The pilgrim may journey toward the mansions that he has gone to prepare for those who love him.

<sup>45</sup>In assuming humanity, Christ planted the ladder firmly upon the earth. <sup>46</sup>The ladder reaches unto the highest heaven, and God's glory shines from its summit and illuminates its whole length,

while the angels pass to and fro with messages from God to man, with petition and praise from man to God. <sup>47</sup>Through the divine nature, Christ was one with the Father; and by assuming humanity, he identified himself with man. <sup>48</sup>He, "being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

<sup>49</sup>In the vision of Jacob was represented the union of the human and the divine in Christ.

<sup>50</sup>As the angels pass to and fro on the ladder, God is represented as looking down with favor upon the children of men because of the merit of his Son.

<sup>51</sup>Every minister should learn the lessons which Christ taught, that he may be able to instruct sinners in the way of salvation. <sup>52</sup>Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." <sup>53</sup>The sinner cannot take one step unless the Spirit draws him; he must cling to Christ if he would be saved. <sup>54</sup>If he ascends to heaven, it must be by mounting up step by step the whole height of Christ's work, so that Christ shall be his wisdom, righteousness, sanctification, and redemption.

<sup>55</sup>The gaining of eternal life is no easy thing.

<sup>56</sup>By living faith we are to keep on reaching forward, ascending the ladder round by round, seeing and taking the necessary steps; and yet we must understand that not one holy thought, not one unselfish act, can be originated in self.

<sup>57</sup>It is only through Christ that there can be any virtue in humanity. <sup>58</sup>Without Christ we can do no good thing, but with him we may do all things. <sup>59</sup>It is at this point that many stumble, to their ruin. <sup>60</sup>They think that they must struggle in their own strength to grow into goodness, before they can receive a new heart. <sup>61</sup>But such effort is in vain. <sup>62</sup>All warfare is useless unless Christ's power is combined with human effort.

<sup>63</sup>But while we can do nothing without him, we have something to do in connection with him.

<sup>64</sup>At no time must we relax our spiritual vigilance; for we are hanging, as it were, between heaven and earth. <sup>65</sup>We must cling to Christ, climb up by Christ, become laborers together with him in the saving of our souls.

<sup>66</sup>We are not merely to see a way by which to cross the gulf of sin, but we are to appreciate the value of the ransom paid for our souls; we are to realize something of what has been suffered that we might be forgiven, and rescued from destruction. <sup>67</sup>We are to rejoice that the atonement is complete; and believing in Christ as our complete Saviour, we may know that the Father loves us, even as he loves his Son.

APPENDIX D - Chapter 14

Introduction to Letter 47, 1893

The writing of the last quarter of the following twelve-page letter to Professor W. W. Prescott on October 25, 1893, appears to have been dependent on Manuscript 13, 1884, and the Melvill source used in the two articles just preceding this selection. Being reproduced here are the last three pages of the letter, beginning with sentence 154. In these pages Ellen White is discussing Peter's ladder of Christian progression as well as the ladder connecting earth with heaven and representing Jesus Christ.

Letter to Prescott No. 47, October 25, 1893

<sup>154</sup>Never flatter the youth with ideas of the great things they can do, nor lead them to think that they have not been appreciated in their home life. <sup>155</sup>Point them to the ladder, Peter's ladder of eight rounds, and place their feet, not on the highest round, but on the lowest, and with earnest solicitation urge them to climb to the very top: step by step they may climb to the top of this ladder. <sup>156</sup>See 2 Peter 1:2-11.

<sup>157</sup>In this scripture is represented man's cooperation with God in the plan of salvation. <sup>158</sup>The apostle Paul presents it thus: "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." <sup>159</sup>God works in and through the human agents; they become partakers of the divine nature, having escaped the corruption that is in the world through lust. <sup>160</sup>They are to work upon the plan of addition as set forth by Peter. <sup>161</sup>Not that one grace is to be added after another, but all are to be manifest in the Christian character. <sup>162</sup>"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful." <sup>163</sup>"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things (adding constantly to the graces here mentioned), ye shall never fall. <sup>164</sup>For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." <sup>165</sup>Here is a

life-insurance policy in which there can be no failure; for it is from the God of heaven. <sup>166</sup>It assures us eternal life through growth in grace and knowledge of Jesus Christ.

<sup>167</sup>The ladder is Christ, who connects earth with heaven. <sup>168</sup>We are saved by climbing round after round of the ladder, looking to Christ, clinging to Christ, mounting step by step to the heights of Christ, so that He is made unto us wisdom and righteousness and sanctification and redemption.

<sup>169</sup>It is no easy matter to gain the priceless treasure of eternal life. <sup>170</sup>No one can do this and drift with the current of the world. <sup>171</sup>He must come out from the world and be separate, and touch not the unclean. <sup>172</sup>No one can act like worldlings without being carried down by the current of the world. <sup>173</sup>No one will be borne upward without stern persevering effort in the conflict. <sup>174</sup>All must engage in this warfare for themselves; no one else can fight their battles. <sup>175</sup>"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." <sup>176</sup>We have unseen foes to meet, evil men are agents for the powers of darkness to work through, and without spiritual discernment the soul will be ignorant of Satan's devices, and be ensnared and stumble and fall. <sup>177</sup>He who would overcome must hold fast to Christ. <sup>178</sup>he must not look back, but keep the eye ever upward. <sup>179</sup>Mount up by the Mediator, keeping hold of the Mediator,

reaching upward to one line of work after another, making no provision for the flesh, to fulfill the lusts thereof. <sup>180</sup>There is no such thing as our entering into the heavenly portals through indulgence and folly, amusement, selfishness, but only by constant watchfulness and unceasing prayer.

<sup>181</sup>Spiritual vigilance on our part individually is the price of safety. <sup>182</sup>Swerve not to Satan's side a single inch, lest he gain advantage over you. <sup>183</sup>He is playing the game of life for your souls. <sup>184</sup>We may enter into the Holiest by the blood of Jesus; we may lay hold of the hope set before us in the gospel; we may follow on to know the Lord, until we shall know that His goings forth are prepared as the morning. <sup>185</sup>If we ever reach heaven, it will be by linking our souls to Christ, leaning incessantly upon Him, and cutting loose from the world, its follies and enchantments. <sup>186</sup>There must be on our part a spiritual cooperation with the heavenly intelligences. <sup>187</sup>We must believe and work and pray and watch and wait.

<sup>188</sup>I would address the pupils of the school: Do not wait for a high-wrought state of feeling, but calmly view the whole ground, and candidly consider whether you will be sons and daughters of God. <sup>189</sup>Decide now, without delay, and in doing this you will have manifest evidence of the companionship and protection of all the heavenly intelligences. <sup>190</sup>Angels of God are ascending and descending the mystic ladder, and God is above, the light of

His glory shining down its entire length, comforting, encouraging all who are climbing faithfully by painful yet cheerful steps. <sup>191</sup>Not one will fail who will perseveringly climb this ladder.

<sup>192</sup>May the Lord guide you all, teachers and pupils and church members, to make diligent work for eternity. <sup>193</sup>The end of all things is at hand. <sup>194</sup>There is need now of men armed and equipped to battle for God. <sup>195</sup>Please read Ezekiel 9. <sup>196</sup>Who bear the sign, the mark of God in their foreheads?--The men that sigh and cry for the abominations done in the midst of Jerusalem,--among those that profess to be God's people--not those who are engrossed in games for their selfish amusement. <sup>197</sup>After the mark had been set upon this class--who are registered in the books of heaven as overcomers--by the angelic messenger of God, the command is given to the ministers of destruction: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity. <sup>198</sup>Slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark. <sup>199</sup>And begin at my sanctuary. <sup>200</sup>Then they began at the ancient men which were before the house." <sup>201</sup>God grant that these solemn predictions which are so speedily to be fulfilled, may be impressed upon the hearts of all! <sup>202</sup>See Rev. 7:1-4, 12-17; Zech. 3.

APPENDIX D - Chapter 14

Introduction to Diary Book 32, pp. 39-48

In the chapter 13 appendix materials we have already noted the use of earlier pages from the same Diary Book 32, labeled for the year 1899 but actually written a few years prior to that, we have concluded. The evidence seems quite conclusive that Ellen White used this diary portion, as well as the SP account, in the composition of chapter 14 of DA. Hanna's life of Christ was a source for the diary selection.

Since there is handscript text available, we have provided a comparison of that text alongside a typescript of the same.

Immediately following that presentation is another typescript of the same material but with underlining to indicate the sentences used in the Desire of Ages text.

used in L. C.  
John had spoken  
his statements in regard to the one  
about being the one for whom  
for whose coming he was preparing  
the way for he had been promised  
he should have a sign from heaven  
symbolizing who was the one  
to come. After the  
wonderful demonstration at  
Jordan then he no longer had  
any question. He had the  
honor to baptise the  
worlds Redeemer, the  
Son of the living God.  
The deputies obtained so  
little light in regard to  
John they felt little  
interest

151 Hitherto John had  
spoken hesitatingly in  
regard to Christ being the  
One for whose coming he was  
preparing the way, for he  
had been promised he should  
have a sign from heaven  
symbolizing who was the one  
to come. 152 After the  
wonderful demonstration at  
Jordan then he no longer had  
any question. 153 He had the  
honor to baptise [sic] the  
worlds [sic] Redeemer, the  
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to know who this worthier  
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standeth one among you whom  
ye know not; he it is who  
coming after me is preferred  
[sic] before me, whose shoes  
[sic] I latchet I am not  
worthy to unloose. <sup>155</sup>But  
there were many who were  
deeply stirred believing  
John to be a prophet of God.  
<sup>156</sup>Many were present at the  
baptism of John, but the  
revelation or ensign given  
John they did not see.  
<sup>157</sup>Spiritual things are  
spiritually discerned.  
<sup>158</sup>Many things transpire

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in the very midst of many people  
on varied occasions but they  
knew Christ himself is <sup>demonstrating</sup> proving  
his presence is among them, and  
angels that accompany him  
is with him in the very emergency  
but they know him not they  
realize nothing unusual but <sup>when</sup> some  
he is revealed his presence is felt  
gladness peace and joy animates  
their hearts, they are comforted they  
are encouraged they are blessed  
John is looking and expecting that  
on the return of Christ from the desert  
the one in their midst will give  
some sign that he will be recog-  
nized in his true character

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but the prophet sees that Christ makes no move in this direction. He will not bear witness of himself. 165 John is waiting almost impatiently to hear his voice lifted up declaring himself, but Jesus is among them as a common personage all day.

The next day as John sees Jesus coming, his eye lights up, his countenance is beaming as with the bright rays of light from the Sun of righteousness and he, in a most earnest meaning and with speech [sic] of intense feeling, reaching forth both hands toward Jesus, he exclaims,

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Behold the Lamb of God, which  
 taketh away the sins of the world,  
 this is he of whom I said, After me  
 cometh one man which is preferred  
 before me, and I knew him not;  
 but that he should be made  
 manifest to Israel, therefore am I  
 come baptizing with water,  
 that I might bear witness unto  
 him, the same which I saw the  
 Spirit descending from heaven  
 like a dove, and it abode upon  
 him, and I knew him not, but he  
 that sent me to baptize with  
 water, the same said unto me,  
 Upon whom thou shalt see the  
 Spirit descending, and remaining  
 on him, the same is he which  
 baptizeth with the Holy Ghost.

Behold the Lamb of God,  
 which taketh away the sins  
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 it abode upon him, and I  
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 the Spirit descending [sic],  
 and remaining on him, the  
 same is he which baptizeth  
 with the Holy Ghost;

and I saw and bear record  
that this is the Son of God,"  
The large crowd heard the  
message in clear distinct  
utterances like the trumpet  
giving a certain sound,  
And the deputies from the  
Sanhedrin heard all this part  
and rulers heard it, but the  
testimony they had so wanted  
to hear was not spoken, that  
Jesus would now establish as  
a king his throne in Jerusalem  
and exalt the Jews above all  
the people upon the face of the  
whole earth for such a king  
they had a reception, for such a king.

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45  
They had been waiting and looking in  
who would reign in regal splendor  
upon the throne of David in Jerusalem  
and by force of arms subdue all the  
kingdoms of the world under his  
rule. But one who was to make  
the world better by the virtue of  
his righteousness and to proclaim  
as did John the must repent of their  
sins leave off their in justice and  
overcome their pride ambition and  
love of display and deal justly man  
with his fellow man to become  
the subjects of his kingdom they  
would not receive but determinedly  
and resolutely reject. John did  
not proclaim him king of Israel

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Messiah the Prince but John  
 declares him to be the Son of God  
 He had heard the voice from  
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 words "My beloved Son in whom  
 I am well pleased." John was  
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 Christ encircled the race,  
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47  
Jesus said lived upon the throne of  
the infinite thus uniting finite man with  
the infinite God and connecting earth with  
heaven. His work Christ came to the  
earth to accomplish the connection  
which had been broken between God  
and man was resumed through  
Jesus Christ and now as his mission  
in the world had commenced  
the communication is opened with  
the human family in Gods testimony  
is opened for the ears of men, the door  
in heaven is opened never more to  
be closed until the Gods prayers and  
praise of the people of God have been  
ascending to heaven through the  
Substitute and Surety of the race  
and now Gods fathers voice is heard  
to assure human beings that God is  
well pleased with the great sacrifice

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179 This unites finite man  
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great sacrifice

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to bring many sons and daughters to  
glory. The prayers of the needy  
ones may ascend to God for he will  
hear them, while Christ in person  
remained with them his divine power was  
in all his teachings. Yet this great blessing  
was not appreciated when Christ ascended  
the promise of the comforter was in their  
minds; and whatsoever ye shall ask in  
my name, that will I do, that the Father  
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Diary Book 32

<sup>151</sup>Hitherto John had spoken hesitatingly in regard to Christ being the One for whose coming he was preparing the way, for he had been promised he should have a sign from heaven symbolizing who was the one to come.<sup>1</sup> <sup>152</sup>After the wonderful demonstration at Jordan then he no longer had any question. <sup>153</sup>He had the honor to baptize the world's Redeemer, the Son of the living God. <sup>154</sup>The deputies obtained so little light in regard to John they felt little interest to know who this worthier than John was: "I baptize with water, but there standeth one among you whom ye know not; he it is who coming after me is preferred before me whose shoes latchet I am not worthy to unloose." <sup>155</sup>But there were many who were deeply stirred believing John to be a prophet of God. <sup>156</sup>Many were present at the baptism of John, but the revelation or sign given John they did not see. <sup>157</sup>Spiritual things are spiritually discerned. <sup>158</sup>Many things transpire in the very midst of many people on varied occasions where Christ himself is working. <sup>159</sup>His presence is among them, (demonstrating his mission)<sup>2</sup> and angels (unseen)<sup>2</sup> that accompany him is with him in the very congregations, but they know him not. <sup>160</sup>They realize nothing unusual. <sup>161</sup>But to some, he is revealed; his presence is felt. <sup>162</sup>Gladness,

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<sup>1</sup>Underlining throughout denotes sentences used in the DA text.

<sup>2</sup>Words enclosed in parentheses appear in the original text as interlineations.

peace and joy animates their hearts. <sup>163</sup> They are comforted,  
they are encouraged, they are blessed. <sup>164</sup> John is looking and  
expecting that on the return of Christ from the desert the  
one in their midst will give some sign that he will be  
recognized in his true character, but the prophet sees that  
Christ makes no move in this direction. <sup>165</sup> He will not bear  
witness of himself. <sup>1</sup> <sup>166</sup> John is waiting almost impatiently to  
hear his voice lifted up declaring himself, but Jesus is  
among them as a common personage all day.

<sup>167</sup> The next day as John sees Jesus coming, his eye lights  
up, his countenance is beaming as with the bright rays of  
light from the Sun of righteousness and he, in a most  
earnest meaning and with speech of intense feeling, reaching  
forth both hands toward Jesus, he exclaims, "Behold the Lamb  
of God, which taketh away the sins of the world; this is he  
of whom I said, After me cometh man which is preferred  
before me, and I knew him not; but that he should be made  
manifest to Israel, therefore am I come baptizing with  
water. (The same said unto me,) <sup>2</sup> <sup>168</sup> I saw the Spirit  
descending from heaven like a dove and it abode upon him,  
and I knew him not, but he that sent me to baptize with  
water, the the same said unto me, Upon whom thou shalt see  
the Spirit descending and remaining on him, the same is he  
which baptizeth with the Holy Ghost; and I saw and bear  
record that this is the Son of God." <sup>169</sup> The large crowd

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<sup>1</sup>This is an apparent parallel to Hanna, but not quoted  
in DA, Cf. Hanna, LC 15/101.

<sup>2</sup>Clause that was crossed out in the ms.

heard the message in clear distinct utterances, like the trumpet giving a certain sound. <sup>170</sup>The deputies from the Sanhedrin heard all this, priests and rulers heard it, but the testimony they had so wanted to hear was not spoken, that Jesus would now establish as a king his throne in Jerusalem and exalt the Jews above all the people upon the face of the whole earth, for such a king they had a reception, for such a king they had been waiting and looking who would reign in regal splendor upon the throne of David in Jerusalem and by force of arms subdue all the kingdoms of the world under his rule. <sup>171</sup>But one who was to make the world better by the virtue of his righteousness and to proclaim, as did John, they must repent of their sins, leave off their injustice and overcome their pride, ambition and love of display, and deal justly man with his fellow man, to become the subjects of his kingdom, they would not receive but determinedly and resolutely reject.

<sup>172</sup>John did not proclaim him king of Israel, Messiah the Prince, but John declares him to be the Son of God. <sup>173</sup>He had heard the voice from the Infinite One saying, "This (is) my beloved Son, in whom I am well pleased." <sup>174</sup>John was re-echoing the testimony of God himself. <sup>175</sup>John did not take in the full significance of the words of the Father. <sup>176</sup>But few realize even today the bearing of these words. <sup>177</sup>When the Lord's voice was heard from the Heavens, "This is my beloved Son in whom I am well pleased," it was a pledge from God to man that the human family was accepted in the

beloved. <sup>176</sup>The long human arm of Christ encircled the race, while his divine power laid hold upon the throne of the infinite. <sup>179</sup>This unites finite man with the infinite God and connecting earth with heaven. <sup>180</sup>This work Christ came to the earth to accomplish. <sup>181</sup>The connection which had been broken between God and man was resumed through Jesus Christ and now as his mission in the world had commenced, the communication is opened with the human family in God's testimony spoken for the ears of men. <sup>182</sup>The door in heaven is opened never more to be closed. <sup>183</sup>The prayers and praise of the people of God have been ascending to heaven through the Substitute and Surety of the race and now the Father's voice is heard to assure human beings that God is well pleased with the great sacrifice entered upon by his beloved son to bring many sons and daughters to glory. <sup>184</sup>The prayers of the needy, suffering ones may ascend to God, for he will hear them. <sup>185</sup>While Christ in person remained with them, his divine power was in all his teachings. <sup>186</sup>Yet, this great blessing was not appreciated. <sup>187</sup>When Christ ascended, the promise of the comforter was in their minds, and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. <sup>188</sup>If ye shall ask anything in my name, I will do it.

APPENDIX D - Chapter 24

Introduction to MS 40, 1887

This is the latter portion of the Manuscript 40, 1887, being that part which refers to the visit of Jesus to the synagogue at Nazareth on the Sabbath day. Actually only the first two pages, or 23 sentences, are missing from our typescript of the unedited copy from the White Estate. MS 40, 1887, was the basis for several periodical articles; see the discussion about it on page 287 of this work.

MS 40, 1887 - PERIL OF DOUBT AND UNBELIEF  
First part, see ST 6-23-1887

. . . <sup>1</sup>If the light which God bestows upon men is not appreciated it becomes darkness to them. <sup>2</sup>And the greater the light bestowed the greater the darkness which follows its rejection. <sup>3</sup>There is a solemn warning to us in the words of Christ to the men of Nazareth. <sup>4</sup>Upon visiting the little town where He had been brought up, the Saviour, according to His custom, went into the synagogue on the Sabbath day, and stood up to read. <sup>5</sup>The book of the prophet Isaiah was handed Him, and He read the words, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me 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, to preach the acceptable year of the Lord." Luke 4:18, 19. <sup>6</sup>And then, as the eyes of all in the synagogue were fastened on Him, He said unto them, "This day is this scripture fulfilled in your ears." <sup>7</sup>"And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." Verses 21, 22.

<sup>8</sup>The scripture which He had read was understood by all to refer to the Messiah. <sup>9</sup>And when Jesus explained the prophet's words, and pointed out the sacred office of the Messiah, as a reliever of the oppressed, a liberator of the captive, a healer of the sick, and a revealer of truth to the world, the people were filled with joy, and responded to

His words by hearty amens and praises to God. <sup>10</sup>His impressive manner, the mighty import of His words, the divine light that shone from His countenance, thrilled that listening company, as Jesus stood before them, a living exposition of the prophet's words.

<sup>11</sup>Not one who looked upon that scene could doubt that this was indeed the promised Deliverer, the hope of Israel.

<sup>12</sup>Now was the golden opportunity for the men of Nazareth to accept Christ, and receive the blessings which He came to bring. <sup>13</sup>Angels of God were in that assembly, watching with

intense interest the decision of the hour. <sup>14</sup>Angels of

Satan also were on the ground to suggest doubts and arouse prejudice. <sup>15</sup>The people had long indulged pride and

unbelief and the current of their thoughts soon returned to the natural channel. <sup>16</sup>They forgot the power of divine love

which had stirred their souls, and turned to consider the lowly birth and humble life of Him who claimed to be their Messiah.

<sup>17</sup>In their pride they had expected a king who should appear in earthly pomp and power; and as they recalled these hopes they asked themselves, Is not this the son of Joseph and Mary, whose home has been so long among the poor inhabitants of the town? <sup>18</sup>Can this be the promised

Deliverer of Israel? <sup>19</sup>If this man be the Christ, why does He not give some mighty evidence of His power? <sup>20</sup>And blind,

unreasoning prejudice followed close in the steps of unbelief.

<sup>21</sup>But Jesus gave them a proof of His divine character by reading, as from an open book, the secrets of their hearts: "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. <sup>22</sup>And he said, Verily I say unto you, No prophet is accepted in his own country. <sup>23</sup>But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. <sup>24</sup>And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." Luke 4:23-27.

<sup>25</sup>In the days of Elijah, Israel had departed from the living God. <sup>26</sup>In vain the Lord by His prophets spoke to that backsliding and rebellious people. <sup>27</sup>In vain He reproved their sins, and threatened them with His judgments. <sup>28</sup>The message which might have been a savor of life unto life, proved to them a savor of death unto death. <sup>29</sup>They would not heed the warning which called them to a life of humility and faith. <sup>30</sup>Instead of leading them to repent of their sins, and thus remove the cause that had provoked against them the anger of the Lord, the words of warning offended their pride, and aroused their hatred against the messenger of God. <sup>31</sup>Thus they multiplied their sins, and aggravated the guilt which had already brought the judgments

of God upon the land. <sup>32</sup>Now they sought to find and destroy Elijah, as though by silencing him, they would prevent the fulfillment of his words. <sup>33</sup>But God found among the heathen a hiding-place for His servant, and by terrible judgments upon the land of Israel He attested the divine authority of the prophet's message.

<sup>34</sup>By this relation of events in the life of a prophet of God the Saviour met the secret doubts and questionings of those whom He was addressing. <sup>35</sup>In the apostasy of Israel in Elijah's day He presented before His hearers a vivid picture of their own true condition. <sup>36</sup>The unbelief and self-exaltation of the ancient Jewish nation made it a necessity for the Lord to pass by the many widows in Israel, and to find an asylum for His servant among a heathen people, and to entrust him to the kindness and liberality of a heathen widow; but she who was thus favored had lived in strict accordance with all the light she possessed. <sup>37</sup>God also passed over the many lepers in Israel, because their unbelief closed the door of good to them. <sup>38</sup>Instead of making a right use of God's blessings, they would pervert the precious tokens of His grace to exalt themselves. <sup>39</sup>Thus they had placed themselves in a position where the Lord could not manifest His power in their behalf. <sup>40</sup>A heathen nobleman who had been true to his convictions of right, and who felt his great need of help, was in the sight of God more worthy of His blessing than were the afflicted in Israel, who had slighted and despised their God-given

privileges. <sup>41</sup>God would work for those who would appreciate His favors and respond to the light given them from Heaven.

<sup>42</sup>Even the heathen who live according to the best light they have, doing right as far as they are able to distinguish right from wrong, are regarded with greater favor by God than are those who have had great light, but who are thereby only rendered more proud, boastful, and self-sufficient.

<sup>43</sup>Jesus stood before the men of Nazareth calmly revealing their secret thoughts, and pressing home upon them the unpalatable truth of their unrighteousness. <sup>44</sup>His words cut to their hearts as their ingratitude, their selfishness, their strife for the supremacy, their pride and unbelief, their secret crimes, were all laid before them. <sup>45</sup>They knew that the eye of Christ could search the hidden recesses of their souls. <sup>46</sup>Did they then turn for help to Him who alone could help them? <sup>47</sup>For one brief moment they had been inclined to believe on Christ; but by opening their hearts to unbelief they had given place to Satan, and now his power controlled them. <sup>48</sup>They decided then and there that this Jesus should not reign over them. <sup>49</sup>They now scorned in their hearts the spirit of tenderness, faith, and reverence which had first inspired them. <sup>50</sup>From unbelief sprung malice. <sup>51</sup>They had rejected Christ because He told them the truth, and now they were inspired by Satan with wrath and hatred against Him.

<sup>52</sup>That a man who had sprung from poverty and lowliness

should dare to reprove them, filled the Jews with madness.  
<sup>53</sup>The assembly broke up in confusion. <sup>54</sup>The people laid  
hands on Jesus, thrusting Him from the synagogue and out of  
their city. <sup>55</sup>They hurried Him to the brow of a hill,  
intending to cast Him down headlong; shouts and maledictions  
filled the air; some were hurling stones at Him. <sup>56</sup>Suddenly  
He disappeared from the midst of them. <sup>57</sup>Angels of God  
surrounded the world's Redeemer, and conducted Him to a  
place of safety. <sup>58</sup>The infuriated throng found themselves  
seizing one another, but the man they sought to destroy was  
gone. . . .

APPENDIX D - Chapter 24

Introduction to Signs June 16, 1887

The following article from Ellen White when she was in Basel, Switzerland, is one which is generally and largely excerpted from Manuscript 40, 1887. In fact most of the sentences were taken over verbatim; there are only a few added phrases or whole units in the entire article of 55 sentences, which represents only a small portion of the original nineteen pages of handwritten pages of MS 40, 1887.

# The Signs of the Times.

OAKLAND, CALIFORNIA,

FIFTH-DAY, JUNE 16, 1887.

## JESUS REJECTED AT NAZARETH.

BY MRS. E. G. WHITE.

"And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."

<sup>1</sup> THERE is a solemn warning to us in these words of Christ to the men of Nazareth. <sup>2</sup> Upon visiting the little town where he had been brought up, the Saviour, according to his custom, went into the synagogue on the Sabbath-day, and stood up to read. <sup>3</sup> The book of the prophet Isaiah was handed him, and he read the words: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." <sup>4</sup> And then, as the eyes of all in the synagogue were fastened on him, he said unto them: "This day is this scripture fulfilled in your ears."

<sup>5</sup> The scripture which he had read was understood by all to refer to the Messiah. <sup>6</sup> And when Jesus explained the prophet's words, and pointed out the sacred office of the Messiah as a reliever of the oppressed, a liberator of the captive, a healer of the sick, and a revealer of truth to the world, "all bare him witness, and wondered at the gracious words that proceeded out of his mouth." <sup>7</sup> His impressive manner, the mighty import of his words, the divine light that shone from his countenance, thrilled that listening company; their hearts were filled with joy, and they responded to his words with hearty praises to God.

<sup>8</sup> Not one who looked upon that scene could doubt that this was indeed the promised Deliverer, the hope of Israel. <sup>9</sup> Now was the golden opportunity for the men of Nazareth to accept Christ, and receive the blessings that he came to bring. <sup>10</sup> Angels of light were in that assembly, watching with intense inter-

est the decision of the hour. <sup>11</sup> Angels of Satan also were on the ground to suggest doubts and arouse prejudice. <sup>12</sup> The people had long indulged pride and unbelief, and the current of their thoughts soon returned to the natural channel. <sup>13</sup> They forgot the power of divine love which had stirred their souls, and turned to consider the lowly birth and humble life of Him who claimed to be their Messiah.

<sup>14</sup> In their pride they had expected a king who should appear in earthly pomp and power; and as they recalled these hopes, they asked themselves, Is not this the son of Joseph and Mary, whose home has been so long among us? <sup>15</sup> Can this be the promised deliverer of Israel? <sup>16</sup> If this man is the Christ, why does he not give some mighty evidence of his power? <sup>17</sup> And blind, unreasoning prejudice followed close on the steps of unbelief. <sup>18</sup> Jesus gave them a proof of his divine power by reading, as from an open book, the secrets of their hearts: "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country." <sup>19</sup> And he said, Verily I say unto you, No prophet is accepted in his own country."

<sup>20</sup> Jesus continued: "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. <sup>21</sup> And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."

<sup>22</sup> In the days of Elijah, Israel had departed from the living God. <sup>23</sup> In vain the Lord by his prophets spoke to that backsliding and rebellious people. <sup>24</sup> In vain he reproved their sins, and threatened them with his judgments.

<sup>25</sup> The message which might have been a savor of life unto life, proved to them a savor of death unto death. <sup>26</sup> They would not heed the warning which called them to a life of humility and faith. <sup>27</sup> Instead of leading them to repentance, the prophet's words offended their pride, and aroused their hatred against the messenger of God. <sup>28</sup> Thus they multiplied their sins, and aggravated the guilt which had already brought the judgments of God upon the land. <sup>29</sup> They sought to find and destroy Elijah, as though by silencing him, they would prevent the fulfillment of his words.

<sup>30</sup> But God found among the heathen a hiding-place for his servant.

<sup>2</sup> By this relation of events in the life of a prophet of God, the Saviour met the secret doubts and questionings of those whom he was addressing.<sup>3</sup> The apostasy of Israel in Elijah's day was a vivid picture of their own true condition.<sup>32</sup> The unbelief and self-exaltation of the ancient Jewish nation made it necessary for the Lord to find an asylum for his servant among a heathen people; and, passing by the many widows in Israel, to intrust him to the kindness and liberality of a heathen woman; but the widow who was so highly favored had lived in accordance with all the light she possessed.

<sup>34</sup> God also passed over the many lepers in Israel, because their unbelief closed the door of good to them.<sup>35</sup> A heathen nobleman who had been true to his convictions of right, and who felt his need of help, was in the sight of God more worthy of his blessing than were the afflicted in Israel, who had slighted and despised their God-given privileges.<sup>36</sup> God works for those who appreciate his favors, and respond to the light given them from Heaven.

<sup>37</sup> Jesus stood before the men of Nazareth, calmly revealing their secret thoughts, and pressing home upon them the unpalatable truth of their unrighteousness.<sup>38</sup> His words cut to their hearts, as their ingratitude, their selfishness, their strife for the supremacy; their pride and unbelief, their secret crimes, were all laid before them.<sup>39</sup> They knew that they were in the presence of One who could read their souls.<sup>40</sup> For one brief moment they had been inclined to accept him as the Christ; but they had given place to Satan, and now his power controlled them.<sup>41</sup> And they scorned in their hearts the spirit of tenderness, faith, and reverence which had first inspired them.

<sup>42</sup> From unbelief sprung malice:<sup>43</sup> That a man who had sprung from poverty and a lowly birth should dare to reprove them, filled the hearts of the Nazarenes with hatred amounting to madness.<sup>44</sup> The assembly broke up in confusion.<sup>45</sup> The people laid hands on Jesus, thrusting him from the synagogue and out of

their city.<sup>46</sup> They hurried him to the brow of a hill, intending to cast him down headlong, and shouts and maledictions filled the air. Suddenly he disappeared from among them.<sup>47</sup> Angels from Heaven surrounded the world's Redeemer, and conducted him to a place of safety.

<sup>49</sup> The history of Christ's rejection by the men of Nazareth contains an important and solemn lesson for our time.<sup>50</sup> The spirit of enmity which in every age has been manifested against those who preach the simple, cutting truths of God's word, is seen in a greater degree as we near the close of time.

<sup>51</sup> Our Saviour asks, "When the Son of man cometh, shall he find faith on the earth?" implying that true faith will then be almost extinct.<sup>52</sup> The spirit of doubt and criticism is destroying confidence in the word and work of God.<sup>53</sup> All who desire to doubt or cavil will find occasion; for it is impossible for the carnal mind to understand or appreciate the mind of the Almighty.<sup>54</sup> Those who refuse to obey God till they can see all occasion of doubt removed, will be left in darkness; while those who, in humility of heart, walk in the light as it shines upon them, will receive clearer and clearer light.<sup>55</sup> Their path will be that of the "just, that shineth more and more unto the perfect day."

*Basel, Switzerland.*

APPENDIX D - Chapter 24

Introduction to Review Feb. 7, 1888

Important to Desire of Ages, chapter 24, are the aspects of truth covered in the RH article by Ellen White on February 7, 1888. The title is, "Sanctify Them Through Thy Truth." Most of sentences 47 to 82 contributed to chapter 24. However, our research did not turn up other links to suggest what an earlier text tradition might be, nor any possible sources for the writing of this article.

BATTLE CREEK, MICH., TUESDAY, FEBRUARY 7, 1888.

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REVIEW AND HERALD, Battle Creek, Mich.

### "SANCTIFY THEM THROUGH THY TRUTH."

BY MRS. K. A. WHITE.

<sup>1</sup> BEFORE JESUS went forth to his final conflict with the powers of darkness, he lifted up his eyes to heaven and prayed for his disciples. He said: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." <sup>2</sup> They are not of the world, even as I am not of the world. <sup>3</sup> Sanctify them through thy truth: thy word is truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word.

<sup>4</sup> The burden of Jesus' request was that those who believed on him might be kept from the evil of the world, and sanctified through the truth. <sup>5</sup> He does not leave us to vague surmising as to what the truth is, but adds, "Thy word is truth." <sup>6</sup> The word of God is the means by which our sanctification is to be accomplished. <sup>7</sup> It is of the greatest importance, then, that we acquaint ourselves with the sacred instruction of the Bible. <sup>8</sup> It is as necessary for us to understand the words of life as it was for the early disciples to be informed concerning the plan of salvation. <sup>9</sup> We shall be inexcusable if, through our own negligence, we are ignorant of the claims of God's word. <sup>10</sup> God has given us his word, the revelation of his will, and has promised the Holy Spirit to them that ask

him, to guide them into all truth; and every soul who honestly desires to do the will of God shall know of the doctrine.

<sup>11</sup> The world is full of false teaching; and if we do not resolutely search the Scriptures for ourselves, we shall accept its errors for truth, adopt its customs, and deceive our own hearts. <sup>12</sup> The doctrines and customs of the world are at variance with the truth of God. <sup>13</sup> Those who seek to turn from the service of the world to the service of God, will need divine help. <sup>14</sup> They will have to set their faces like a flint toward Zion. <sup>15</sup> They will feel the opposition of the world, the flesh, and the Devil, and will have to go contrary to the spirit and in-

fluences of the world. <sup>16</sup> Since the time when the Son of God breasted the haughty prejudices and unbelief of mankind, there has been no change in the attitude of the world toward the religion of Jesus. <sup>17</sup> The servants of Christ must meet the same spirit of opposition and reproach, and must go "without the camp, bearing his reproach."

<sup>18</sup> The mission of Jesus was demonstrated by convincing miracles. <sup>19</sup> His doctrine astonished the people. <sup>20</sup> It was not the contradictory jargon of the scribes, full of mysticism, burdened with absurd forms and meaningless exactions; but it was a system of truth that met the wants of the heart.

<sup>21</sup> His teaching was plain, clear, and comprehensive.

<sup>22</sup> The practical truths he uttered, had a convincing power, and arrested the attention of the people.

<sup>23</sup> Multitudes lingered at his side, marveling at his wisdom. <sup>24</sup> His manner corresponded with the great truths he proclaimed. <sup>25</sup> There was no apology, no hesitancy, not the shadow of a doubt or uncertainty that it might be other than he declared. <sup>26</sup> He spoke of the earthly and the heavenly, of the human and the divine, with positive authority; and the people "were astonished at his doctrine; for his word was with power."

<sup>27</sup> He had declared himself to be the Messiah, but the people would not receive him, though they saw his wonderful works and marvelled at his wisdom.

<sup>28</sup> He did not meet their expectation of the Messiah.

<sup>29</sup> They had been instructed to look for earthly pomp and glory at the advent of their Deliverer, and they dreamed that under the power of "the Lion of the tribe of Judah" the Jewish nation would be exalted to pre-eminence among the nations of the world. <sup>30</sup> With these ideas they were not prepared to receive the humble Teacher of Galilee, although he came just as the prophets had foretold that he should come. <sup>31</sup> He was not recognized as "the truth," the "light of the world," although he spake as never man spake; for his appearance was humble and unpretending. <sup>32</sup> He came without attendants of earthly pageant and glory. <sup>33</sup> There was, however, a majesty in his very presence that bespoke his divine character. <sup>34</sup> His manners, though gentle and winning, possessed an authority that inspired respect and awe. <sup>35</sup> He commanded, and disease left the sufferer. <sup>36</sup> The dead heard his voice and lived, the sorrowing rejoiced, and the weary and heavy-laden found rest in his compassionate love.

<sup>37</sup> Spies watched him with suspicious glances, ready to put an evil construction on any word or action that was in the least questionable. <sup>38</sup> They were continually lying in wait to find whereof they might accuse him. <sup>39</sup> He was the central object of observation and scrutiny to the people of Judea.

<sup>40</sup> His steps were thronged with curious multitudes that waited for a sign. <sup>41</sup> The lame, the blind, the palsy-stricken, the leprous, and those afflicted with all manner of diseases, came to him, and he healed them all. <sup>42</sup> Those who had come to criticize and condemn, heard the people glorifying God; and his fame spread from city to city. <sup>43</sup> Heaven indorsed

his claims with mighty manifestations; but the evil hearts of men, filled with unbelief born of prejudice, thrust aside the tokens of his truth, and clung to their empty traditions.<sup>46</sup> They were not prepared to acknowledge him as the long-looked-for Messiah, because of their false conceptions as to the manner of his advent and the character of his mission.<sup>47</sup> They walked in the obscuring shadow of man-made theories.

<sup>48</sup> The word of God, that they professed to believe, stated plainly every detail of his ministry, and again and again he quoted from the prophets, and declared, "This day is this scripture fulfilled in your ears."<sup>49</sup> But the minds of the Jewish people were so concentrated on the hope of earthly power and national elevation that they despised the humble Nazarene, and would not have him to reign over them.<sup>50</sup> Had they earnestly searched the Scriptures, and brought their theories and expectations to the test of God's word, Jesus need not have wept over their impenitence.<sup>51</sup> He need not have declared, "Behold, your house is left unto you desolate," "because thou knowest not the time of thy visitation."<sup>52</sup> They might have been acquainted with the evidences of his Messiahship, and the calamity that laid the proud city in ruins might have been averted.<sup>53</sup> The minds of the Jews had become dwarfed and narrowed by their unjust prejudices and unyielding bigotry.<sup>54</sup> The practical lessons of Christ revealed the deficiencies of their characters, and demanded thorough repentance.<sup>55</sup> If they accepted his teaching, their practices must be changed, their thoughts enlarged, and their cherished hopes relinquished.<sup>56</sup> They would have to sacrifice the honor of man, in order to be honored of heaven; and if they obeyed the words of this now "Rabbi," they would have to go contrary to the opinions of the great teachers and thinkers of the time.

<sup>57</sup> Many wonder at the unwillingness of the Jews to receive Christ as the promised Messiah.<sup>58</sup> Why did they cling to their false creeds, empty forms, and useless ceremonies, when the truth of heaven waited their acceptance?<sup>59</sup> They spent their money for chaff and husks, when the living Bread was within their reach.<sup>60</sup> Why did they not go to the word of God, and search diligently to know whether or not they were in error, and to discover to Jesus the absurdity of his claims and the evidences of his deception?<sup>61</sup> The cause of their rejection of Christ was the same as that which keeps men in error to day: they "loved darkness rather than light, because their deeds were evil."

<sup>62</sup> Truth was unpopular in Christ's day.<sup>63</sup> Truth is unpopular in our day.<sup>64</sup> It has been unpopular ever since Satan first gave man a disrelish for it by presenting bewitching fables that lead to self-exaltation.<sup>65</sup> Do we not meet theories and doctrines to day that have no foundation in the word of God?

<sup>66</sup> Men cling as tenaciously to them as did the Jews to their traditions and delusions.<sup>67</sup> We have the same difficulties to meet and resist as did the Redeemer of the world.

<sup>68</sup> The Jewish leaders were filled with spiritual pride.<sup>69</sup> Their desire for the glorification of self, manifested itself even in the services of the sanctuary.<sup>70</sup> They loved the highest seats in the synagogues, and the praise of men.<sup>71</sup> They loved greetings in the market-places, and were gratified with the sound of their titles on the lips of men.<sup>72</sup> As

real piety declined, they became more jealous for their traditions and ceremonies.<sup>73</sup> Do we not see the same perverseness in the Christian church of to-day?<sup>74</sup> Those who love God with sincere hearts should the more earnestly desire the truth as it is in Jesus.<sup>75</sup> They should search the Scriptures with humble hearts, intensely desiring to know what is truth; for Christ prayed that his disciples might be sanctified through the truth.

<sup>76</sup> The Jews, because their understanding was darkened by selfish prejudice, could not harmonize the strange power and authority of Christ's convicting words, with his humble life and appearance.<sup>77</sup> They did not appreciate the fact that real greatness can afford to go without display.

<sup>78</sup> This man's poverty and humility seemed wholly inconsistent with his claims to the great honor and power of the Messiah.<sup>79</sup> That he should announce himself as the Son of God, they deemed intolerable blasphemy.<sup>80</sup> They questioned, if he were the Messiah, why was he so unpretending?

<sup>81</sup> What would become of their nation if he were satisfied to be without the force of arms?<sup>82</sup> When and how would the glory and power, so long anticipated, bring the nations as subjects to the city of the Jews?<sup>83</sup> Had not the priests taught that they were to bear rule over all the earth; and could it be possible that the great religious teachers were in error?<sup>84</sup> The Lord had answered their query through Isaiah: "O my people, they which lead thee cause thee to err, and destroy the way of thy paths."

<sup>85</sup> The scribes, Pharisees, and Sadducees had wandered away from the truth, and Jesus exhorted the people to study the Scriptures for themselves.

<sup>86</sup> God has endowed men with intellect, and has made it possible for them to be enlightened by the word of life; but to-day, as then, people will accept the teaching and doctrines of men, rather than obey the plain word of God.<sup>87</sup> They choose to take the broad road that leads to death, rather than to bear their cross and follow the blood stained path that leads to eternal life.

<sup>88</sup> Pharisees, Sadducees, and Herodians joined to oppose the Son of God.<sup>89</sup> Their rejection of the truth influenced many to turn from the Saviour.

<sup>90</sup> Those who cherish enmity to the pure principles of heaven, are acting in concert with the "rulers of the darkness of this world."<sup>91</sup> When Christ met with success in his ministry, those who hated truth and rejected light manifested their spirit of opposition, and sought to silence him.<sup>92</sup> The same spirit is apparent to day, wherever the truth is brought in contact with long-established error of doctrine and custom.<sup>93</sup> With mad prejudice, men bitterly condemn that which disturbs their preconceived opinions.<sup>94</sup> It is a matter of the highest importance and interest to us that we understand what the truth is, and our petitions should go forth with intense earnestness that we may be guided into all truth.

<sup>95</sup> David appreciated the divine enlightenment, and recognized the power of the word of God.

<sup>96</sup> He declares, "The entrance of thy words giveth light; it giveth understanding unto the simple."

<sup>97</sup> Let those who want light, search the Scriptures, comparing scripture with scripture, and pleading with God for the illumination of the Holy Spirit.

<sup>98</sup> The promise is, that those who seek shall find.

APPENDIX D - Chapter 24

Introduction to Letter 4, 1889

The following letter of July 23, 1889, was written by Ellen White to Howard and Madison Miller, but in its full text has been generalized so as to apply to other readers as well as to the two specifically addressed. The apparent source for part of this letter which relates to Desire of Ages, chapter 24, is March's Walks and Homes of Jesus. We begin with sentences on page eight of the original typescript, presenting only a small portion of the whole text.

<sup>1</sup>The king of glory appeared in the form of a servant, clothed in the garb of humanity. <sup>2</sup>When he began his public ministry in Nazereth [sic], there was a sad and terrible exhibition of what human nature can and will be when Satan works on the heart. <sup>3</sup>Jesus proclaimed himself to be the anointed one. <sup>4</sup>No man had before, [sic] ventured to assume as much, not the learned or noble of the earth, not even the prophets or kings. <sup>5</sup>He arose in the synagogue, and read from the prophet Isaiah these gracious words: "The spirit of the Lord God is upon me; because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

<sup>6</sup>The eyes of all in the synagogue were fastened upon him; for divinity flashed through humanity, and with one voice they witnessed to the gracious words that proceeded from his lips. <sup>7</sup>God had spoken to their hearts, and given them a testimony which they acknowledged to be the truth; but soon doubt and unbelief arose. <sup>8</sup>Who was this that claimed to be the Messiah? <sup>9</sup>They did not expect Christ to come in this way: His family connections were humble, pious people, but not distinguished for riches, learning, rank, or power. <sup>10</sup>The Jews expected the Messiah to come with pomp and ceremony as a great king. <sup>11</sup>They looked for him to

appear as a conqueror, to deliver Isreal [sic] from the Roman yoke. <sup>12</sup>They thought they would be able to cry, "This is the king that will reign on David's throne." <sup>13</sup>But this man who made the claim that he was the anointed one of God, was from the humble walks of life, the son of Joseph and Mary. <sup>14</sup>They had seen him going up and down the hills, they had seen him toiling daily at the carpenter's bench, and could he be the Messiah? <sup>15</sup>The very humiliation which Christ bore was foretold in the Scriptures as a specification of his divine character and mission, and should have commended him to every home and heart in the land, but to the proud and unbelieving Jews his humility was an offense.

<sup>16</sup>The men of Nazareth refused the prince of life. <sup>17</sup>The power of God which has [sic] stirred their hearts as he read and expounded to them the Scriptures, was resisted, and their passions were stirred as he spoke truths that revealed to them their real condition. <sup>18</sup>The lips that had so recently acknowledged and blessed him, now uttered curses, and with the fury of demons they laid hands on him, and dragged him from the synagogue, out of the city, and thought to thrust him over the brow of the hill. <sup>19</sup>But the angels of God protected him, and hid him from the sight of the infuriated throng, and he passed on his way unnoticed.

<sup>20</sup>The men of Nazareth did Satan's work; but Christ could not give them up without granting them another opportunity for salvation. <sup>21</sup>After his fame had spread

through the country to every region [sic], after they had had time for prejudice to subside, and reason to take control of their minds, he came again to test them, that they might redeem their past rejection of him.

<sup>22</sup>Jesus had given the people of Nazareth clear and distinct [sic] evidence that his mission was just what he had claimed it to be. <sup>23</sup>Would they not retrace their steps?

<sup>24</sup>With such tokens of his truth before them, would these blind, fanatical men see in Jesus nothing more than the carpenter of Nazareth, the son of Mary? <sup>25</sup>At the beginning [sic] of his ministry, they had taken their first steps in the rejection of Christ, they had committed themselves to the work and the will of Satan, and their pride was so strong, their prejudices so great, that at his second call, they would not acknowledge him as the Messiah although they had the most convincing proof [sic] of his divinity. <sup>26</sup>O, what will not pride, unbelief, and prejudice lead men to do!

. . . <sup>43</sup>It is indeed human to err, and the wisest often make mistakes, but it is noble to confess error [sic], and not enclose the heart in prejudice to make yourselves and others believe you have pursued a right course. <sup>44</sup>You reject Christ by rejecting the message he sends; in so doing, you place yourselves under the control of the prince of darkness.

APPENDIX D - Chapter 24

Introduction to Diary Book 14, pages 73-77

The following twenty sentences are excerpted from pages 73 to 77 of Diary Book 14, 1889. The theme is Christ at Nazareth when He visited the synagogue on the Sabbath day. The clearest apparent source to be cited is Daniel March's Days of the Son of Man. Our typescript was done from the handwritten material. Thus the reader will note that some of the words "defied" identification.

Christ at Nazareth<sup>1</sup>

<sup>1</sup>The first sermon in the synagogue given by Christ was in his own native town Nazareth where he had passed his childhood and youth. <sup>2</sup>And in the synagogue where he had worshiped in the presence of his brethren in the manner and form of the Jewish religion. <sup>3</sup>On the Sabbath day he was requested to take part in the service to read a passage from the book of the prophets. <sup>4</sup>Curiosity had been aroused concerning him. <sup>5</sup>Jesus looked upon familiar faces; his Mother and his brethren and sisters were all there. <sup>6</sup>Every eye was fastened upon him in curious expectancy. <sup>7</sup>And there was delivered unto him the book or parchment roll of the prophet Isaiah, and when he had opened the book . . . . <sup>8</sup>Their [sic] was a tenderness, a simplicity and yet a remarkable distinctness and fervor in his utterance.

<sup>9</sup>For this was to him a living reality. <sup>10</sup>He had announced his mission and then said, This day is this Scripture fulfilled in your ears. <sup>11</sup>These words of appeal [sic] freighted with heavenly love and yearning tenderness to heal them from bodily infirmities as well as the sins of the soul. <sup>12</sup>And the Spirit of the Lord was moving upon the hearts of the audience for they were impressed that these words were the words of God. <sup>13</sup>With thrilling power they

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<sup>1</sup>This is a typescript of the handwritten original.

struck upon every heart and brought forth fervent response.

. . .

<sup>22</sup>They wanted a mighty general, a military leader who with supernatural power should humiliate the Roman power and avenge their national wrongs and place the Jewish nation where they thought they deserved to be, the exalted of the world. . . .

<sup>33</sup>The moment he made reference to the favors and blessings given to the Gentiles, the national pride was at once excited. <sup>34</sup>Words were now spoken in no gentle manner and his words were drowned in a tumult. <sup>35</sup>Those in the synagogue, they [sic] laid violent hands on Jesus, hurried him to the brow of a hill whereon their city was built with the purpose to cast him down headlong [insert: but some were seeking to remember ( ? ) him ( ? )].<sup>1</sup> <sup>36</sup>Jesus in calm Majesty stood while their wrath was seething ( ? ) around him and they contending what should be done unto him. <sup>37</sup>Angels of heaven preserved his life and provided ( ? ) a way out of the throng and he went on his way. <sup>38</sup>Nazareth refused and rejected him.

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<sup>1</sup>( ? ) denotes a problem word, or one too difficult to decipher.

APPENDIX D - Chapter 37

Introduction to DA(MS) 36 [37]

The DA manuscript is a volume of an earlier draft of about the first forty chapters of The Desire of Ages. Of course it is typescript, but with handwritten emendations throughout. The manuscript-draft of chapter 37, first numbered as 36, is composed of 227 sentences, ten more than are found in the published DA text. These additional sentences are furnished here in Appendix D. See the footnote on page 321 of this research document for some comparisons which could be made.

DA(MS)31/472 They assisted in arranging the people, bringing the afflicted ones to the Saviour, and promoting the comfort of all.

DA(MS)32/472 As there was opportunity, they engaged in personal labor, explaining the Scriptures, and working for the spiritual benefit of those who came to hear.

DA(MS)33/472 They taught of what they had learned of Jesus, and thus became laborers together with their Lord, every day obtaining a rich experience.

DA(MS)34/472 But it was necessary for them to have an experience also in laboring alone.

DA(MS)35/472 They still needed much instruction, great patience and tenderness, before they could be prepared for the work to which the Lord had called them.

DA(MS)36/472 Now, while he was personally with them, to point out their errors, and counsel and correct them, Jesus sent them forth as his representatives.

DA(MS)37/472+ During the time they had been with him, the disciples, when brought in contact with the priests and Pharisees and the influence of their doctrines and maxims, had brought their perplexities to Jesus, and he had set before them the truths of the Old Testament in contrast with tradition.

DA(MS)38/473 His teaching, with the influence of his own life, had strengthened their confidence in God's word, and had in a great measure set them free from their old fear of the rabbis and their bondage to tradition.

DA(MS)39/473 In the training of his disciples, the Saviour's life, as a continual illustration and embodiment of the truth, had far greater power than that of mere doctrinal instruction.