

APPENDIX D

Appendix D contains the documentary evidence to support Ellen G. White and source quotations referred to in the analyses of certain chapters of the study. The exhibits for each chapter will be described on the title sheet for that particular section of Appendix D. The sections of the appendix will be designated according to the DA chapters for which they contain documents.

The exhibits vary as to nature and extent. Space limitations did not allow us in every case to present the full text of the Ellen White letter, manuscript, or article. The same limitations apply to source documents. We have endeavored, however, to present enough of the text in each instance to provide a literary context for the portion selected.

When there are multiple presentations of the Ellen White text we follow a chronological order. If we have the handwritten text of Ellen White it will be given first in photocopy form. The secretary's copy will follow, and the published form(s) come last. For duplication purposes we have re-typed the typescript copies exactly as they appear (except perhaps for paging). We have also added sentence numbers corresponding to the references given in the text presentation of the body of this research report. The published articles have been pasted up and photocopied in their published format. We have not usually carried the underlining and bold lettering into the appendices. We have attempted to present the textual evidence in a neutral form for study by the reader.

TABLE OF CONTENTS
APPENDIX D

<u>DA</u> Chapter 3	Diary Book 17/MS 24, 1891	1
(pre- <u>DA</u> material)		
.	Ltr 43, 1895	6
.	RH Oct. 22, 1893	16
<u>DA</u> Chapter 13	Diary Book 14, 1890	19
.	Diary Book 32, 1899	33
.	MS 143, 1897	65
.	ST June 9, 1898	79
<u>DA</u> Chapter 14	2SP 61-68	81
.	MS 13, 1884	89
.	ST July 31, 1884	120
.	RH Nov. 11, 1890	124
.	Ltr 47, 1893	127
.	Diary Book 32, 1899	132
<u>DA</u> Chapter 24	MS 40, 1887	149
.	ST June 16, 1887	156
.	RH Feb. 7, 1888	159
.	Ltr 4, 1889	162
.	Diary Book 14, 1889	166
<u>DA</u> Chapter 37	DA(MS) 36 [37]	169
<u>DA</u> Chapter 53	MS 55, 1894	172
.	ST Dec. 10, 1894	179
<u>DA</u> Chapter 56	HR Oct., 1871	183
.	HR July, 1877	188
.	HR Aug., 1877	190
.	HR July, 1896	193
.	ST Apr. 9, 1897	196
<u>DA</u> Chapter 72	3SP ch. 6	198
.	MS 35, 1897	204
.	RH June 22, 1897	220
.	MS 47, 1897	224
.	RH May 31, 1898	228
.	RH June 7, 1898	231
<u>DA</u> Chapter 75	Diary Book 18, 1894	234
.	MS 51, 1897	238
.	MS 101, 1897	250
.	MS 102, 1897	256
.	MS 104, 1897	266
.	MS 111, 1897	276
.	Farrar <u>Life of Christ</u>	283

Table of Contents - Appendix D

<u>DA</u> Chapter 76	3SP chs. 6-8	296
.	ST Dec. 18, 1893	304
.	ST Dec. 24, 1894	307
.	MS 28, 1897	310
.	DA ch. 62 (part)	332
.	RH Oct., 1897	336
.	MS 120, 1897	341
.	Sources	350
<u>DA</u> Chapter 83	3SP ch. 15	363
.	ST Jan. 20, 1888	375
.	MS 113, 1897	379
.	Sources	388
<u>DA</u> Chapter 84	3SP ch. 16	399
.	ST Jan. 20, 1888	408
.	MS 113, 1897	409
.	MS 149, 1897	413
.	Sources	421

APPENDIX D - Chapter 3

Introduction to Manuscript 24

Manuscript 24, 1891, was not written as a manuscript by Ellen White. It is one of a special type of manuscripts compiled by a secretary from the journals of Ellen White. In the case of Manuscript 24, the material was first selected and copied by C. C. Crisler, one of Ellen White's secretaries, from Diary Book 17. He entitled the compilation "Diary" and gave it the reference number, Manuscript 5. He dated it 1903, the year he made it up from various diary entries of Ellen White in the journal which now has entries also from the years 1892 and 1909.

Sometime later it was discovered that the excerpts he selected came from entries which for the most part carried the date of 1891. The manuscript was then reindexed as Manuscript 24, 1891.

Crisler separated the various portions he selected by using a line across the page. This line indicated that he was not copying a continuous Ellen White script. Crisler also supplied the subtitles to be found throughout MS 24 including the one which called attention to content associated with what Ellen White was covering in DA, chapter 3. Crisler found the date of March 5 on a page just prior to where he had selected the text on the rejection of Christ. He accordingly dated his material taken from pages 98-100 as originally written in March, 1891.

The White Estate has no record that this material from Diary Book 17 had ever been copied before Crisler did it in 1903.

Our text presentation begins several paragraphs earlier than does the material on chapter 3 of DA. This extra material will show how Ellen White combines thoughts on different topics in her manuscripts, and further, how Crisler edited her text. We have endeavored to parallel the typescript with Ellen White's handwritten text to assist the reader in following the latter.

97

^{copied.}
 If Adam passed from the earth to heaven and
 makes man a new creature in Christ Jesus,
 by the transpiring grace of God, make men and
 the hosts of Christ-laborers to gether with
 God and man becomes one God through
 the grace of Jesus Christ and the Word has
 a standing evidence of what the truth
 can do to sanctify the receiver, and man
 enlightened by the Word of God by eating that
 Word becomes a witness to the world to
 the angels and to men, whose ever hears
 their sayings of Him and doeth them shall
 even him unto a wise man who will
 witness him a scribe by the character of
 the Christian shall be positive that he
 monumental, commemorating the great
 facts of the Bible that others may be benefited
 by the signification of God and the Father's
 commandments, the Sabbath of the fourth com-
 mandment is a seal of God's love and His strength
 for generations to come, for the signifying of
 truth, Parkman's error and superstition and false-
 hood.

APPENDIX D - CHAPTER 3

Manuscript 24, 1891

. . . It [Bible knowledg] turns man's mind from the earth heavenward, and makes the repentant sinner a new creature in Christ Jesus. The transforming grace of God leads men to take upon themselves the yoke of Christ, and to become "laborers together with God." Thus through grace man becomes one with the Father, and gives to the world unmistakable [sic] evidence of what the truth can do in sanctifying the receiver. Enlightened by daily partaking of the Word, man becomes a spectacle to the unfallen worlds, to angels, and to his fellow men.

"Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." The character of the Christian will be positive and stable; it will be monumental, commemorating the great truths of the Bible, that others may be benefited by the sign of obedience he carries. "If ye love Me, keep My commandments." The Sabbath of the fourth commandment "is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

Let the inquiry be, "What is truth?" The darkness of error and superstition and falsehood

Copy.

Man entered the world and gross darkness
the people, when in the business times that came
to our world I think and I think with the
curse of spiritual darkness and a judiciary
It has been demonstrated that man by seeking
cannot find out God (the most recent) men of the
day and the world and all the more in the
legislation could not interfere with the
of God, but could not see that a better friend
found in the ancient ^{pages of the} writings of God were found
and found but could not solve the problem
But when the Lord Jesus came to our world in
human form then light was revealed. The Lord
Jesus the Son of the Jews had become wrapped
about in darkness of unbelief. They did not know
the commandments of God but their own traditions
The Lord said to them be not bound by the
the commandments of men, for they are burdens
and grievous to be born but will receive them
with one of your fingers. A gain he said be not
both ignorant of the scriptures and the power of
God. When that he added evidence upon themselves
as executed alone all other people to them the claimed had

has covered the earth, and gross darkness the people.

THE CAUSES OF THE JEWISH REJECTION OF CHRIST. March, 1891.

¹It has been demonstrated that man by searching can not find out God. ²The most learned men in the days of Christ, --philosophers, legislators, priests,--in all their pride and superiority, could not interpret God's character. ³They could not discern spiritual things. ⁴The ancient pages of the oracles of the gods were turned over and over again, but did not give the wise men any help in solving the problem.

⁵When, in the fulness of time, Christ came to our world, it was darkened and marred by the curse of apostasy and spiritual wickedness. ⁶The Jews had wrapped themselves about with the dark mantle of unbelief. ⁷They kept not the commandment of God, but regarded as of more importance their own traditions. ⁸"In vain do they worship Me," the Saviour declared, "teaching for doctrines the commandments of men. ⁹For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. . . . ¹⁰Full well ye reject the commandment of God, that ye may keep your own tradition." ¹¹And at another time He said, "Ye do err, not knowing the Scriptures, nor the power of God."

¹²Those whom He addressed regarded themselves as exalted above all other peoples. ¹³To them, they proudly boasted, had

99

^{copies}
have committed the crimes of God. The earth was em-
pining for a teacher sent from God, but when
He came just as the living oracles specified He
would come the priests and instructors of the people
could not discern Christ in the representation
of the manner of his coming, accustomed to
take the word just as it reads the Bible being
taken in its proper, they read the oracles in the light
of the traditions and the preaching men
they had so long been accustomed to gaze
and study the dark things of men
mystery, they turned from the truth to the tradition
"they say" there was so much of that which
human ignorance give away, would then be a
throng for knowledge of God and virtue would
then be an unwilling with the throng would
grow into a longing as David longed for the
waters from the well of Bethlechem, would they
turn away from the human influences which
through false teachers had perverted their
senses, and they will seek God for divine
aid. Many were sitting in the darkness and
shadow of death waiting for the son of glory

been committed the oracles of God. ¹⁴The earth was languishing for a teacher sent from God; but when He came just as the living oracles specified He would come, the priests and the instructors of the people could not discern that He was their Saviour, nor could they understand the manner of His coming. ¹⁵Unaccustomed to accept God's word exactly as it reads, or to allow it to be its own interpreter, they read it in the light of their maxims and traditions. ¹⁶So long had they neglected to study and contemplate the Bible, that its pages were to them a mystery. ¹⁷They turned with aversion from the truth of God to the traditions of men.

¹⁸The Jewish Nation had reached a critical time in its history. ¹⁹Much was at stake. ²⁰Would human ignorance give way? ²¹Would there be a thirsting for a deeper knowledge of God? ²²Would this thirst develop into a longing for spiritual drink, as the thirst of David developed into a longing for water from the well of Bethlehem? ²³Would the Jews turn from the influence of false teachers, which had perverted their senses, and call upon God for divine instruction?

²⁴Many were sitting in the shadow of death, waiting for the Sun of Righteousness

^{copied.}
No break part upon them, ^{and} but when. Let us not
come many more ready to receive him of the
Priests and rulers had only been true to God
to guided them into the true interpretation
of what is truth, but misapplication of the
scriptures had so long been followed that
the ~~best~~ falsehood had come to us ^{misleadingly}
that the misapplication of the utterance
of the word of God was the chosen chief.
Thus they the Jews as a nation ^{separated and} went away from the
end, but we could save them from eternal
ruin, thus it is to us our word to day which is
a strong determined influence with men claiming
to understand the scriptures and then reject
the law of God and preach against the law of
God and make it a matter of condemnation
to break the commandments of God. What is the
result look at the South group appeared as

copied

MS 5-1903 (originally,
but recorded as
Ms. 24, 1891)
(written in 1891)

to break forth upon them. ²⁵And when Christ came as a human being, a flood of light was shed upon the world. ²⁶Many would have received Him gladly, choosing to walk in the light, if the priests and the rulers had only been true to God, and had guided the people aright by giving to them a true interpretation of the truths of the Word. ²⁷But so long had the leaders misapplied the Scriptures, that the people were misled by falsehoods. ²⁸It seemed as if a misapplication of the teachings of God's Word was the special work of those who should have stood as faithful sentinels of truth.

²⁹The Jews, as a nation, refused to accept Christ. ³⁰They turned from the only One who could have saved them from eternal ruin. ³¹A similar condition of things exists in the so-called Christian world to-day. ³²Men who claim to understand the Scriptures are rejecting God's law, and are exerting a strong, determined influence against it. ³³They make the keeping of God's commandments a matter of condemnation. ³⁴What is the result?--³⁵Look at the course of the youth growing up around us.

APPENDIX D - Chapter 3

Introduction to Letter 43, 1895

On June 14, 1895, Ellen White wrote a long letter to Dr. John Harvey Kellogg of Battle Creek, Michigan. In this letter she includes lengthy comment on the work and purposes of Satan. In that same context she makes observations on the first advent of Christ and on the world into which He came.

Some of her comments touch on the content of chapter 3 of DA and contribute toward the development of the literary form of that text. Since pages 18-22 of the Kellogg letter, where these comments on the incarnation appear were published in the Review and Herald several months later, the article is also reproduced in this section of the Appendix.

We have added page one of the Kellogg letter to show the literary context of Ellen White's remarks on Satan's efforts to thwart the work of Christ.

APPENDIX D - CHAPTER 3

Letter 43, 1895

Dr. J. H. Kellogg,

Dear Brother,--I thank you for the letters you have sent, and will now try to reply to them as best I can. The first American mail for this month was sent off yesterday, but another mail goes by the Vancouver on the 20th, by which you will receive this letter. Bro. McCoy wrote me in reference to enlarging some of your buildings, and especially mentioned the enlarging of your bakery, saying that this was very much needed. I must leave you to settle the matter as you think best; for your necessities are known to yourselves and to God. I have given you the light that God has given me in regard to investing means in erecting buildings, and I must have no voice in saying anything different further about the matter.

I have been much pained because means have been invested in putting up additional school buildings at Battle Creek, when this investment was uncalled for. The College was large enough to accomodate all the students that could be managed successfully in the school. The fact of the matter was that those in charge were not able to manage the students that were already in attendance as they should be managed, and the money invested in putting up new buildings was greatly needed in planting the standard of truth in cities in America, and in opening new fields to the living minister. We have great need of means in this far off portion of the Lord's vineyard. But I dare not counsel you

on the matter of which you have spoken. . . .

¹Speaking of Satan, our Lord says that "he abode not in the truth." ²He was once the covering cherub, glorious in beauty and holiness. ³He was next to Christ in exaltation and character. ⁴It was with Satan that self-exaltation had its origin. ⁵He became jealous of Christ, and falsely accused him, and then laid blame upon the Father. ⁶He was envious of the position that was held by Christ and the Father, and he turned from his allegiance to the high commander of heaven, and lost his high and holy estate. ⁷Though the angels had a knowledge of God and of Jesus Christ, though they were happy in the glorious service which they did for the King of heaven, yet through the deceptive power of the evil one, through his crooked representations of Christ and the Father, he deceived a great company of angels, drew them into sympathy with himself, and associated them with himself in rebellion. ⁸Satan and his sympathisers became the avowed antagonists of God, established their own infernal empire, and set up a standard of rebellion against the God of heaven. ⁹All the principalities and powers of evil rallied to the work of overthrowing the government of God.

¹⁰Satan accomplished the fall of man, and since that time it has been his work to efface in man the image of God, and to stamp upon human hearts his own image. ¹¹Possessing supremacy in guilt, he claims supremacy for himself, and exercises over his subjects the power of royalty. ¹²He

cannot expel God from his throne, but through the system of idolatry, he plants his own throne between the heaven and the earth, between God and the human worshipper. ¹³He intercepts every ray of light that comes from God to man, and appropriates the worship due to God.

¹⁴Satan has wrought with deceiving power, bringing in a multiplicity of errors that obscure the truth. ¹⁵Error could not stand alone, and would soon become extinct, if it did not fasten itself like a parasite upon the tree of truth. ¹⁶Error draws its life from the truth of God. ¹⁷The traditions of men, like floating germs, attach themselves to the truth of God, and men regard them as a part of the truth. ¹⁸Through false doctrines Satan gains a foothold, and captivates the minds of men, causing them to hold theories that have no foundation in truth. ¹⁹Men boldly teach for doctrines the commandments of men, and as traditions pass on from age to age, they acquire a power over the human mind. ²⁰But age does not make error truth, neither does its burdensome weight cause the plant of truth to become a parasite. ²¹The tree of truth bears its own genuine fruit, showing its true origin and nature. ²²The parasite of error also bears its own fruit, and makes manifest that its character is diverse from the plant of heavenly origin.

²³It is through false theories and traditions that Satan gains his power over the human mind. ²⁴We can see the extent to which he exercises his power by the disloyalty

that is in the world. ²⁵Even the churches that profess to be Christian have turned from the law of Jehovah, and have erected a false standard. ²⁶Satan has had his hand in all this for by directing men to false standards, he misshapes the human character, and causes humanity to acknowledge him as supreme. ²⁷He works counter to the holy law of God, and denies God's jurisdiction. ²⁸It is at Lucifer's throne that every evil work finds its starting point, and obtains its support.

²⁹Satan has charged injustice upon God, and at various times has set in motion all his supernatural agencies in order to shut off from man the knowledge of God, to turn their attention from the temple of God and His sanctuary, and to establish his own kingdom in the earth. ³⁰At different times he has almost succeeded in spreading idolatry throughout the world. ³¹The history of the past shows that he has striven to obtain the mastery upon earth, and that his strife for supremacy has seemed to be almost wholly successful. ³²He has worked in such a manner that the Prince of heaven has seemed to be lost sight of. ³³It has seemed that the confederacy of idolatry has borne supreme sway, and that Satan had indeed become the god of this world. ³⁴But the only begotten Son of God has looked upon the scene, has beheld human suffering and misery. ³⁵With pity he has seen how his human agencies have been blinded by the deceptions of the enemy, and have become victims of satanic cruelty. ³⁶He has seen how Satan has

exalted men simply for the purpose of casting them down, how he has flattered them in order to draw them into his net and then destroy them. ³⁷He looked upon the schemes of Satan by which he works to blot from the human soul every trace of likeness to God. ³⁸How he [Satan] leads them into intemperance so as to destroy the moral powers which God gave to man as a most precious, priceless endowment [sic]. ³⁹He [Christ] saw how that through indulgence in appetite brain power is destroyed, and the temple of God is in ruins. ⁴⁰He looked with compassion upon men who were becoming corrupted, ruined, murdered, and lost. ⁴¹Through choosing a ruler who chained them to his car as captives, and yet these slaves were so bewildered, so beguiled and deceived, that they were actually pleased with their slavery as they moved on in gloomy procession toward eternal ruin,--to death in which is no hope of life, toward night, to which cometh no morning [sic]. ⁴²He saw human beings possessed by devils, saw satanic agencies incorporated with men, saw the bodies of men become the habitations for the degrading indwelling of demons. ⁴³Men made for the dwelling place of God became the habitation of dragons. ⁴⁴The senses, the nerves, the passions, the organs of man were worked by supernatural agencies in the indulgence of the grossest, vilest lust. ⁴⁵The very stamp of demons was impressed upon the countenances of men, and human faces reflected the expression of the legions of evil with which they were possessed. ⁴⁶Such was the prospect upon which the world's

Redeemer looked. ⁴⁷What a horrible spectacle for the eyes of infinite Purity to behold! ⁴⁸Wherein can he behold his image? ⁴⁹And yet God, the infinite God, so loved the world, that he gave his only begotten Son, (for such a world!) that whosoever believeth in him should not perish, but have everlasting life."

⁵⁰Christ came to our world, the Sent of God to take human nature upon him. ⁵¹The mysterious union was to be formed between human nature and the divine nature. ⁵²Christ was to become a man, in order that he might unfold to man as fully as possible the mysteries of the science of redemption. ⁵³But the scheme of redemption far exceeds the comprehension of the human mind. ⁵⁴The great condescension on the part of God is a mystery that is beyond our fathoming. ⁵⁵The greatness of the plan can not be fully comprehended, nor could infinite Wisdom devise a plan that would surpass it. ⁵⁶It could only be successful by the clothing of divinity with humanity, by Christ becoming man, and suffering the wrath which sin has made because of the transgression of God's law. ⁵⁷Through this plan the great, the dreadful God can be just, and yet be the justifier of all who believe in Jesus, and who receive him as their personal Saviour. ⁵⁸This is the heavenly science of redemption, of saving men from eternal ruin, and can be carried out through the incarnation of the Son of God in humanity, through his triumph over sin and death, and in seeking to fathom this plan all finite intelligences are

baffled.

⁵⁹Before the world was created infinite Wisdom provided for the terrible possibility of man's disloyalty. ⁶⁰Though man transgressed God's law, yet the law was not weakened in the slightest particular. ⁶¹It stands fast for ever and ever as his eternal throne. ⁶²No hope could be found for man through the alteration of God's law, but God so loved the world that he gave himself in Christ to the world to bear the penalty of man's transgression. ⁶³God suffered with his Son as the divine Being alone could suffer, in order that the world might be reconciled to him.

⁶⁴From the moment that Christ entered the world the whole confederacy of Satanic agencies were set at work to deceive and overthrow him as Adam had been deceived and overthrown. ⁶⁵Could he win the victory over Christ, the world that God had created would become his empire.

⁶⁶When Christ was born in Bethlehem the angels of God appeared to the shepherds who were watching their flocks by night, and gave divine credentials of the authority of the newborn babe; Satan knew that one had come to the earth with a divine commission to dispute his authority. ⁶⁷He heard the angels as they sang, "Behold, I bring you good tidings of great joy, which shall be to all people. ⁶⁸For unto you is born this day in the city of David a Saviour, which is Christ the Lord. ⁶⁹And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. ⁷⁰And suddenly there was with the angel a multitude

of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men."

⁷¹The heavenly heralds aroused all the wrath of the synagogue of Satan. ⁷²He followed the steps of those who had charge of the infant Jesus. ⁷³He heard the prophecy of Simeon in the temple courts, who had long been waiting for the consolation of Israel. ⁷⁴The Holy Ghost was upon him and he came by the Spirit into the temple. ⁷⁵Taking the infant Saviour in his arms, he blessed God, and said, "Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people. ⁷⁶A light to lighten the Gentiles, and the glory of thy people Israel. ⁷⁷Satan was filled with frenzy as he saw that the aged Simeon recognized the divinity of Christ.

⁷⁸The commander of heaven was assailed by the tempter. ⁷⁹He had no clear unobstructed passage through the world. ⁸⁰He was not left free to win to his kingdom the souls of men by his gracious mercy and lovingkindness and without hindrance. ⁸¹From the time that he was a helpless babe in Bethlehem, when the agencies of hell sought to destroy him in his infancy through the jealousy of Herod, until he came to Calvary's cross he was continually assailed by the Evil One. ⁸²In the councils of Satan it was determined that he must be overcome. ⁸³No human being had come into the world and escaped the power of the deceiver. ⁸⁴The whole forces of the confederacy of evil were set upon his track to engage

in warfare against him, and if possible to prevail over him. ⁸⁵The fiercest and most inveterate enmity was put between the seed of the woman and the serpent. ⁸⁶The serpent himself made Christ the mark of every weapon of hell. ⁸⁷Satan knew that he must either conquer or himself be conquered. ⁸⁸Success or failure involved too much for him to leave the work with any one of his agents of evil. ⁸⁹The Prince of evil himself must personally conduct the warfare, since all other enterprises were inferior to this. ⁹⁰He came in determined opposition against Christ from the very beginning of his work. ⁹¹"But the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. . . . ⁹²And Jesus increased in wisdom and stature, and in favor with God and man."

⁹³Satan saw the image of God in the character and person of Jesus Christ. ⁹⁴He knew that if Christ carried out his plan his Satanic authority would be at an end. ⁹⁵Therefore the life of Christ was a perpetual warfare against Satanic agencies. ⁹⁶The conflict increased in fierceness and malignity, as again and again the prey was taken out of his hands. ⁹⁷He rallied the whole energies of apostacy [sic] against the Son of God.

APPENDIX D - Chapter 3

Introduction to RH Article, October 22, 1895

The article, "Satan's Malignity Against Christ and His Service," reproduces portions of Letter 43, 1895, to J. H. Kellogg. It is possible that Marian Davis took portions of the article into her scrapbook for use in the proposed work on the life of Christ. She need not have returned to the original text in Kellogg's letter. Nearly all of the text of Kellogg's letter found in chapter 3 also appears in this article. In any case, it is clear that Ellen White is presenting material from Harris' work, The Great Teacher, when composing the letter to Kellogg.

ADVENT REVIEW AND SABBATH HERALD.

BATTLE CREEK, MICH., OCTOBER 22, 1895.

SATAN'S MALIGNITY AGAINST CHRIST
AND HIS PEOPLE.

BY MRS. E. G. WHITE.

¹ SPEAKING of Satan, our Lord says that "he abode not in the truth." ²He was once the covering cherub, glorious in beauty and holiness. He was next to Christ in exaltation and character. ³It was with Satan that self-exaltation had its origin. ⁴He became jealous of Christ, and falsely accused him, and then laid blame upon the Father. ⁵He was envious of the position that was held by Christ and the Father, and he turned from his allegiance to the Commander of heaven and lost his high and holy estate. Though the angels had a knowledge of God and of Jesus Christ, though they were happy in the glorious service which they did for the King of heaven, yet, through his crooked representations of Christ and the Father, the evil one deceived a great company of angels, drew them into sympathy with himself, and associated them with himself in rebellion. ⁶Satan and his sympathizers became the avowed antagonists of God, established their own infernal empire, and set up a standard of rebellion against the God of heaven. ⁷All the principalities and powers of evil rallied to the work of overthrowing the government of God.

⁸Satan accomplished the fall of man, and since that time it has been his work to efface in man the image of God, and to stamp upon human hearts his own image. ⁹Possessing supremacy in guilt, he claims supremacy for himself, and exercises over his subjects the power of royalty. ¹⁰He cannot expel God from his throne, but through the system of idolatry, he plants his own throne between the heaven and the earth, between God and the human worshiper. ¹¹He intercepts every ray of light that comes from God to man, and appropriates the worship that is due to God.

¹²Satan has wrought with deceiving power, bringing in a multiplicity of errors that obscure the truth. ¹³Error cannot stand alone, and would soon become extinct if it did not fasten itself like a parasite upon the tree of truth. ¹⁴Error draws its life from the truth of God. ¹⁵The traditions of men, like floating germs, attach themselves to the truth of God, and men regard them as a part of the truth. ¹⁶Through

false doctrines, Satan gains a foothold, and captivates the minds of men, causing them to hold theories that have no foundation in truth. ¹⁷Men boldly teach for doctrines the commandments of men; and as traditions pass on from age to age, they acquire a power over the human mind. ¹⁸But age does not make error truth, neither does its burdensome weight cause the plant of truth to become a parasite. ¹⁹The tree of truth bears its own genuine fruit, showing its true origin and nature. ²⁰The parasite of error also bears its own fruit, and makes manifest that its character is diverse from the plant of heavenly origin. ²¹It is through false theories and traditions that Satan gains his power over the human mind. ²²We can see the extent to which he exercises his power by the disloyalty that is in the world. ²³Even the churches that profess to be Christian have turned from the law of Jehovah, and have erected a false standard. ²⁴Satan has had his hand in all this; for by directing men to false standards, he misshapes the human character, and causes humanity to acknowledge him as supreme. ²⁵He works counter to the holy law of God, and denies God's jurisdiction. ²⁶It is at his throne that every evil work finds its starting-point and obtains its support. ²⁷Satan has charged injustice upon God, and at various times has set in motion all his supernatural agencies, in order to cut off from men the knowledge of God, to turn their attention from the temple of God, and to establish his own kingdom in the earth. ²⁸At different times he has almost succeeded in spreading idolatry throughout the world. ²⁹The history of the past shows that he has striven to obtain the mastery upon earth, and that his strife for supremacy has seemed to be almost wholly successful. ³⁰He has worked in such a manner that the Prince of heaven has seemed to be lost sight of. ³¹It has seemed that the confederacy of idolatry has borne supreme sway, and that Satan had indeed become the god of this world. ³²But the only begotten Son of God has looked upon the scene, has beheld human suffering and misery. ³³With pity he has seen how his human agencies have been blinded by the deceptions of the enemy, and have become victims of Satanic cruelty. ³⁴He has seen how Satan has exalted men simply for the purpose of casting them down, how he has flattered them, in order to draw them into his net and destroy them. ³⁵He looked upon the

schemes by which Satan works to blot from the human soul every trace of likeness to God; how he led them into intemperance so as to destroy the moral powers which God gave to man as a most precious, priceless endowment. ³⁸He saw how, through indulgence in appetite, brain power was destroyed, and the temple of God was in ruins. ³⁹He looked with compassion upon men who were becoming corrupted, ruined, murdered, and lost, through choosing a ruler who chained them to his car as captives, and yet these slaves were so bewildered, so beguiled and deceived, that they were actually pleased with their slavery as they moved on in gloomy procession toward eternal ruin,—to death in which is no hope of life, toward night to which comes no morning. ⁴⁰He saw human beings possessed by devils, saw Satanic agencies incorporated with men, saw the bodies of men become the habitations for the degrading indwelling of demons. ⁴¹Man, made for the dwelling-place of God, became the habitation of dragons. ⁴²The senses, the nerves, the passions, the organs of man, were worked by supernatural agencies in the indulgence of the grossest, vilest lust. ⁴³The very stamp of demons was impressed upon the countenances of men, and human faces reflected the expression of the legions of evil with which they were possessed. ⁴⁴Such was the prospect upon which the world's Redeemer looked. ⁴⁵What a horrible spectacle for the eyes of infinite purity to behold! ⁴⁶Wherein can he behold his image? ⁴⁷And yet God, the infinite One, "so loved the world, that he gave his only begotten Son [for such a world!], that whosoever believeth in him should not perish, but have everlasting life."

⁴⁸Christ came to our world, sent of God to take human nature upon him. ⁴⁹The mysterious union was to be formed between human nature and the divine nature. ⁵⁰Christ was to become a man, in order that he might unfold to men as fully as possible the mysteries of the science of redemption. ⁵¹But the scheme of redemption far exceeds the comprehension of the human mind. ⁵²The great condescension on the part of God is a mystery that is beyond our fathoming. ⁵³The greatness of the plan cannot be fully comprehended, nor could infinite Wisdom devise a plan that would surpass it. ⁵⁴It could be successful only by the clothing of divinity with humanity, by Christ becoming man, and suffering the wrath which sin has made because of the transgression of God's law. ⁵⁵Through this plan the great, the dreadful God can be just, and yet be the justifier of all who believe in Jesus, and who receive him as their personal Saviour. ⁵⁶This is the heavenly science of redemption, of saving men from eternal ruin, and can be carried out through the incarnation of the Son of God, through his triumph over sin and death. ⁵⁷In seeking to fathom this plan, all finite intelligences are baffled.

⁵⁸Before the world was created, infinite Wisdom provided for the terrible possibility of man's disloyalty. ⁵⁹Though man transgressed God's law, yet the law was not weakened in the slightest particular. ⁶⁰It stands fast forever and ever as his eternal throne. ⁶¹No hope could be found for man through the alteration of God's law, but God so loved the world that he gave himself in Christ to the world to bear the penalty of man's transgression. ⁶²God suffered with his Son, as the divine Being alone could suffer, in order that the world might become reconciled to him.

(Concluded next week.)

APPENDIX D - Chapter 13

Introduction to Diary Book 14, 1890

As the reader might have noted on page 142 of this research work, the at-hand section of Diary Book 14, 1890, is entitled "Christ's Humiliation." We have made our own typescript, endeavoring to be faithful to the manuscript of the author. In these pages of diary material Ellen White describes in general the temptations of Christ in the wilderness, while touching upon the conflict between good and evil in terms of the origin of evil with Lucifer who now comes as an angel of light to tempt Christ and lure Him from His allegiance to God, His Father. The different stages of Christ's humiliation are presented--namely, His taking upon Himself the nature of man and then having to "meet the strong man armed with all his weapons of deception and falsehood." Finally, a view of Christ's signal victory is given, which victory placed humanity in "an elevated scale."

Some might consider this whole selection from the pen of Ellen White a christological gem.

27th Book 14

Christ's humiliation is not understood and not appreciated forty days and nights was Jesus subjected to the temptations of the enemy the One who was once an angel next to Christ in majesty in Heaven's glory in the heavenly courts but it is stated that he seated himself of the beauty &c, but he wanted to have the place of Christ and Christ was one with the Infinite God and because this was not accorded him he became jealous and became the originator of sin ^{Satan} he wished to change the government of God, to fix his own seal to the rules of God's kingdom Christ would not be brought in to this desire and here

Di(90) Bk 14

¹Christ's humiliation is not understood and not appreciated; forty days and nights was Jesus subjected to the temptations of the enemy, the one who was once an angel next to Christ in majesty, in glory, in the heavenly courts. ²It is stated, Thou was [sic] exalted because of thy beauty &c. ³But he wanted to have the place of Christ and Christ was one with the Infinite God and because this was not accorded him he became jealous [sic] and became the originator of sin. ⁴Satan wished to change the government of God, to fix his own seal to the rules of Gods [sic] kingdom. ⁵Christ would not be brought in to this desire and here

273
 the warfare against Christ commenced
 and waxed strong working in secrecy
 but known to God Lucifer became
 a deceiving character
 he told falsehood for truth, he was
 expelled from heaven and apparently
 Christ was alone with him in the
 wilderness of temptation yet he was not
alone for angels were around him, just as angels
of God are commissioned to minister unto those
who are under the fearful assaults of the
enemy Christ was in the wilderness
 with the one with whom there was war
 in heaven and the one whom he
 overcame and Satan was defeated
 Now Satan meets him under
 different circumstances, the glory

the warfare against Christ
 commenced and waxed strong,
 working in secrecy but known
 to God Lucifer became a
 deceiving character [sic].
 6 He told falsehood for
 truth. 7 He was expelled
 from heaven and apparently
 Christ was alone with him in
 the wilderness of
 temptation. 8 yet he was not
alone for angels were around
him, just as angels of God
are commissioned to minister
unto those who are under the
fearful assaults of the
enemy. 9 Christ was in the
 wilderness with the one with
 whom there was war in heaven
 and the one whom he
 overcame, and Satan was
 defeated. 10 Now Satan meets
 him under different
 circumstances. 11 The glory

that was round about him is no longer visible. He has humbled himself, taken upon himself our nature, and he came into the world to stand at the head of humanity whom Satan had deceived and to fight his battles for him in behalf of the race whom he has deceived through his lying power. His whole effort was to draw Christ away from his allegiance to God, to undermine in a deceptive way his principles in his allegiance to the Lord God. Here what mental anguish Christ passed through, what grief, what torture of mind. He was face to

that was round about him is no longer visible. ¹²He has humbled himself, taken upon himself our nature, and he came into the world to stand at the level of humanity whom Satan had deceived and to fight his battles in behalf of the race whom he has deceived through his lying power. ¹³His whole effort was to draw Christ away from his allegiance [sic] to God, to undermine in a deceptive way his principles in his allegiance [sic] to the Lord God. ¹⁴Here what mental anguish Christ passed through, what grief, what torture of mind. ¹⁵He was face to

face not with a hideous monster as is represented with bats wings and a cloven feet but a beautiful angel of light apparently just from the presence of God, and his deceiving powers which was so great that the third of the heavenly angels were induced to believe him to be right and unite with him against God and his Son Jesus Christ. And now Satan's personal contact in this world with Christ of a most determined character for if he succeeded here in his strong and wily efforts he was conqueror and the Prince of the World but all his claims to the kingdoms of the world he knew was false and could not be sustained unless he should overcome Christ.

DI(90) Bk 14

face not with a hideous monster as is represented with bats wings and cloven feet but a beautiful angel of light apparently just from the presence of God, and his deceiving powers which was [sic] so great that the third of the heavenly angels were [sic] induced to believe him to be right and unite with him against God and his Son Jesus Christ. ¹⁶And now was Satans [sic] personal contact in this world with Christ of a most determined character [sic] for if Satan succeeded here in his strong and wily efforts he was conqueror and the prince of the World, but all his claims to the kingdoms of the world he knew was [sic] false and could not be sustained unless he should overcome Christ.

276

It is impossible to take in the
depth and the force of these tempt-
ations unless the Lord shall
bring man where he can open these
scenes before him by a revelation
of the matter and then compressed
into humanity it can only be but
virtually comprehended.

His assaults were prepared for the
circumstances in accordance with
the exalted character with which
he had to deal. If he gains the
victory in the one the first tempt-
ation he would secure him on
all the rest Satan had never
aimed his darts at ^{stunning} ~~so strong~~ a
mark. Our Lords trial and test

Di(90) Bk 14

17 It is impossible to
take in the depth [sic] and
the force of these
temptations unless the Lord
shall bring man where he can
open these scenes before him
by a revelation of the
matter and then impressed
with humanity it can only be
but partially comprehended.

18 His assaults were
prepared for the
circumstances in accordance
[sic] with the exalted
character [sic] with which
he had to deal. 19 If he
gains the victory in the
first temptation he would
secure him in all the rest.

20 Satan had never aimed his
darts at so shining a mark.

21 Our Lords [sic] trial and
test

and proving shows that he could yield ²⁷⁷ to
these temptations else this battle was all
a farce but he did not yield to the policy
of the enemy even his thus evidencing
that the human nature of man united
with the divine nature by faith ~~and~~
did not yield may be strong and withstand
Satan's temptations. Christ perfect
humanity is the same that man
may have through connection with
Christ. As God Christ could not be
tempted any more than he was and
tempted from his allegiance in heaven
but as a man Christ humbled himself
to the nature of man he could be
tempted ²⁸ he had not taken on him
even the nature of the angels but
humanity perfectly identical with our
own nature except without the taint of sin

Di (90) Bk 14

and proving shows [sic] that
he could yield to these
temptations else the battle
was all a farce. ²² But he
did not yield to the
solicitation of the enemy,
thus evidencing that the
human nature of man united
with the divine nature by
faith may be strong and
withstand Satan's [sic]
temptations. ²³ Christ [sic]
perfect humanity is the same
that man may have through
connection with Christ.

²⁴ As God Christ could not be
tempted any more than he was
not tempted from his
allegiance [sic] in heaven.

²⁵ But as Christ humbled
himself to the nature of men
he could be tempted. ²⁶ He

had not taken on him even
the nature of the angels but
humanity perfectly identical
with our own nature except
without the taint of sin.

276 ⁽²⁷⁾ A human body a human mind with all
 the peculiar properties he was bone
 brain and muscle a man of our
 flesh ⁽²⁸⁾ he was compassed with
 the weakness of humanity and that
 the circumstances of his life was
 of that character that he was exposed
 to all the inconvenience that belong
 to men not in wealth but in ease but
 in poverty and want and humiliation
⁽²⁹⁾ He breathed the very air man
 must breathe ⁽³⁰⁾ he trod our earth as
 man ⁽³¹⁾ He had reason conscience
 memory will and affections of
 the human soul which was united
 with his divine nature ⁽³²⁾ Our Lord
 was tempted as man is tempted

Di (90) Bk 14

27 A human body, a human mind
 with all the peculiar
 properties, he was bone,
 brain and muscle, a man of
 our flesh. ²⁸ He was
 compassed with the weakness
 of humanity and the
 circumstances of his life
 was [sic] of that character
 [sic] that he was exposed
 to all the inconvenience
 that belong to men, not in
 wealth nor in ease, but in
 poverty and want and
 humiliation. ²⁹ He breathed
 the very air man must breathe
 [sic]. ³⁰ He trod our earth
 as man. ³¹ He had reason,
 conscience, memory, will and
 affections of the human soul
 which was united with his
 divine nature. ³² Our Lord
 was tempted as man is
 tempted.

(32) He was capable of yielding to temptations²⁷⁹
 as ~~the~~ human being. His finite nature
 was pure and spotless but the God in
 His divine nature that led him to say to
 Philip he that hath seen me hath
 seen the Father also was not humanized
 neither was humanity deified by the
 blending or union of the two natures
 (33) each retained its essential character
 and properties unchanged and unaltered
 (34) But here we must not become in
 ideas common and earthly and in
 our perverted ideas ^{the spirit not} think that the
 liability of Christ to yield ^{salvus} to temptations
 degrades his humanity and he
 possesses the same sinful corrupt
 propensities as man. The divine
 nature combined with the human

33 He was capable of yielding
 to temptations as are human
 beings. 34 His finite nature
 was pure and spotless but
 the divine nature that led
 him to say to Philip he that
 hath seen me hath seen the
 Father also, was not
 humanized neither was
 humanity deified by the
 blending or union of the two
 natures. 35 Each retained
 its essential character
 [sic] and properties. 36 But
 here we must not become in
 our ideas common and earthly
 and in our perverted ideas
 we must not think that the
 liability of Christ to yield
 to Satans [sic] temptations
 degrades his humanity and he
 possesses the same sinful
 corrupt propensities as man.
 37 The divine nature combined
 with the human

280

made him capable of yielding
 to Satans temptations, here the test
 to Christ was far greater than
 that of Adam and Eve, for
 Christ took our nature fallen
 but not corrupted, and would not
 be corrupted unless he
 received the words of Satan
 in the place of the words of
 God. ³⁸ was not capable of
 yielding to temptation
 places him where he cannot
 be a perfect example for man
 and the force and the power
 of this part of Christ [sic]
 humiliation which is the
 most eventful is no
 instruction or help to human
 beings. ⁴⁰ But the facts of
 this history is [sic] not
 fable

Di (90) Bk 14

made him capable of yielding
 to Satans [sic] temptations.
³⁸ here the test to Christ
 was far greater than that of
 Adam and Eve, for Christ
 took our nature fallen but
 not corrupted, and would not
 be corrupted unless he
 received the words of Satan
 in the place of the words of
 God. ³⁹ was not capable of
 yielding to temptation
 places him where he cannot
 be a perfect example for man
 and the force and the power
 of this part of Christ [sic]
 humiliation which is the
 most eventful is no
 instruction or help to human
 beings. ⁴⁰ But the facts of
 this history is [sic] not
 fable

into my active experience: and
 to reveal ²⁸¹ Jesus of his greatest
 glory which enshrouded him as a
 garment on this world on the field
 of battle with the relentless foe
 and he is not ~~reckoned~~ reckoned with
 the transgressor because he ~~was~~
 descended in his humiliation as he
 he tempted as man would be tempted
 and his nature was that of man
 capable of yielding to temptation
 His very purity and holiness was
 assailed by a fallen foe the very
 one because he became corrupted
 and he
 he ejected from Heaven from
^{deeds and} ~~deeds~~ and ~~must~~ ~~be~~ ~~lost~~ ~~to~~ ~~the~~ ~~field~~
 this humiliation

but a living active
 experience, and [which false
 theory] would rob Jesus of
 his greatest glory,
 allegiance [sic] to God,
 which enshrouded him as a
 garment in this world on the
 field of battle with the
 relentless foe; and he is
 not reckoned with the
 transgressor because he
 descended in his humiliation
 to be tempted as man would
 be tempted and his nature
 was that of man capable of
 yielding to temptation.

41 His very purity and
 holiness was [sic] assailed
 by a fallen foe, the very
 one that he [sic] became
 corrupted and then been
 [sic] ejected from Heaven.

42 How deeply and cruelly
 must Christ have felt this
 humiliation.

Christ's humiliation ²⁸³ ~~is~~ ^{is} ~~the~~ ^{the} ~~pure~~ ^{pure} and ~~uncontaminated~~ ^{uncontaminated}
 one ~~the~~ ^{the} ~~Prince~~ ^{Prince} of ~~life~~ ^{life} through ~~the~~ ^{the} ~~different~~ ^{different}
 stages of his humiliation when they
 look upon the scene, the Son of the
 Living God humiliated to take upon
 himself the nature of man, and
 meet the strong man armed with
 his weapons ^{of deception and falsehood} to overcome Jesus
 Christ, and every victory gained
 how precious it is ^{it is} in behalf of the
 human family, exalting, elevating,
 ennobling ~~when~~ ^{when} Satan, the workmanship
 of God and Satan that has been
 at work for centuries to do the
 work of degrading, debasing, and
 prostituting all his powers to do his
 hellish work

humiliation--How do angels
 fallen look upon this pure
 and uncontaminated One, the
 Prince of life through the
 different stages of his
 humiliation, when they look
 upon the scene, the Son of
 the Living God humiliated to
 take upon himself the nature
 of man; and meet the strong
 man armed with all his
 weapon of deception and
 falsehood to overcome Jesus
 Christ? 50 And every victory
 gained how precious it is.
 51 It is in behalf of the
 human family, exalting,
 elevating, ennobling the
 workmanship of God; and
 Satan that has been at work
 for centuries to do the work
 of degrading, debasing, and
 prostituting all his powers
 to do his hellish work.

Humiliation of Christ 293
 All Humanity of Christ received the
 fallen foe and engaged in battle
 with him. ⁷⁵He was sustained ~~the~~ in
 the conflict by divine power just as
 man will be sustained by his
 being a partaker of the divine
 nature. He gained victory after
 victory as our champion the
 Captain of our Salvation and
 the divine approval of God
 and all the Universe of heaven
 flowed into his soul his nature
 was shocked almost unto death
 but the heavenly angels
 ministered unto the suffering
 one

⁷⁵The Humanity of
 Christ received the fallen
 foe and engaged in battle
 with him. ⁷⁶He was
 sustained in that conflict
 by divine power just as man
 will be sustained by his
 being a partaker of the
 divine nature. ⁷⁷He gained
 victory after victory as our
 champion, the Captain of our
 Salvation and the divine
 approval of God and all the
 universe of heaven flowed
 into his soul. ⁷⁸His nature
 was shocked almost unto
 death but the heavenly
 angels ministered unto the
 suffering one.

294

All heaven rejoiced because
 the ^{honors} ~~honors~~ ^{the} ~~the~~ ^{formanship} ~~formanship~~ of God was
 placed in an elevated scale with God by the signal
 victory gained. ^{Christ} ~~Christ~~ was more than conqueror
 leaving the way open that man may be more than
 conqueror through Christ's ^{merits} ~~merits~~ because he
 loved him. ^{The Son of the} ~~The Son of the~~ Infinite God is brought into
 the tenderest sympathies with the tempted church.
 He knows how to succor those who shall be tempted
 because he was himself tempted.

he was himself tempted,

Di (90) Bk 14

79 All heaven rejoiced
 because the humanity, the
 workmanship of God, was
 placed in an elevated scale
 with God by the signal
 victory gained. 80 Christ
 was more than conqueror
 leaving the way open that
 man may be more than
 conqueror through Christ's
 [sic] merits because he
 loved him. 81 The Son of the
 Infinite God is brought into
 the tenderest sympathies
 with the tempted church.
 82 He knows how to succor
 those who shall be tempted
 because he was himself
 tempted.

295

APPENDIX D - Chapter 13

Introduction to Diary Book 32, 1899

This special diary section on the temptations of Christ carries the date of 1899 as designated by the White Estate. However, in the handwritten text, on the page with a number 25 in the upper righthand corner, this interesting statement is penned: "Therefore, the minds of his disciples do not comprehend important matters of truth even in 1889, for the same reason." There is good evidence to indicate that all but 33 or so sentences of the 164 sentences of MS 143, 1897, have been directly, or in some cases less, influenced by Diary Book 32, this selection. (Page 144 of this research paper contains a brief description and discussion of the MS 143 material.) Intriguingly, sentence 128 of MS 143 states: "And for the same reason Christ's disciples of 1897 do not comprehend important matters of truth." (The 18- was typed; the -97 was added by hand.) It appears from such internal evidence that this particular diary book portion should have been dated ten years earlier than it is.

This section of Diary Book 32, as has been noted on page 143 of the research paper, evidently comprised part of the life of Christ collection of materials which were drawn upon by Marian Davis in composing the book Desire of Ages.

Perfect to accuse the temptation in the wilderness was a most trying ordeal. What a picture was this for Heaven to look upon, that Christ who knew not the least moral taint of defilement of sin took our nature in its deteriorated condition which was humiliation indeed greater than finite man can comprehend. He was holy, pure, undefiled separate from sin and sinners. There must be not the faintest lines of misgiving in regard to the perfect freedom from sinfulness in the human nature of Jesus Christ. Our faith must be an intelligent faith looking unto Jesus in perfect confidence, in full and entire faith in the atoning sacrifice. This is essential that the soul may not be enshrouded in darkness. The least taint of sin in Jesus Christ, Satan would have bruised his head.

¹The temptation in the wilderness was a most trying ordeal. ²What a picture was this for Heaven to look upon. ³Christ who knew not the least moral taint of defilement of sin took our nature in its deteriorated condition which was humiliation indeed greater than finite man can comprehend. ⁴He was holy, harmless, undefiled; separate from sin and sinners.

⁵There must be not the faintest lines of misgiving in regard to the perfect freedom from sinfulness in the human nature of Christ. ⁶Our faith must be an intelligent faith looking unto Jesus in perfect confidence, in full and entire faith in the atoning sacrifice.

⁷This is essential that the soul may not be enshrouded in darkness.

⁸The least taint of sin in Jesus Christ, Satan would have bruised his head,

but he could only touch the heel. Had
the head been touched, the hope of the
whole race has perished. Divine wrath
would have come upon Christ as upon
Adam, and himself, and the church
would have no hope. He knew
no sin." He was the perfect Lamb
without blemish. His blood
is able to save to the uttermost
presented to the wondering universe
perfect and complete himself in
his human character and perfect
obedience to all the requirements
of God and thus is why repenting
man may be made the righteousness
of God in Jesus Christ. Taking
upon himself man's nature in its fallen
state does not make him in the
least a participant in their sins

Di(99) Bk 32

but he could only touch the heel.
⁹Had the head been touched, the
hope of the whole race has
perished. ¹⁰Divine wrath would
have come upon Christ as upon
Adam, and himself, and the church
would have no hope. ¹¹"He knew
no sin." ¹²He was the Lamb
without blemish.

¹³This Holy Substitute is
able to save to the uttermost for
he presented to the wondering
universe perfect and complete
humility in his human character
[sic] and perfect obedience to
all the requirements of God.
¹⁴This is why repenting,
believing man may be made the
righteousness of God in Jesus
Christ.

¹⁵Taking upon himself man's
nature in its fallen state does
not make him in the least a
participant in their sins.

³ ~~subject to~~ ^{subject to}
~~and created man in the image of God~~
^{of the flesh}
 and created man in the image of God
 was encompassed, "that it might be
 fulfilled which was spoken by
 the prophet saying, 'He himself took our
 infirmities and bear our sicknesses.'
 "When we contemplate that Jesus
 was on this earth a man of sorrows
 and acquainted with grief, that in
 order to save fallen man from
 eternal ruin he for our sakes became
 poor that we through his poverty
 might be made rich, it should
 lay in the dust all our pride and
 put to shame all our vanity,
 and reveal to us our sin of self-suffi-
 ciency. Behold him making the wants
 and trials and griefs and sufferings

16 Notwithstanding he is subject
 to infirmities and weaknesses of
 the flesh with which humanity was
 encompassed, "that it might be
 fulfilled which was spoken by
 Esaias the prophet saying,
 Himself took our infirmities and
 bear our sicknesses." *

17 When we contemplate that
 Jesus was on this earth a man of
 sorrows and acquainted with
 grief, that in order to save
 fallen man from eternal ruin he
 for our sakes became poor that we
 through his poverty might be made
 rich, it should lay in the dust
 all our pride and put to shame
 all our vanity and reveal to us
 our sin of self sufficiency.

18 Behold him making the wants and
 trials and griefs and sufferings

*This "sentence" may well be a continuation of No. 15. Throughout the
 sentence divisions are more or less arbitrary and therefore not neces-
 sarily representing the author's intent.

of sinful man his own. Can we
 not take home the lesson that God
 personally and sympathetically
 entered into humiliation of the
 sufferings and bruises of the soul
 in consequence of sin and yet was
 without spot. He was touched with
 all the feelings of our infirmities in all
 points tempted like as we are
 tempted. God was manifest in the
 flesh.

He humbled himself. What subject
 for thought, deep earnest contemplation
 so infinitely great the Majesty
 of heaven and he stooped so low
 yet without losing one atom of
 his dignity or lessening in any degree
 his glory and yet steps still

of sinful man his own. ¹⁹Can we
 not take home the lesson that God
 personally and sympathetically
 entered into humiliation of the
 sufferings and bruises of the
 soul in consequence of sin and
 yet he was without spot. ²⁰He
 was touched with the feelings of
 our infirmities in all points
 tempted like as we are tempted.

²¹God was manifest in the
 flesh. ²²He humbled himself.
²³What subject for thought [sic]
 deep earnest contemplation! ²⁴So
 infinitely great that he was the
 Majesty of heaven and he stooped
 so low, yet without losing one
 atom of his dignity or lessening
 in any degree his glory and yet
 steps still

Still lower, he was in his own world
 which he made, ^{the world} ~~the world~~ ^{in the}
 depths of abasement and humiliation
~~He stated the foxes have holes and the birds of the air have nests~~
 among men, ~~He submitted to insult~~
~~and mockery with contempt to~~
 ridicule to bear false statements
 to ^{the} heard his message freighted
 with love and goodness and mercy,
 misapplied, misstated, and himself
 called the Prince of Devils because
 he had the divine power to testify
 to his being the Son of God, for ^{no} one
 could do the works that he did do
 unless his power came from
 heaven. ^{What} moved his own
 nation to throw such scorn
 upon Jesus, it was the purity

Di(99) Bk 32
 lower, he was in his world which
 he made yet in poverty in the
 depths of abasement and
 humiliation among men. ²⁵He
 stated, "The foxes have holes and
 the birds of the air of [sic]
 nests, but the Son [of] man had
 not where to lay his head." ²⁶He
 submitted to insult and mockery
 and contempt to ridicule to bear
 false statements to hear his
 message freighted with love and
 goodness and mercy misapplied,
 misstated, and himself called the
 Prince of Devils because he had
 the divine power to testify to
 his being the Son of God, for no
 one could do the works that he
 did do unless his power came from
 heaven.
²⁷What moved his own nation
 to throw such scorn upon Jesus?
²⁸It was the purity

and sinlessness of Christ's
humanity that stirred up the
[sic] such Satanic hatred,
because truth was revealing
falsehoods.
29 He, Satan, had declared
that the sin of Adam revealed
that human beings could
not keep the law of God and he
thus sought to carry the
punishment in this decision. Christ
came on the earth, ^{to} ~~to~~ ~~judge~~ ~~humanity~~
and standing as man's representative,
to show in the conflict ~~and~~
controversy with Satan that he
was a liar that Man as God
created him, connected with
the Father and the Son, could
obey every requirement of God,
God speaking through his

Di(99) Bk 32

and sinlessness of Christ's
humanity that stirred up the
[sic] such Satanic hatred,
because truth was revealing
falsehoods.

29 He, Satan, had declared
that the sin of Adam revealed
that human beings could not keep
the law of God, and he thus
sought to carry the universe with
him in this decision. 30 Christ
came to the earth, taking
humanity and standing as man's
representative, to show in the
conflict and controversy with
Satan that he was a liar, that
man, as God created him,
connected with the Father and the
Son, could obey every requirement
of God.

31 God speaking through his

servants declare, and his commandments are not grievous, sin separated man from his God and keeps or maintains this separation. Satan's words would appear to be truth, but Christ came to unmask Satan and reveal him as a liar. Christ came that through trial and disputing of Satan's claims in the great conflict, he should demonstrate the matter, that a ransom had been found, that no less than the Majesty of heaven would undertake in man's behalf, taking man's nature and with the same facilities that man may obtain, he will stand.

Di (99) Bk 32

servants declare, "and his commandments are not grievous [sic]." ³²Sin separated man from his God and, keeping or maintaining this separation, Satan's words would appear to be truth. ³³Christ came to unmask Satan and reveal him as a liar, pure truth against error. ³⁴Christ came that through trial and disputing of Satan's claims in the great conflict, he should demonstrate the matter, that a ransom had been found, that no less than the Majesty of heaven would undertake in man's behalf, taking man's nature and with the same facilities that man may obtain, he will stand

The test and proving of God as man must stand the same test and trial, Divinity and humanity combined he was victor and man was not left in his human strength in the warfare with Satan, but divine power was placed upon man, that God has a partaker of the divine nature; "let him take hold of my strength and make peace with me and he shall make peace with me, saith the Lord." ³⁶He overcomes the corruption that is in the world through lust. Now Satan sees that his true character before all the universes of heaven and all the worlds which God had created would go wholly on the side of God, and his prospect of future influence with these would be cut off entirely. ³⁸Christ's

the test and proving of God as man must stand the same test and trial.

³⁵Divinity and humanity combined, he was victor, and man was not left in his human strength in the warfare with Satan, but divine power was placed upon man that, at the seeking and asking of man, man may become a partaker of the divine nature; "let him take hold of my strength and make peace with me and he shall make peace with me, saith the Lord." ³⁶He overcomes the corruption that is in the world through lust.

³⁷Now Satan sees that his true character [sic] before all the universe of heaven and all the worlds which God had created would go wholly on the side of God, and his prospect of future influence with these would be cut off entirely. ³⁸Christ's

13. ^{glad} humanity has demonstrated for
eternal ages the matter which
should settle the controversy
of the enmity in the prophecy in Eden
to be universal and comprised merely
to Satan and the Prince of Life but
to be felt by all mankind between
~~the seed and the seed of~~ ^{the serpent} the seed of
Satan is wicked men, who resist
the Spirit of God who will call his
law, as did their father the Serpent
a yoke of bondage, the great
enmity is of the Serpent
sin is the transgression of the Law
of God. The enmity was supernaturally
put between the seed of the woman
against the seed of the Serpent with
about the enmity ^{in our sense} was nature
in another supernatural elements and elements

humanity has demonstrated for
 eternal ages the matter which
 would settle the controversy.
 39 The enmity in the prophecy in
 Eden was to be universal, not
 confined merely to Satan and the
 Prince of Life, but be felt by
 all mankind between the serpent's
 seed and the seed of the woman.

40 The seed of Satan is
 wicked men who resist the Spirit
 of God, who will call his law, as
 did their father the Devil, a
 yoke of bondage. 41 He that
 committeth sin is of the Devil.
 42 Sin is the transgression of the
 law. 43 The enmity was
 supernaturally put between the
 seed of the woman against the
 seed of the Devil. 44 With Christ
 the enmity was in one sense
 natural, in another, supernatural
 as humanity and divinity

was combined 18
 Never was the enmity developed in
 in such a ~~marked~~ ^{marked} degree as when
 such marked degree as when
 Christ was a resident of this
 earth his divinity clothed with
 humanity, Never had there been
 a being upon the earth that hated
 sin with the perfect hatred
 as Jesus Christ. He had seen
 its deceiving, infatuating power upon
 the holy angels which resulted
 in their revolt, and all his power
 was enlisted against Satan.
 This is the secret which stirred up
 Satan with such an intense hatred
 against Christ, the truth was
 flashing its light in the purity and
 holiness of Jesus Christ amid
 the moral darkness that Satan

Di(99) Bk 32

was [sic] combined. ⁴⁵Never was
 the enmity developed in such
 marked degree as when Christ was
 a resident of this earth, his
 divinity clothed with humanity.
⁴⁶Never had there been a being
 upon the earth that hated sin
 with so perfect a hatred as Jesus
 Christ. ⁴⁷He had seen its
 deceiving, infatuating power upon
 the holy angels which resulted in
 their revolt, and all his power
 was enlisted against Satan.
⁴⁸This is the secret which
 stirred up Satan with such an
 intense hatred against Christ.
⁴⁹The truth was flashing its
 light in the purity and holiness
 of Jesus Christ amid the moral
 darkness wherewith Satan

had enshrouded the world and thus
was exposing his falsehoods and
deceiving character [sic] of sin,
and spoiling his corrupting
influence. ⁵⁰Satan and the whole
lust [host] of fallen beings was
determined to urge the warfare
most vigorously, for there stood
one in the world so pure and
perfectly represented
he was a perfect representation
of the Father and in his character
and practices was a refutation
of Satans. This representation
of the character of God, the pure
life and holiness of God was
heavens light in contrast
with Satans darkness.

Di (99) Bk 32

had enshrouded the world and thus
was exposing his falsehoods and
deceiving character [sic] of sin,
and spoiling his corrupting
influence. ⁵⁰Satan and the whole
lust [host] of fallen beings was
determined to urge the warfare
most vigorously, for there stood
one in the world, so pure he was
a perfect representation of the
Father, and in character [sic]
and practices was a refutation of
Satan's misrepresentations of the
character [sic] of God.

⁵¹The pure life and holiness
of God was heavens light in
contrast with Satanic darkness,

12

truth pure and heavenly in contrast
 with error and darkness, thus a
 perpetual reproach ~~was~~ of all
 sin was in the world a world
 of sensuality and sin, because of
 spotless righteousness who did no
 sin neither was guile found in his
 mouth, with what intense interest
 was this controversy watched by the
 loyal angels and the unfallen
 worlds, as the honor of the law
 of God was being vindicated
 out there for this world but for the
 honors of heaven and the worlds
 that God had created. Was to
 have the controversy forever
 settled, Satan saw God whom
 he had charged with the attributes

truth pure and heavenly in
 contrast with error and darkness.
 52 Thus a perpetual reproach of
 all sin was in a world of
 sensuality and sin, because of
 his spotless righteousness who
 did no sin, neither was guile
 found in his mouth. 53 With what
 intense interest was this
 controversy watched by the loyal
 angels and the unfallen worlds,
 as the honor of the law of God
 was being vindicated. 54 Not
 merely for this world, but for
 the universe of heaven and the
 worlds that God had created was
 [sic] to have the controversy
 forever settled.

55 Satan saw God, whom he had
 charged with the attributes

¹⁴ himself possessed revealed in ¹⁵ himself
 in his true light, ¹⁷ of a compassionate
 merciful God not calling ~~them~~ any
 named ~~perish~~ ^{but} ~~that~~ ^{that men come to repentance} ~~all~~ ^{and} ~~perish~~ have
 eternal life, God was not ~~enraged~~
~~Satan~~ ^{and} ~~it~~ ^{was} ~~not~~ ^{wholly} ~~the~~
 absence of eternal ~~honor~~ and ~~riches~~
 and glory ~~which~~ ^{caused} ~~the~~ ^{Jews}
 to reject Jesus. ~~but~~ ^{it was} ~~the~~ ^{son} ~~of~~
 righteousness, ~~shining~~ ^{amid} ~~the~~
 moral darkness in such ~~distinct~~
~~rays~~, ^{it} ~~revealed~~ ^{the} ~~contrast~~
~~between~~ ^{sin} ~~and~~ ^{holiness,}
~~sin~~ ^{and} ~~holiness, ^{purity}
~~and~~ ^{defilement,} ^{and} ^{such} ^{light}
~~was~~ ^{not} ~~welcome~~ ^{to} ~~them~~. ^{Christ}
^{was} ~~not~~ ^{such} ~~an~~ ^{one} ~~as~~ ^{themselves,}
^{and} ^{every} ^{miracle} ^{which} ^{he} ^{wrought} ^{did}
^{convince} ^{some} ^{of} ^{his} ^{divine}
^{character} ^{[sic],} ^{answering} ^{to}
^{them}
^{which} ^{did} ^{not} ^{convince} ^{some} ^{of} ^{his}
^{divine} ^{character} ^{answering} ^{to} ^{them}~~

himself possessed, revealed in
 Christ in his true light, of a
 compassionate, merciful God, not
 willing that any should perish,
 but that all sinful men come to
 repentance and should have
 eternal life. ⁵⁶This was what
 enraged Satan.

⁵⁷It was not wholly the
 absence of external honor and
 riches and glory which caused the
 Jews to reject Jesus, but it was
 Son of righteousness, shining
 amid the moral darkness in such
 distinct rays, it revealed the
 contrast between sin and
 holiness, purity and defilement,
 and such light was not welcome to
 them. ⁵⁸Christ was not such an
 one as themselves, and every
 miracle which he wrought did
 convince some of his divine
 character [sic], answering to
 them

the specifications of messiah in prophecies
 but those who did not receive the light
 of heaven but set themselves the more
 determinedly to ~~mislead~~ ^{mislead} against this
 evidence to ~~mislead~~ ^{mislead} the people, Had
 a man in the common walks of life
 done the same works in ~~miracles~~ ^{miracles} that
 Christ ~~done~~ ^{done} all ~~could~~ ^{could} have given evidence
 that he was working by the power of God
 The sick were healed persons afflicted
 with demoniac demonstrations
 were ~~healed~~ ^{healed} and sitting at the feet of
 Jesus clothed and in their right mind
 lepers and paralytics and dumb
 were ~~healed~~ ^{healed} the dumb spoke the
 deaf heard ears of the deaf were opened
 the dead were brought to life and
 that which Christ specified would
 characterize his work, the poor would

to specifications of messiah in
 prophecy; but those who did not
 receive this light of heaven set
 themselves the more determinedly
 against this evidence to mislead
 the people.

⁵⁹ Had a man in the common
 walks of life done the same works
 in miracles that Christ done
 [sic], all would have given
 credence that he was working by
 the power of God. ⁶⁰ The sick
 were healed, persons afflicted
 with demoniac demonstrations were
 healed and sitting at the feet of
 Jesus clothed and in their right
 mind, lepers and paralytics were
 healed, the dumb spoke, the ears
 of the deaf were opened, the dead
 were brought to life and that
 which Christ specified would
 characterize [sic] his work, the
 poor would

¹⁵ have the Gospel preached to them
 61 The Jews were expecting an earthly prince to
 deliver them from that which the Lord had
 told them would take place if they did
 not keep the commandments of God,
 the way of the Lord in obeying his statutes
 and his commandments, ^{and his laws, ~~statutes~~} how they had
^{and ~~statutes~~ ~~and~~ ~~laws~~} made their proud boasts that Israel's
 king, the star arising from Judah,
 would break them through and the
 Jewish nation would be a kingdom of
 Priests, ^{by} but could have borne
 this disappointment better than the
 righteous denunciation of every abomin-
 ation in the land, ^{He} laid bare their
^{in parables} their professed sanctity
^{He ~~denounced~~ ~~in~~ ~~parables~~ ~~the~~ ~~people~~} as whitened sepulchers deceiving the people
 by pretensions to sanctity ^{by} the teachings
 of Christ in the sowing of the seed

have the Gospel preached to them.

61 The Jews were expecting an
 earthly prince to deliver them
 from that which the Lord had told
 them would take place if they did
 not keep the way of the Lord in
 obeying his statutes and his
 commandments, and his laws.

62 The Jews had made their proud
 boasts that Israel's king, the
 star arising from Judah, would
 break their thralldom and the
 Jewish nation would be a kingdom
 of Priests. 63 They could have

borne this disappointment better
 than the righteous denunciations
 of every abomination in the land.

64 He laid bare in parables their
 professed sanctity as whitened
 sepulchers deceiving the people
 by pretensions to sanctity.

65 The teachings of Christ is
 [sic] the sowing of the seed

to be afterwards transplanted and
 cultivated by his disciples He scattered
 the heavenly pearls grain like precious
 pearls here and there (which) minds and
 hearts also desired light and knowledge
 would skillfully gather up as precious
 treasures sent them from heaven
 When opened he their understanding
 that they might understand the
 scriptures. Every thing seemed to be
 transposed by the working of the arts of
 Satan, truth was covered up with rubbish
 of error hidden from finite sight, and
 the special work of Christ was occupied
 in adjusting the claims between heaven
 and earth. The inordinate attachment to
 earthly things had eclipsed the heavenly
 and put the Lord out of their sight and
 knowledge, and false theories as false

to be afterwards transplanted and
 cultivated by his disciples.
 66 He scattered the heavenly grain
 like precious pearls here and
 there which minds and hearts who
 desired light and knowledge would
 skillfully gather up as precious
 treasures sent them from heaven.
 67 After his resurrection, then
 opened he their understanding,
 that they might understand the
 scriptures.

68 Everything seemed to be
 transposed by the working of the
 arts of Satan. 69 Truth was
 covered up with rubbish of error,
 hidden from finite sight, and the
 special work of Christ was
 occupied in adjusting the claims
 between heaven and earth. 70 The
 inordinate attachment to earthly
 things had eclipsed the heavenly,
 and put the Lord out of their
 sight and knowledge, and false
 theories as false

gods, which they ¹⁹cherished and worshipped
 in the place of God, ²¹the tempter said to Christ
 If thou wilt worship me all the kingdoms
 of the world shall be thine. Intense worldliness
 has been one of Satan's most successful
 temptations to break the minds and hearts
 of men so completely filled with
 worldly attractions and worldly business
 that there is no room for heavenly things.
 The work of Jesus Christ was to set forth
 truths more spiritual and deep because
 of their importance than they had ever
 heard before from rulers & scribes and
 elders. The sayings of Christ are to be
 regarded & appreciated not merely
 in that measure of understanding
 of those who heard him, but in their
 important bearings which he himself
 attached to them. He took the
 old old truths which himself was

gods which they cherished and worshipped in the place of God.

71 The tempter said to Christ, "If thou wilt worship me, all the kingdoms of the world shall be thine."

72 Intense worldliness has been one of Satan's most successful temptations to keep the minds and hearts of men so completely filled with worldly attractions and worldly business that there is no room for heavenly things.

73 The work of Jesus Christ was to set forth truths more spiritual and deep because of their importance than they had ever heard before from rulers, scribes and elders.

74 The sayings of Christ are to be appreciated not merely in that measure of understanding of those who heard him, but in their important bearings which he himself attached to them.

75 He took the old, old truths which himself was

146
The originator and placed them before
his hearers in heavens own light then
different from them (meaning what a flood
of meaning and brightness was and
spontaneous was brought into the explana-
tions of these truths, When Christ
referred to his limitation rejection
and crucifixion the disciples could
not take in his meaning or had been
a part of their education to expect
Christ to set up a temporal
kingdom and when he spoke of his
sufferings they could not comprehend
his words. He ~~did~~ reproved them
because of their slowness of apprehension
He promised that when the comforter
should come that he would bring
many things to their remembrance

the originator and placed them
before his hearers in heaven's
own light. ⁷⁶How different were
their meaning! ⁷⁷What a flood of
meaning and brightness and
spirituality was brought into the
explanations of these truths!

⁷⁸When Christ referred to
his humiliation, rejection, and
crucifixion, the disciples would
not take in his meaning. ⁷⁹It
had been a part of their
education to expect Christ to set
up a temporal kingdom, and when
he spoke of his sufferings, they
could not comprehend his words.

⁸⁰He reproved them because of
their slowness of apprehension.

⁸¹He promised that when the
comforter should come that he
would bring many things to their
remembrance.

19
 The truth that is opened to the understanding which the mind grasps as truth is capable of constant expansion and new developments ~~in its own nature~~ ^{in its bearings} while looking at the truth is seen in all its bearings on life and character and becomes more clear and certain and beautiful ^{in its preciousness} while the mind grasps it in its preciousness and all who ~~who lived upon it~~ ^{who hold upon it} become elevated, ennobled, sanctified. The world is sending his divine rays back to enlighten the entire Jewish economy and the minds that have been accepting the sayings of men as the commandments of God now look to God himself as the Author of all truth and man's inventions.

Di(99) 3x 32

82 The truth that is opened to the understanding, which the mind grasps as truth, is capable of constant expansion and new developments, while looking [at] it, the truth is seen in its bearings on life and character [sic] and becomes more clear and certain and beautiful [sic] while the mind grasps it in its preciousness, in its heavenly properties, and all who hold upon it becomes [sic] elevated, ennobled, sanctified.

83 The Light of the world is sending his divine rays back to enlighten the earlier Jewish economy and the truth relating to himself in figures and types, and the minds that through false interpretation of Scripture have been accepting the sayings of men as the commandments of God now look to God himself as the Author of all truth and man's inventions

and traditions as unreliable and not
 only so but dangerous for the future
 men (whom God blessed he, the sayings
 of men are put ^{where a Thus saith the Lord} ~~where a Thus saith the Lord~~
 God blessed he, the light, and life,
 Jesus the world's Redeemer, ^{after his resurrection shows us} ~~after his resurrection shows us~~
 the key and he unlocks the treasure
 house of the old testament, opens
 and explores hidden things he separates
 the precious truth from superstitious
 errors, and ^{devisings and imaginings} ~~devisings and imaginings~~
 of men, and ^{many truths he had} ~~many truths he had~~
 to say to his disciples which ^{the things} ~~the things~~
 he could not be said because they did
 not advance with the shining of the
 light which was flashed upon the
 whole Levitical laws and the
 sacrificial offerings ^{which had become corrupted with the traditions of men} ~~which had become corrupted with the traditions of men~~.

and traditions as unreliable, and
 not only so, but dangerous, for
 they place men where God should
 be. ⁸⁴The sayings of men are put
 where a Thus saith the Lord
 should be. ⁸⁵The light and life,
 Jesus the world's redeemer, after
 his resurrection, shows he
 possesses the key and he unlocks
 the treasure house of the old
 testament, opens and explores
 hidden things. ⁸⁶He separates
 the precious truth from
 superstitious errors and
 devisings and imaginings of men,
 and yet many truths he had to say
 to his disciples which could not
 be said because they did not
 advance with the shining of the
 light which was flashed upon the
 whole Levitical laws and the
 sacrificial offerings [sic].
⁸⁷They had become corrupted with
 the traditions of men.

25
A ^{the} ^{of his disciples} ²⁵
blue face minds do not comprehend imp
matters of truth even in 1889 for the
same reason Christ assigned why he
could not say the many things he
longed to say to them because
they did not advance with the light
embrace the light and follow on
to still greater brightness in the
face of Providence leads the way
So dull have been the comprehension
of even those who teach the truth
to others that many things cannot be
opened to them until we reach heaven
wondered to be so but so men's
minds become narrow they think they
know all, and set one stake after
another in points of truth as they have
only a glimpse of it and shut their Christ.

Di(99) Bk 32

88Therefore, the minds of
his disciples do not comprehend
important matters of truth even
in 1889, for the same reason.
89Christ assigned (told) why he
could not say the many things he
longed to say to them because
they did not advance with the light,
embrace the light and follow on
to still greater brightness as Providence
leads the way. 90So dull have been the
comprehension of even those who
teach the truth to others that
many things cannot be opened to
them until we reach heaven. 91It
ought not to be so, but as men's
minds become narrow they think
they know all, and set one stake
after another in points of truth
as they have only a glimpse of it
and close the mind

22
 as though there was no more for them to learn
 out showed the Lord attempt to lead them
 on the road but take up with the increased
 light but being the spot where they see a
 glimmer of light, when it is only a link in
 the living chain of truths and promises to
 be studied to find entrance into the mind
 they have only a rough outline of what
 is to follow. The entire system of Judaism
 was the Gospel veiled. Far, very
 far are human minds from grasping
 the teaching of Christ, old truths
 in new settings, but I have been
 shown that these people will not consider
 like the Jews that it is humbling to their
 dignity and pride to work the mines of
 truth, the harmonious relation
 of truth like links in a chain, just
 as fast as the mind is quickened by
 the spirit of God to comprehend the

as though there was [sic] no more
 room for them to learn; and
 should the Lord attempt to lead
 them on, they will not take up
 with this increased light, but
 hug the spot where they think
 they see a glimmering [sic] of
 light when it is only a link in
 the living chain of truths and
 promises to be studied to find
 entrance into the mind. ⁹²They
 have only a rough outline of what
 is to follow.

⁹³The entire system of
 Judaism was the Gospel veiled.

⁹⁴Far, very far are human minds
 from grasping (in) the teachings
 of Christ, old truths in new
 settings, but I have been shown
 that those who will not consider
 are like the Jews. ⁹⁵It is
 humbling to their dignity and
 pride to work the mines of truth,
 the harmonious relation of truth
 like links in a chain. ⁹⁶Just as
 fast as the mind is quickened by
 the spirit of God to comprehend

Light and in ²⁷humbleness of mind appropriate
 it that it shall be diffused ^{spread} to others
 and reflect back glory to God, ^{in increased}
^{development} of light will be ^{of truth} reward of further
 reward of the humble hearted ^{and also} diligent men who
 fear God ^{and} walk with God, ^{human}
~~Many~~ Many very Many ~~also~~ are
 teachers are generally content with a
 supposition in regard to the truth
 they have crude ideas and are content
 with a surface ~~work~~ ^{work} in searching
 for truth ^{that is} ~~that is~~ ^{essential} ~~essential~~ ^{in search} ~~in search~~
 all ^{that is} ~~essential~~ ^{in search} ~~in search~~
 into the sayings of men and are too
 indolent to put ^{themselves} ~~themselves~~ ^{to} ~~to ^{rigorous} ~~rigorous ^{earnest} ~~earnest
 labor represented as digging
 for the truth as for hidden
 treasure, ^{sharp} clear conceptions~~~~~~

Di(99) Bk 32
 the light and in humbleness of
 mind appropriate it that it shall
 be diffused to others and reflect
 back glory to God in increased
 light [sic]. ⁹⁷Development of
 truth will be the reward of the
 humble-hearted diligent men who
 fear God, who walk with God.
⁹⁸Many, very many who are
 teachers are generally content
 with a supposition in regard to
 the truth. ⁹⁹They have crude
 ideas and are content with a
 surface work in searching for
 truth, taking for granted they
 have all that is essential.
¹⁰⁰They take the sayings of men
 and are too indolent to put
 themselves to vigorous, earnest
 labor represented as digging for
 the truth as for hidden treasure.
¹⁰¹Sharp clear conceptions [of]

26

Truth will never be the reward of
indolence, investigation of every
point that has been accepted as
truth ~~must~~ ^{be} richly repaid to
earnest seekers in finding precious
gems of old ~~truths~~ ^{truths} in new settings
in closely investigating every jot and
tittle in ideas of truth that are
thought established truth beyond
controversy, in comparing Scripture
with Scripture searching to see if
there is no flaw in the interpretation
of Scripture, errors may be discovered
and while digging in the mines of truth
precious jewels will be found
of inestimable value.

Jesus would have the searcher
of the Scriptures sink down the

Di (99) Bk 32

truth will never be the reward of
indolence. ¹⁰²Investigation of
every point that has been
accepted as truth would richly
repay the earnest seeker in
finding precious gems of old
truths in new settings. ¹⁰³In
closely investigating every jot
and tittle in ideas of truth that
we think is established truth
beyond controversy, in comparing
Scripture with Scripture,
searching to see if there is no
flaw in the interpretation of
Scripture, errors may be
discovered; and while digging in
the mines of truth, examining the
ore, precious jewels will be
found of inestimable value.

¹⁰⁴Jesus would have the
searcher of the Scriptures sink
down the

shaft deeper ^{24. the mines of truth} which they have been working
~~upon~~ out of the Spirit of research is properly
 conducted they will be ^{discover of truth} ~~finders of~~
 precious ~~and~~ golden treasures ^{in the}
^{the Scripture} in the field, for ^{it is} the store house
 of the unsearchable riches of Christ.
 This was the character of the teachers
 of Christ, I am the Way the Truth
 and the Life the rich treasures of truth
 opened before the hungry & starving
 people & attracted and charmed their
 senses & ^{marked} contrast with
 the dry lifeless spiritless expositions
 of the old testament scriptures &
 the miracles which he wrought
 kept constantly before the minds
 of the glory and honor of God, he
 seemed to his hearers to be a messenger
 direct from heaven for he spoke not

Mark 16:7-11

shaft deeper in the mines of
 truths of vital importance to
 their present and eternal
 interest, truth which they have
 been working upon, and if the
 (Spirit of) research is properly
 conducted there will be
 discovered lodes of precious
 golden treasury. ¹⁰⁵The
 Scripture is the field, for it is
 the storehouse of the
 unsearchable riches of Christ.
¹⁰⁶This was the character
 [sic] of the teachings of Christ.
¹⁰⁷I am the Way, the Truth, and
 the life. ¹⁰⁸The rich treasures
 of truth opened before the hungry
 starving people attracted and
 charmed their senses. ¹⁰⁹It was
 so in contrast with the dry
 lifeless spiritless expositions
 of the old testament scriptures,
 and the miracles which he wrought
 kept constantly before the minds
 the glory and honor of God.
¹¹⁰He seemed to his hearers to be
 a messenger direct from heaven
 for he spoke not

²⁴
 to their ears, but to their hearts. After
 listening to about the doctrines and
 teachings of the Priests and rulers was
 dry and painful to the senses, and
^{the priests and rabbis saw}
 that could not hold the people
 they excited the jealousy and hostility
 of the dignitaries of the temple and
 synagogue. He stood forth in his
 humility but in Majesty and dignity
 as one born to command. A power
 attended him wherever he went
 and hearts were melted in to tenderness
 and earnest desire was created
 to be in his presence to listen to
 his voice which uttered truths
 with solemn melody. Satan
 was earnest and determined
 to win his enmity against
 Christ.

32

to their ears, but to their
 hearts. ¹¹¹After listening to
 Christ, the doctrines and
 teachings of the Priests and
 rulers was [sic] dry and painful
 to the senses, and the priests
 and rabbis saw they could not
 hold the people. ¹¹²This excited
 the jealousy and hostility of the
 dignitaries of the temple and
 synagogue.

¹¹³He stood forth in his
 humility but in majesty and
 dignity as one born to command.

¹¹⁴A power attended him wherever
 he went and hearts were melted
 into tenderness, and earnest
 desire was created to be in his
 presence to listen to his voice
 which uttered truths with solemn
 melody.

¹¹⁵And Satan was earnest and
 determined in his enmity against
 Christ.

Evil angels conspired with evil
 men and the whole energies of apostasy
 was aroused because one stood in
 the midst unlike themselves
 like whole confederacy of darkness
 was watching critically a semblance
 of a chance to rise in triumph
 over the divine ^{and} human substitute
 and surety for the human race
 that he might shout victory
 and the world and its inhabitants
 forever become his kingdom.
 But Satan reached only the
 heel he could not touch the
 head. The circumstances of his
 birth was of divine, but was treated
 as his own nation, those who had
 blinded their eyes to divine things.

116 Evil angels conspired with
 evil men and the whole energies
 of apostasy was [sic] aroused
 because one stood in their midst
 unlike themselves. 117 The whole
 confederacy of darkness was
 watching critically a semblance
 of a chance to rise in triumph
 over the divine and human
 substitute and surety for the
 human race, that he might shout
 "Victory!" and the world and its
 inhabitants forever become his
 kingdom.

118 But Satan reached only
 the heel. 119 He could not touch
 the head.

120 The circumstances of his
 birth was [sic] divine, but [he]
 was treated by his own nation,
 those who had blinded their eyes
 to spiritual things,

as a blot and stain upon ^{his} ~~his~~ ^{these} ~~these~~ ^{these} ~~these~~
 insinuations and charges against
 him was a small part of the abuse
 which he endured in his life and easy for
 humanity to bear. ^{He} was not a part of
 the bitterness which he did not ^{endure}
 taste and ^{the} bitter ^{woe} and curse which
 he did not endure that he might
 bring many sons and daughters unto
 glory. ^{He} was in his youth subject
 unto his parents, an example to all
 youth in obedience and honoring
 his parents. ^{He} was the Majesty
 of heaven but in ^{the} ^{low} ^{condition}
 was clothed with humanity in ^{the}
 divine plan humanity he must
 descend from his high and holy
 estate to ^{the} ^{low} ^{condition} that
 humanity might touch humanity

Di(99) Bk 32

as a blot and stain upon him.
 121 These insinuations and charges
 against him was [sic] a small
 part of the abasement he endured
 in his life, not easy for
 humanity to bear. 122 There was
 not a part of the bitterness
 which he did not taste, and the
 bitter woe and curse which he did
 not endure, that he might bring
 many sons and daughters unto
 glory.

123 He was in his youth
 subject unto his parents, and
 example to all youth in obedience
 and honoring his parents. 124 He
 was the Majesty of heaven but in
 the divine plan he must descend
 from his high and holy estate to
 take humanity that humanity might
 touch humanity

and divinity combined, ^{with humanity's lowliness of} ~~with divinity~~

In his youth he ~~was~~ ^{learned} the trade of a carpenter and employed his time in earning his bread by the sweat of his ^{brow} face, thus he honored physical labor and gave this as a lesson in his practical life in his lowly occupation. ^{Not only} ~~but~~ ^{gave} this as an encouragement to strengthen every human being in performing the common place duties of life that Jesus labored and toiled to provide ^{for} his own ^{temporal} wants and he was God in human flesh. His entire life was marked with humility, and every thing connected with Christ was not after the world's habits and customs and practices. What a lesson is given to the Christian churches throughout the world not to exalt themselves above Jesus the

and divinity combined with humanity by hold of divinity.

125 In his youth he learned the trade of a carpenter and employed his time in earning his bread by the sweat of his brow.

126 Thus he honored physical labor and gave this as a lesson in his practical life, in his lowly occupation, which should be an encouragement to strengthen every human being in performing the common place duties of life that Jesus labored and toiled to provide for his own temporal wants; and he was God in human flesh.

127 His entire life was marked with humility, and everything connected with Christ was not after the world's habits and customs and practices.

128 What a lesson is given to the Christian churches throughout the world not to exalt themselves above Jesus the

^{copies}
Majesty of heaven their Redeemer.
What do they find in the example of
Christ for their feelings of superiority
keeping themselves apart from their
fellow men hiding themselves from
them own flesh. The cause one has obtained
more of the world's goods than his neighbor
because the world honors the wealthy
and despise the poor, will those who claim
to follow Jesus do this, whose leading
and example are they imitating?
Said I came to preach the Gospel to
the poor to heal the broken hearted
etc.

Majesty of heaven their Redeemer.
129 What do they find in the
example of Christ for their
feelings of superiority, keeping
themselves apart from their
fellow men, hiding themselves
from their own flesh? 130 Because
one has obtained more of this
worlds [sic] goods than his
neighbor, because the world
honors the wealthy and despises
the poor, will those who claim to
follow Jesus do this? 131 whose
leading and example are they
imitating? 132 Certainly not the
example of him who said, "I came
to preach the Gospel to the poor,
to heal the broken hearted &c.
[sic]

Satan controls the minds of men in their
 devotion and love of the world, they
 are so attached to worldly things that all
 kinds of sins will be committed in order to gain
 some worldly advantage. Satan
 thought to succeed with Christ on
 this point that the ^{humanity of Christ} ~~humanity of Christ~~
 might easily be overcome by his
 temptations but Christ was not
 moved. God must be supreme in
 every mind. Christ used the only
 weapons justifiable for human beings
 to use that is the word of God who
 is mighty in council. "It is written."
 Man is dazzled and charmed with the
 glitter and tinsel of the world,

133 Satan controls the minds of
 men in their devotion and love of
 the world. 134 They are so
 attached to worldly things that
 all kinds of sins will be
 committed in order to gain some
 worldly advantage. 135 Satan
 thought to succeed with Christ on
 this point. 136 He thought that
 the humanity of Christ might
 easily be overcome by his
 temptations, but Christ was not
 moved.

137 God must be supreme in
 every mind. 138 Christ used the
 only weapons justifiable for
 human beings to use, that is the
 word of him who is mighty in
 council, "It is written." 139 Man
 is dazzled and charmed with the
 glitter and tinsel of the world.

APPENDIX D - Chapter 13

Introduction to Manuscript 143, 1897

MS 143 represents the second stage in the development of a text tradition on the temptations of Christ originating with the diary material, Di(99), just preceding this. The content of MS 143 is very similar to that of Diary Book 32, 1899, focusing on the nature of Christ and the temptations which He had to meet, touching on the conflict between good and evil, and closing with a discussion of "truth" and how it is made practical to believers.

The reader may wish to examine the three stages of development, from diary material (Di(99), Bk 32), to manuscript (MS 143, 1897), to Signs article (June 9, 1898), and discover for himself/herself the correspondence of thoughts, either verbatim or paraphrased. Our cursory examination would suggest that the following sentences of MS 143 seem not to correspond directly to the diary text: 22-24, 44, 54, 62, 65-68, 70, 80-85, 98-102, 105, 132-134, 137, 151-156, 162.

Furthermore we would list six instances of similar thoughts being carried over; they are as follows: sentence 2 with Di(99)33; 37 with Di(99)35, 36; 69 with Di(99)71; 108 with Di(99)109; 126 with Di(99)89; 135 with Di(99)96.

The several paragraphs of MS 143 which would apply more directly to the content of DA chapter 13 begin with sentence 60.

MS 143, 1897 - Christ's Mission to Earth

¹In heaven Satan had declared that the sin of Adam revealed that human beings could not keep the law of God, and he sought to carry the universe with him in this belief. ²Satan's words appeared to be true, but Christ came to unmask the deceiver. ³He came that through trial and dispute of the claims of Satan in the great conflict, he might demonstrate that a ransom had been found. ⁴The Majesty of heaven would undertake the cause of men, and with the same facilities that man may obtain, stand the test and proving of God as man must stand it.

⁵Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that he was a liar, and that man, as God created him, connected with the Father and the Son, could obey every requirement of God. ⁶Speaking through his servant he declares, "His commandments are not grievous." ⁷It was sin that separated man from his God, and it is sin that maintains this separation.

⁸What a sight was this for heaven to look upon. ⁹Christ, who knew not the least moral taint or defilement of sin, took our nature in its deteriorated condition. ¹⁰This was humiliation greater than finite man can comprehend. ¹¹He was the Majesty of heaven, but in the divine plan he descended from his high and holy estate to take humanity, that humanity might touch humanity, and divinity, combined with humanity, take hold upon divinity.

¹²God was manifest in the flesh. ¹³He humbled himself. ¹⁴What a subject for thought, for deep, earnest contemplation. ¹⁵So infinitely great that he was the Majesty of heaven [sic], and yet he stooped so low without losing an atom of his dignity or glory. ¹⁶Christ stooped to poverty and to the deepest abasement and humiliation among men. ¹⁷"For our sake he became poor, that we through his poverty might be made rich." ¹⁸"The foxes have holes," he said, "the birds of the air have nest, but the Son of man hath not where to lay his head. ¹⁹Christ submitted to insult and mockery, contempt and ridicule. ²⁰He heard his message, which was fraught with love and goodness and mercy, misapplied and misstated. ²¹He heard himself called the prince of the devils because he testified to his Sonship with God. ²²The circumstances of his birth were divine, but by his own nation, those who had blinded their eyes to spiritual things, it was regarded as a blot and a stain. ²³But these insinuations and charges were but a small part of the abuse he endured in his life. ²⁴There was not a drop of bitter woe which he did not taste, not a part of the curse which he did not endure, that he might bring many sons and daughters to God.

²⁵When we contemplate the fact that Jesus was on this earth as a man of sorrows and acquainted with grief; that in order to save fallen man from eternal ruin, he left his heavenly home, we should lay in the dust all our pride. ²⁶This fact should put to shame all our vanity, and reveal

to us our sin of self-sufficiency. ²⁷Behold him making the wants, the trials, the grief and suffering of sinful men his own. ²⁸Can we not take home the lesson that God endured these sufferings and bruises of soul in consequence of sin.

²⁹By taking upon himself man's nature in its fallen condition, Christ did not in the least participate in its sin. ³⁰He was subject to the infirmities and weaknesses of the flesh with which humanity is encompassed, "that it might be fulfilled that was spoken by the prophet Esaias, Himself took our infirmities and bare our sicknesses." ³¹He was touched with the feeling of our infirmities, and was in all points tempted like as we are. ³²And yet he was without a spot.

³³There should not be the faintest misgivings in regard to the perfect freedom from sinfulness in the human nature of Christ. ³⁴Our faith must be an intelligent faith, looking unto Jesus in perfect confidence, in full and entire faith in the atoning sacrifice. ³⁵This is essential that the soul may not be enshrouded in darkness. ³⁶This holy Substitute is able to save to the uttermost, for he presented to the wondering universe perfect and complete humility in his human character, and perfect obedience to all the requirements of God. ³⁷Divine power is placed upon man, that he may become a partaker of the divine nature, having escaped the corruption that is in the world through lust. ³⁸This is why repenting, believing man can be made the righteousness of God in him.

³⁹The purity and holiness of Christ, the spotless righteousness of Him who did no sin, neither was guile found in his mouth, was heaven's light in contrast with Satanic darkness. ⁴⁰In him was a perpetual reproach upon all sin in a world of sensuality and sin.

⁴¹The enmity referred to in the prophecy in Eden was not to be confined merely to Satan and the Prince of life. ⁴²It was to be universal. ⁴³Satan and his angels were to feel the enmity of all mankind. ⁴⁴"I will put enmity," said God, "between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." ⁴⁵The seed of Satan is wicked men, who resist the Spirit of God, and who call the law, as did their father the devil, a yoke of bondage. ⁴⁶"Sin is transgression of the law," said Christ. ⁴⁷"He that committeth sin is of the devil."

⁴⁸The enmity put between the seed of the serpent and the seed of the woman was supernatural. ⁴⁹With Christ the enmity was in one sense natural, in another sense it was supernatural, as humanity and divinity were combined. ⁵⁰And never was the enmity developed to such a marked degree, as when Christ became a resident of this earth. ⁵¹Never before had there been a being upon the earth who hated sin with so perfect a hatred as did Christ. ⁵²He had seen its deceiving, infatuating power upon the holy angels, causing them to revolt, and all his powers were enlisted against Satan. ⁵³In the purity and holiness of his life, Christ

flashed the light of truth amid the moral darkness with which Satan had enshrouded the world. ⁵⁴Christ exposed his falsehoods, and deceiving character, and spoiled his corrupting influence.

⁵⁵It was this that stirred Satan with such an intense hatred of Christ. ⁵⁶With his hosts of fallen beings he determined to urge the warfare most vigorously; for there stood one in the world who was a perfect representation of the Father, and in his character and practices was a refutation of Satan's misrepresentations of the character of God.

⁵⁷It was the purity and sinlessness of Christ's humanity that stirred up such Satanic hatred. ⁵⁸His truth revealed their falsehoods. ⁵⁹Satan saw God, whom he had charged with the attributes which he himself possessed, revealed in Christ in his true character,--a compassionate, merciful God, not willing that any should perish but that all should come to him in repentance and have eternal life.

⁶⁰Intense worldliness has been one of Satan's most successful temptations. ⁶¹He designs to keep the minds and hearts of men so completely filled with worldly attractions that there will be no room for heavenly things. ⁶²He controls the minds of men in their love of the world. ⁶³The inordinate attachment to earthly things eclipses the heavenly, and puts the Lord out of the sight and understanding of men. ⁶⁴False theories and false gods are cherished in the place of the true.

⁶⁵Men are dazed and charmed with the glitter and tinsel of the world. ⁶⁶They are so attached to the things of earth that they will commit any sin in order to gain some worldly advantage. ⁶⁷Satan thought to overthrow Christ on this point. ⁶⁸He thought that the humanity of Christ would be easily overcome by his temptations. ⁶⁹"And the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and said unto him, All these things will I give thee if thou wilt fall down and worship me."

⁷⁰But Christ was unmoved; and he used only the weapons justifiable for human beings to use,--the word of Him who is mighty in council, "It is written."

⁷¹Had there been the least taint of sin in Christ, Satan would have bruised his head. ⁷²As it was, he could only touch his heel. ⁷³Had the head of Christ been touched, the hope of the human race would have perished. ⁷⁴Divine wrath would have come upon Christ as it came upon Adam. ⁷⁵Christ and the church would have been without hope. ⁷⁶But Christ "knew no sin." ⁷⁷He was the lamb "without blemish and without spot."

⁷⁸With what intense interest was this controversy watched by the heavenly angels and the unfallen worlds as the honor of the law was being vindicated. ⁷⁹Not merely for this world, but for the universe of heaven and the worlds that God had created was the controversy to be forever settled. ⁸⁰The confederacy of darkness were watching for

the semblance of a chance to rise and triumph over the divine and human substitute and surety of the human race, that the apostate might shout, Victory, and the worlds and its inhabitants forever become his kingdom. ⁸¹But Satan reached only the heel, he could not touch the head. ⁸²Now he sees that his true character is clearly revealed before all heaven, and that the heavenly beings and the worlds that God has created would be wholly on the side of God. ⁸³He sees that his prospects of future influence with them will be entirely cut off. ⁸⁴Christ's humanity will demonstrate for eternal ages the question which settled the controversy.

⁸⁵What was it that moved his own nation to throw such scorn upon Jesus? ⁸⁶The Jews were expecting an earthly prince, who would deliver them from the power which God had declared would rule over them if they refused to keep the way of the Lord, and obey his statutes, his commandments and his laws. ⁸⁷They had made their proud boast that Israel's king, the star arising from Judah, would break their thralldom, and make of them a kingdom of priests.

⁸⁸But it was not the absence of external honor and riches and glory that caused the Jews to reject Jesus. ⁸⁹The Sun of Righteousness shining amid the moral darkness in such distinct rays revealed the contrast between sin and holiness, purity and defilement, and much light was not welcome to them. ⁹⁰Christ was not such an one as themselves. ⁹¹The Jews could have borne their disappointed hopes better than they could the righteous denunciation of

their sins. ⁹²In parables Christ laid bare their professed sanctity. ⁹³He compared them to whited sepulchers, deceiving the people by their pretensions to piety.

⁹⁴That which Christ had specified would be his work, was fulfilled. ⁹⁵The sick were healed, demoniacs were restored, lepers and paralytics were made whole. ⁹⁶The dumb spake, the ears of the deaf were opened, the dead were brought to life, and the poor had the gospel preached to them. ⁹⁷Had a man in the common walks of life done the same works that Christ did, all would have declared that he was working by the power of God. ⁹⁸Every miracle wrought by Christ convinced some of them of his true character, which answered to the specifications of the Messiah of prophecy; but those who did not receive the light of heaven set themselves more determinedly against this evidence.

⁹⁹In his youth Christ was subject unto his parents,--an example of obedience to all the youth. ¹⁰⁰In his youth he learned the trade of a carpenter, and earned his bread by the sweat of his brow. ¹⁰¹Thus he honored physical labor, and gave it as a lesson in his practical life. ¹⁰²It should be an encouragement and source of strength to every human being in the performance of the common place duties of life to know that Jesus labored and toiled to provide for his own temporal wants.

¹⁰³The teachings of Christ, in precept and example were the sowing of the seed, to be afterward cultivated by his disciples. ¹⁰⁴He scattered the heavenly grain like precious

pearls, which minds and hearts that desired light and knowledge might skilfully gather up as precious treasures sent from heaven.

¹⁰⁵Christ set truths more spiritual and deep than had ever before been heard from rulers, scribes, or elders. ¹⁰⁶"I am the way, the Truth, and the Life," he declared. ¹⁰⁷The rich treasures of truth opened before the people attracted and charmed their senses. ¹⁰⁸They were in marked contrast with the dry, lifeless, spiritless expositions of the Old Testament Scriptures by the rabbis. ¹⁰⁹And the miracles which he wrought kept constantly before his hearers the honor and glory of God. ¹¹⁰He seemed to them a messenger direct from heaven, for he spoke not to their ears only but to their hearts.

¹¹¹After listening to Christ the doctrines of the priests and rabbis were dry and painful to the ears of the people. ¹¹²These dignitaries of the temple saw that they could not hold the people, and they were filled with jealousy and hostility. ¹¹³Christ stood forth in his humility, yet in dignity and majesty, as one born to command. ¹¹⁴A power attended him wherever he went, and hearts were melted into tenderness. ¹¹⁵An earnest desire was created to be in his presence, to listen to the voice of Him who uttered truths with such solemn melody.

¹¹⁶The sayings of Christ are to be valued, not merely in accordance with the measure of the understanding of those who hear; they are to be considered in the important bearing

which Christ himself attaches to them. ¹¹⁷He took the old truths of which he himself was the originator, and placed them before his hearers in heaven's own light. ¹¹⁸How different was the representation. ¹¹⁹What a flood of meaning and brightness and spirituality was brought in by their explanation.

¹²⁰After his resurrection, Christ opened the understanding of his followers, that they might understand the Scriptures. ¹²¹Everything had been transformed by the working of the arts of Satan. ¹²²Truth was covered up by the rubbish of error, and hidden from finite sight. ¹²³When Christ referred to his humiliation, rejection, and crucifixion, the disciples could not take in his meaning. ¹²⁴It had been a part of their education to expect Christ to set up a temporal kingdom, and when he spoke of his sufferings they could not understand his words. ¹²⁵He reproved them because of their slowness of apprehension, and promised them that when the Comforter should come, he would bring many things to their remembrance.

¹²⁶Christ had many truths to give to his disciples, of which he could not speak, because they did not advance with the light that was flashed upon the Levitical laws and the sacrificial offerings. ¹²⁷They did not embrace the light, advance with the light, and follow on to still greater brightness as Providence should lead the way.

¹²⁸And for the same reason Chrst's disciples of 1897 do not comprehend important matters of truth. ¹²⁹So dull has

been the comprehension of even those who teach the truth to others that many things cannot be opened to them until they reach heaven. ¹³⁰It ought not to be so. ¹³¹But as men's minds become narrow, they think they know it all, and set one stake after another in points of truths of which they have only a glimpse. ¹³²They close their minds as though there were no more for them to learn, and should the Lord attempt to lead them on, they would not take up with the increased light. ¹³³They cling to the spot where they think they see a glimmer of light when it is only a link in the living chain of truths and promises to be studied. ¹³⁴They know very little of what it means to follow in the footsteps of Christ.

¹³⁵The harmonious relation of truth, like links in a chain, will, just as fast as the mind is quickened by the Spirit of God to comprehend light and in humbleness of mind appropriate it, be dispensed to others, and give the glory back to God. ¹³⁶The development of truth will be the reward to the humble-hearted seeker, who will fear God and walk with him. ¹³⁷The truth which the mind grasps as truth is capable of constant expansion and new developments. ¹³⁸While beholding it, the truth is seen in all its bearings in the life and character, and becomes more clear, and certain, and beautiful. ¹³⁹As the mind grasps it in its preciousness, it becomes elevated, ennobled, sanctified.

¹⁴⁰The entire system of Judaism was the gospel veiled. ¹⁴¹Far, very far are human minds from grasping the teachings

of Christ. ¹⁴²These are old truths in new settings. ¹⁴³I have been shown that those who will not consider are like the Jews. ¹⁴⁴It is humbling to their dignity and pride to work the mines of truth. ¹⁴⁵The Light of the world is sending his divine rays back to enlighten the entire Jewish economy, and the minds that have been accepting the sayings of men as the commandments of God are now educated [to] look to God himself as the Author of all truth.

¹⁴⁶Man's inventions and traditions are not only unreliable, but dangerous; for they place men where God should be. ¹⁴⁷They place the sayings of men where a "Thus saith the Lord" should be. ¹⁴⁸The world's Redeemer possesses the key, and unlocks the treasure house of the Old Testament. ¹⁴⁹He explores hidden things. ¹⁵⁰He separates the precious truth from superstition and error and the devisings and imaginings of men.

¹⁵¹Christ's habits and customs and practices were not after the standard of the world. ¹⁵²What a lesson he gives to the Christian churches throughout the world not to exalt themselves above the Majesty of heaven, their Redeemer. ¹⁵³What do men find in the example of Christ to justify their feeling of superiority, keeping themselves apart from their fellow-men, hiding themselves from their own flesh, because he has obtained more of this world's goods than his neighbor? ¹⁵⁴Because the world honors the wealthy and despises the poor, shall those who claim to follow Jesus do the same? ¹⁵⁵Whose leading and example are such following?

¹⁵⁶Certainly not the example of Him who said, "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 gospel to the poor."

¹⁵⁷Very many teachers are content with a supposition in regard to the truth. ¹⁵⁸They have crude ideas, and are content with a surface work in searching for truth, taking for granted that they have all that is essential. ¹⁵⁹They take the sayings of other men for truth, being too indolent to put themselves to diligent, earnest labor, represented in the word as digging for hidden treasure.

¹⁶⁰Sharp, clear conceptions of truth will never be the reward of indolence. ¹⁶¹Investigation of every point that has been received as truth will richly repay the searcher in finding precious gems. ¹⁶¹In closely investigating every joy and tittle which we think is established truth beyond controversy, in comparing Scripture with Scripture, searching to see if there is no flaw in their interpretation, errors may be discovered; Christ would have the searcher of the Scripture sink the shaft down deeper into the mines of truth. ¹⁶³If the search is properly conducted, precious jewels of inestimable value will be found. ¹⁶⁴The word of God is the mine of the unsearchable riches of Christ.

APPENDIX D - Chapter 13

Introduction to Signs June 9, 1898

The following much-published selection, entitled "Tempted in All Points Like as We Are," was evidently prepared by one of Ellen White's editors, Minnie Hawkins. This article appears to have stemmed from the earlier materials just included in Appendix D, namely, Diary Book 32, 1899 (1889) and MS 143, 1897.

This particular reprint is from Selected Messages, I, pages 252-255.

INCARNATION—THE NATURE OF CHRIST

35.

*"Tempted in All Points
Like as We Are"*

1 After the fall of man, Satan declared that human beings were proved to be incapable of keeping the law of God, and he sought to carry the universe with him in this belief. Satan's words appeared to be true, and Christ came to unmask the deceiver. The Majesty of heaven undertook the cause of man, and with the same facilities that man may obtain, withstood the temptations of Satan as man must withstand them. This was the only way in which fallen man could become a partaker of the divine nature.

2 In taking human nature, Christ was fitted to understand man's trials and sorrows and all the temptations wherewith he is beset. Angels who were unacquainted with sin could not sympathize with man in his peculiar trials. Christ condescended to take man's nature, and was tempted in all points like as we, that He might know how to succor all who should be tempted.

3 In assuming humanity Christ took the part of every human being. He was the Head of humanity. A Being divine and human, with His long human arm He could encircle humanity, while with His divine arm He could lay hold of the throne of the Infinite.

* This article appeared in *The Signs of the Times*, June 9, 1898.

254

SELECTED MESSAGES—I

that separated man from his God, and it is sin that maintains this separation.

The Prophecy in Eden

32 The enmity referred to in the prophecy in Eden was not to be confined merely to Satan and the Prince of life. It was to be universal. Satan and his angels were to feel the enmity of all mankind. "I will put enmity," said God, "between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

33 The enmity put between the seed of the serpent and the seed of the woman was supernatural. With Christ the enmity was in one sense natural; in another sense it was supernatural, as humanity and divinity were combined. And never was the enmity developed to such a marked degree as when Christ became an inhabitant of this earth. Never before had there been a being upon the earth who hated sin with so perfect a hatred as did Christ. He had seen its deceiving, infatuating power upon the holy angels, and all His powers were enlisted against it.

34 The purity and holiness of Christ, the spotless righteousness of Him who did no sin, was a perpetual reproach upon all sin in a world of sensuality and sin. In His life the light of truth was flashed amid the moral darkness with which Satan had enshrouded the world. Christ exposed Satan's falsehoods and deceiving character, and in many hearts destroyed his corrupting influence. It was this that stirred Satan with such intense hatred. With his hosts of fallen beings he determined to urge the warfare most vigorously; for there stood in the world One who was a perfect representative of the Father, One whose character and practices refuted Satan's misrepresentation of God. Satan had charged upon God the attribute he himself possessed. Now in Christ he saw God revealed in His true character—a compassionate, merciful Father, not willing that any should perish, but that all should come to Him in repentance, and have eternal life.

35 Intense worldliness has been one of Satan's most suc-

"TEMPTED IN ALL POINTS"

253

What a sight was this for Heaven to look upon! Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition. This was humiliation greater than finite man can comprehend. God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation! So infinitely great that He was the Majesty of heaven, and yet He stooped so low, without losing one atom of His dignity and glory! He stooped to poverty and to the deepest abasement among men. For our sake He became poor, that we through His poverty might be made rich. "The foxes have holes," He said, "and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20).

Christ submitted to insult and mockery, contempt and ridicule. He heard His message, which was fraught with love and goodness and mercy, misrated and misapplied. He heard Himself called the prince of demons, because He testified to His divine Sonship. His birth was supernatural, but by His own nation, those who had blinded their eyes to spiritual things, it was regarded as a blot and a stain. There was not a drop of our bitter woe which He did not taste, nor a part of our curse which He did not endure, that He might bring many sons and daughters to God.

The fact that Jesus was on this earth as a man of sorrows and acquainted with grief, that in order to save fallen man from eternal ruin, He left His heavenly home, should lay in the dust all our pride, put to shame all our vanity, and reveal to us the sin of self-sufficiency. Behold Him making the wants, the trials, the griefs and sufferings of sinful men His own. Can we not take home the lesson that God endured these sufferings and bruises of soul in consequence of sin?

Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement. Speaking through His servant He declares, "His commandments are not grievous" (1 John 5:3). It was sin

"TEMPTED IN ALL POINTS"

255

cessful temptations. He designs to keep the hearts and minds of men so engrossed with worldly attractions that there will be no room for heavenly things. He controls their minds in their love of the world. Earthly things eclipse the heavenly, and put the Lord out of their sight and understanding. False theories and false gods are cherished in the place of the true. Men are charmed with the glitter and tinsel of the world. They are so attached to the things of the earth that many will commit any sin in order to gain some worldly advantage.

It was on this point that Satan thought to overthrow Christ. He thought that in His humanity He could be easily overcome. "The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me" (Matt. 4:8, 9). But Christ was unmoved. He felt the strength of this temptation; but He met it in our behalf, and conquered. And He used only the weapons justifiable for human beings to use—the word of Him who is mighty in counsel—"It is written" (Matt. 4:4, 10).

With what intense interest was this controversy watched by the heavenly angels and the unfallen worlds, as the honor of the law was being vindicated. Not merely for this world, but for the universe of heaven, was the controversy to be forever settled. The confederacy of darkness was also watching for the semblance of a chance to triumph over the divine and human Substitute of the human race, that the apostate might shout, "Victory," and the world and its inhabitants forever become his kingdom.

But Satan reached only the heel; he could not touch the head. At the death of Christ, Satan saw that he was defeated. He saw that his true character was clearly revealed before all heaven, and that the heavenly beings and the worlds that God had created would be wholly on the side of God. He saw that his prospects of future influence with them would be entirely cut off. Christ's humanity would demonstrate for eternal ages the question which settled the controversy.