

# CGL02 Chain Reference Mourn Condition Virtue (MCV)

Matthew 5:4

Isaiah 61:1-3

Numbers 14:34, 39

Genesis 27:38

Hebrews 12:16, 17

John 8:34

Romans 6:16-18

Psalms 58:2, 3

Jeremiah 17:9

Psalms 119:176

Proverbs 7:25

Psalm 27:14

Psalm 31:23, 24

Psalm 66:18

Ezekiel 14:3-5

2 Corinthians 7:9-11

### Virtue as Courage and Valor

Joshua 1:5-7, 9

Deuteronomy 31:6-8

1 Chronicles 19:12, 13

1 Chronicles 22:12, 13

### Virtue as Power and Strength

2 Timothy 1:7

### Virtue as Authority and Morality

Proverbs 29:2

John 5:26, 27

Matthew 28:18

### Virtue as Steadfastness

Mathew 16:21

Luke 9:51

Matthew 16:24, 25

Matthew 10:34-38

Mark 10:21, 22

### Comfort

Isaiah 40:1-5

Isaiah 49:13

Isaiah 52:8, 9

John 14:15-17, 26

John 15:26, 27

John 16:6-13

Acts 5:32

=====

Self has been petted and favored altogether too much. Those who should have been unselfish and uncorrupted, have permitted self to wield a controlling influence over their lives. O that our ministering brethren would copy the model! O that they would learn in the school of Christ, lessons of the Master's meekness and lowliness of heart! If the eye were single to the glory of God, the Lord would bless them with his Spirit and power, and it would not then be their ruin. There is great need of the sanctification that comes through obedience to the truth. All resistance of God, all departures from virtue and truth, pervert the faith as well as the morals, while conformity to God's revealed will always increases faith and knowledge. Review and Herald, September 4, 1888, par. 11

[Letter to E. P. Daniels, April, 1888]

My brother, I know that you want to be right with God, but you do not keep yourself firmly in the right way. If you kept a steady hold from above, you would be an efficient laborer in the cause of God, but there are many influences within and without that are striving for the mastery, and you are lacking in fixedness of purpose to go forward and upward, to gain the heavenly prize. There are dangerous avenues before you, leading off from the right path, and none are more exposed to peril than yourself, although you do not imagine yourself in any danger....

You are not rooted and settled in the truth, and therefore you are easily moved. There must be deep heart work in your case, for I have been shown that unless you have power to resist inclination and impulse, you will be overcome by the enemy of God and man. You need to cultivate genuine faith, for it is inseparable from repentance, transformation of character, and the

bringing forth of the fruits of the Spirit. The reason you have not overcome many of the weaknesses of your character is not because you are satisfied with yourself as you are, but you have not the moral courage to war against your inclinations. You should be determined to accept the light which God has given you, which has called your attention to His precepts and injunctions, and follow the expressed will of God. Vol. 5, Letters and Manuscripts, Lt 10, 1888, par. 2, 8

There are but few in this age of the world who have moral courage to take their position on the side of unpopular truth. Its principles are the principles of Heaven. Hence it conflicts with every wrong habit and sinful desire. Those who accept and obey the truth, must deny self, bear the cross daily, and follow in the footsteps of Jesus. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Therefore there is a constant warfare between inclination and duty. Inclination too often prevails, and silences the convictions of the Holy Spirit. Signs of the Times, February 16, 1882, par. 3

## Bible Characters and Moral Courage

### Aaron

Aaron was a man of amiable disposition, whom God selected to stand with Moses and speak for him, in short, to be mouthpiece for Moses. God might have chosen Aaron as leader; but he who is acquainted with hearts, who understands character, knew that Aaron was yielding, and lacked moral courage to stand in defense of the right under all circumstances irrespective of consequences. Aaron's desire to have the good will of the people sometimes led him to commit great wrongs. He too frequently yielded to their entreaties, and in so doing dishonored God. The same want of standing firmly for the right in his family resulted in the death of two of his sons. Aaron was eminent for piety and usefulness, but he neglected to discipline his family. Rather than perform the task of requiring respect and reverence of his sons, he allowed them to follow their inclinations. He did not discipline them in self-denial, but yielded to their wishes. They were not disciplined to respect and reverence parental authority. The father was the proper ruler of his own family as long as he lived. His authority was not to cease, even after his children were grown up and had families of their own. God himself was the monarch of the nation, and from the people he claimed obedience and honor.. RH July 29, 1873, par. 2

Such a crisis demanded a man of firmness, decision, and unflinching courage; one who held the honor of God above popular favor, personal safety, or life itself. But the present leader of Israel was not of this character. Aaron feebly remonstrated with the people, but his wavering and timidity at the critical moment only rendered them the more determined. The tumult increased. A blind, unreasoning frenzy seemed to take possession of the multitude. There were some who remained true to their covenant with God, but the greater part of the people joined in the apostasy. A few who ventured to denounce the proposed image making as idolatry, were set upon and roughly treated, and in the confusion and excitement they finally lost their lives.

Aaron feared for his own safety; and instead of nobly standing up for the honor of God, he yielded to the demands of the multitude. His first act was to direct that the golden earrings be collected from all the people and brought to him, hoping that pride would lead them to refuse

such a sacrifice. But they willingly yielded up their ornaments; and from these he made a molten calf, in imitation of the gods of Egypt. The people proclaimed, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." And Aaron basely permitted this insult to Jehovah. He did more. Seeing with what satisfaction the golden god was received, he built an altar before it, and made proclamation, "Tomorrow is a feast to the Lord." The announcement was heralded by trumpeters from company to company throughout the camp. "And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink and rose up to play." Under the pretense of holding "a feast to the Lord," they gave themselves up to gluttony and licentious reveling.

How often, in our own day, is the love of pleasure disguised by a "form of godliness"! A religion that permits men, while observing the rites of worship, to devote themselves to selfish or sensual gratification, is as pleasing to the multitudes now as in the days of Israel. And there are still pliant Aarons, who, while holding positions of authority in the church, will yield to the desires of the unconsecrated, and thus encourage them in sin. Patriarchs and Prophets, 316, 317.

### Elijah

It would seem that after showing courage so undaunted, after triumphing so completely over king and priests and people, Elijah could never afterward have given way to despondency nor been awed into timidity. But he who had been blessed with so many evidences of God's loving care was not above the frailties of mankind, and in this dark hour his faith and courage forsook him. Bewildered, he started from his slumber. The rain was pouring from the heavens, and darkness was on every side. Forgetting that three years before, God had directed his course to a place of refuge from the hatred of Jezebel and the search of Ahab, the prophet now fled for his life. Reaching Beersheba, he "left his servant there. But he himself went a day's journey into the wilderness."

Elijah should not have fled from his post of duty. He should have met the threat of Jezebel with an appeal for protection to the One who had commissioned him to vindicate the honor of Jehovah. He should have told the messenger that the God in whom he trusted would protect him against the hatred of the queen. Only a few hours had passed since he had witnessed a wonderful manifestation of divine power, and this should have given him assurance that he would not now be forsaken. Had he remained where he was, had he made God his refuge and strength, standing steadfast for the truth, he would have been shielded from harm. The Lord would have given him another signal victory by sending His judgments on Jezebel; and the impression made on the king and the people would have wrought a great reformation. Prophets and Kings, 159, 160.

### Jesus

Jesus, in view of his approaching trial, gathered his disciples about him and opened their minds regarding his future humiliation and shameful death at the hands of his persecutors. The impulsive Peter could not for a moment endure the thought, and insisted that it could not be. Jesus solemnly rebuked Peter's unbelief in suggesting that prophecy would not be fulfilled in the sacrifice of the Son of God.

Jesus then proceeded to explain to his disciples that they also must suffer for his name, bear the cross in following him, and endure a corresponding humiliation, reproach, and shame with that of their Master, or they could never share his glory. His sufferings must be followed by theirs, and his crucifixion must teach them that they should be crucified to the world, resigning all hope of its pomp and pleasure. Previous to this declaration, Jesus had frequently spoken to his disciples of his future humiliation, and he had resolutely discouraged all their hopes of his temporal aggrandizement; but they had so long been accustomed to look upon Messiah as one who would reign as a mighty king, that it had been impossible for them to relinquish entirely their glowing expectations.

But now the words of Jesus were unmistakable. He was to live, a humble, homeless wanderer, and to die the death of a malefactor. Sadness oppressed their hearts, for they loved their Master; but doubt also harassed their minds, for it seemed incomprehensible that the Son of God should be subjected to such cruel humiliation. They could not understand why he should voluntarily go to Jerusalem to meet the treatment which he told them he should there receive. They were deeply grieved that he should resign himself to such an ignominious fate, and leave them in greater darkness than that in which they were groping before he revealed himself to them. The thought suggested itself to their minds that they might take him by force to a place of security, but they dared not attempt this as he had repeatedly denounced all such projects as the suggestions of Satan. In the midst of their gloom they could not refrain from comforting themselves occasionally with the thought that some unforeseen circumstance might avert the fearful doom that awaited their Lord. Thus they sorrowed and doubted, hoped and feared, for six long, gloomy days. Vol. 2, Spirit of Prophecy, 324, 325.

When the disciples went back to Jerusalem, the people looked upon them with amazement. After the trial and crucifixion of Christ, it had been thought that they would appear downcast and ashamed. Their enemies expected to see upon their faces an expression of sorrow and defeat. Instead of this there was only gladness and triumph. Their faces were aglow with a happiness not born of earth. They did not mourn over disappointed hopes, but were full of praise and thanksgiving to God. With rejoicing they told the wonderful story of Christ's resurrection and His ascension to heaven, and their testimony was received by many.

The disciples no longer had any distrust of the future. They knew that Jesus was in heaven, and that His sympathies were with them still. They knew that they had a friend at the throne of God, and they were eager to present their requests to the Father in the name of Jesus. Desire of Ages, 832, 833.

As the disciples returned from Olivet to Jerusalem, the people looked on them, expecting to see on their faces expressions of sorrow, confusion, and defeat; but they saw there gladness and triumph. The disciples did not now mourn over disappointed hopes. They had seen the risen Saviour, and the words of His parting promise echoed constantly in their ears.

In obedience to Christ's command, they waited in Jerusalem for the promise of the Father—the outpouring of the Spirit. They did not wait in idleness....

As the disciples waited for the fulfillment of the promise, they humbled their hearts in true repentance and confessed their unbelief. As they called to remembrance the words that Christ had spoken to them before His death they understood more fully their meaning. Truths which had passed from their memory were again brought to their minds, and these they repeated to one another. They reproached themselves for their misapprehension of the Saviour. Like a procession, scene after scene of His wonderful life passed before them. As they meditated upon His pure, holy life they felt that no toil would be too hard, no sacrifice too great, if only they could bear witness in their lives to the loveliness of Christ's character. Oh, if they could but have the past three years to live over, they thought, how differently they would act! If they could only see the Master again, how earnestly they would strive to show Him how deeply they loved Him, and how sincerely they sorrowed for having ever grieved Him by a word or an act of unbelief! But they were comforted by the thought that they were forgiven. And they determined that, so far as possible, they would atone for their unbelief by bravely confessing Him before the world.

The disciples prayed with intense earnestness for a fitness to meet men and in their daily intercourse to speak words that would lead sinners to Christ. Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship. They drew nearer and nearer to God, and as they did this they realized what a privilege had been theirs in being permitted to associate so closely with Christ. Sadness filled their hearts as they thought of how many times they had grieved Him by their slowness of comprehension, their failure to understand the lessons that, for their good, He was trying to teach them.

These days of preparation were days of deep heart searching. The disciples felt their spiritual need and cried to the Lord for the holy unction that was to fit them for the work of soul saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls. They realized that the gospel was to be carried to the world, and they claimed the power that Christ had promised. Acts of the Apostles, 35, 36-37.

The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall.

But such a character is not the result of accident; it is not due to special favors or endowments of Providence. A noble character is the result of self-discipline, of the subjection of the lower to the higher nature—the surrender of self for the service of love to God and man. Education, 57.