

CGL07 Chain Reference Brotherly Kindness Peacemakers (BKP)

2 Peter 1:7

Matthew 5:9

Ephesians 6:10-13

Psalm 28:3

Psalm 35:20

Psalm 120:6, 7

Genesis 3:15

Romans 8:6-8

James 4:4

Isaiah 9:6

Luke 2:13, 14

Matthew 10:34-36

Romans 12:9, 10

Psalms 141:5

Colossians 3:12-14

Romans 17-21

Psalms 119:165

John 14:27

John 16:33

1 John 5:2, 3

2 Corinthians 5:18-20

Isaiah 55:6-9

Psalm 34:14

Psalm 37:37

Isaiah 27:5

Isaiah 26:12

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We profess to be the depositaries of God's law; we claim to have greater light and to aim at a higher standard than any other people upon the earth; therefore we should show greater perfection of character and more earnest devotion. A most solemn message has been entrusted to those who have received the light of present truth. Our light should shine forth to brighten the pathway of those who are in darkness. As members of the visible church, and workers in the vineyard of the Lord, all professed Christians should do their utmost to preserve peace, harmony, and love in the church. Mark the prayer of Christ: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." The unity of the church is the convincing evidence that God has sent Jesus into the world as its Redeemer. This is an argument which worldlings cannot controvert. Therefore Satan is constantly working to prevent this union and harmony, that unbelievers, by witnessing backsliding, dissension, and strife among professed Christians, may become disgusted with religion and be confirmed in their impenitence. God is dishonored by those who profess the truth while they are at variance and enmity with one another. Satan is the great accuser of the brethren, and all who engage in this work are enlisted in his service.

We profess to have more truth than other denominations; yet if this does not lead to greater consecration, to purer, holier lives, of what benefit is it to us? It would be better for us never to have seen the light of truth than to profess to accept it and not be sanctified through it. Vol. 5, Testimonies for the Church, 619, 620.

Cain and Abel represent two classes,—the wicked and the righteous, those who follow their own way and those who conscientiously keep the way of the Lord to do justice and judgment. The enemy of God and man tempted both Cain and Abel; but while Cain accepted the temptation, Abel refused it.

Abel did not try to force Cain to obey God's command. It was Cain, inspired by Satan and filled with wrath, who used force. Furious because he could not compel Abel to disobey God, and because God had accepted Abel's offering and refused his, which did not recognize the Saviour, Cain killed his brother.

The two parties represented by Cain and Abel will exist till the close of this earth's history. The well-doer, the obedient man, does not war against the transgressor of God's holy law. But those who do not respect the law of God oppress and persecute their fellow-men. They follow their leader, who is an accuser of God and of those who are made perfect through obedience. Signs of the Times, March 21, 1900.

In the working of God's people, there are always times of test and of trial, and God does not design that we shall shield men and women and youth from the liabilities that test the character. God will reveal His workings, and will supply His attributes to the humble men who are seeking Him. Satan also will reveal his workings, and will supply every soul he tempts with his attributes, his evil surmisings, his evil speaking and accusing of the brethren. From this condition of things, the Lord cannot possibly shield those who place themselves on the enemy's side, for God does not compel the human mind. He gives His bright beams of light as a lamp to lead and guide all who will walk in the rays reflected from Him. That lamp, His Word, is a light unto our feet. But if men disregard the path lighted by the heavenly beams, and choose a path suited to their own natural hearts, they will stumble on in darkness, not knowing where they stumble or why. They will accuse and hate the very ones who make straight paths for their feet.

The history of Cain and Abel will be repeated. Cain insisted in carrying out his own plans in his offering to the Lord. Abel was steadfast in carrying out the directions of the Lord. He would not be converted to Cain's way. Although the offering of Cain was a very acceptable one, that which made that offering required at all, the blood of the slain lamb, was left out. There could be no harmony between the two brothers, and contention must come. Abel could not concede to Cain without being guilty of disobedience to the special commands of God. Vol. 12, Letters and Manuscripts, Lt 16, 1897.

But there is no union between the Prince of light and the prince of darkness, and there can be no union between their followers. When Christians consented to unite with those who were but half

converted from paganism, they entered upon a path which led further and further from the truth. Satan exulted that he had succeeded in deceiving so large a number of the followers of Christ. He then brought his power to bear more fully upon these, and inspired them to persecute those who remained true to God. None understood so well how to oppose the true Christian faith as did those who had once been its defenders; and these apostate Christians, uniting with their half-pagan companions, directed their warfare against the most essential features of the doctrines of Christ.

It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.

After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.

Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God's professed people. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ. Great Controversy, 45, 46.

There is a seeming contradiction between these prophetic declarations and the words of Christ: "I came not to send peace, but a sword." Matthew 10:34. But, rightly understood, the two are in perfect harmony. The gospel is a message of peace. Christianity is a system which, received and obeyed, would spread peace, harmony, and happiness throughout the earth. The religion of Christ will unite in close brotherhood all who accept its teachings. It was the mission of Jesus to reconcile men to God, and thus to one another. But the world at large are under the control of Satan, Christ's bitterest foe. The gospel presents to them principles of life which are wholly at variance with their habits and desires, and they rise in rebellion against it. They hate the purity which reveals and condemns their sins, and they persecute and destroy those who would urge upon them its just and holy claims. It is in this sense—because the exalted truths it brings occasion hatred and strife—that the gospel is called a sword. Great Controversy, 46.

Great blessings and privileges are ours. We may secure the most valuable heavenly treasures. Let ministers and people remember that gospel truth ruins if it does not save. The soul that refuses to listen to the invitations of mercy from day to day can soon listen to the most urgent appeals without an emotion stirring his soul.

As laborers with God we need more fervent piety and less self-exaltation. The more self is exalted, the more will faith in the testimonies of the Spirit of God be lessened. Those who are the most closely connected with God are the ones who know His voice when He speaks to them. Those who are spiritual discern spiritual things. Such will feel grateful that the Lord has pointed out their errors, while those who trust wholly in themselves will see less and less of God in the testimonies of His Spirit.

Our work must be accompanied with deep humiliation, fasting, and prayer. We must not expect all peace and joy. There will be sadness; but if we sow in tears we shall reap in joy. Darkness and despondency may at times enter the heart of the self-sacrificing ones; but this is not against them. It may be God's design to cause them to seek Him more earnestly. Vol. 5, Testimonies for the Church, 134.

While the Holy Spirit is working upon human hearts and characters, will you not take your stand fully on the platform of truth? The regeneration of the Spirit of God is needed in your heart, that you may become a new man in Christ Jesus, not another man, but the same man renewed. The Spirit of God does not create new faculties in the converted man, but works a decided change in the employment of those faculties. When the mind and heart and soul are changed, man is not given a new conscience, but his will is submitted to a conscience renewed, a conscience whose dormant sensibilities are aroused by the working of the Holy Spirit. We hope that the work of the Holy Spirit will not be regarded indifferently by you and no change be made in your individual experience.

God does not call upon you, my brother, to wait for a special movement upon your mind, for you are well acquainted with the evidences of truth. Why have you not taken your position on the platform of truth? "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes." [Luke 12:47.] The Spirit of God is calling you in every discourse you hear. You did not at first comply with the invitation, and it is becoming habit for you to neglect every call of the Spirit. 14LtMs, Lt 44, 1899, par. 1-14LtMs, Lt 44, 1899, par. 2

Let it be your work, while life shall last, to extend the borders of His kingdom, and wage a daily war against all sin and ungodliness, whatever others may think of you. The matter of what others may think of you must be left in the hands of God. He is acquainted with the inwardness of every life, the motives of every action, the foundation of every character. Our work is to push the reform committed to us in the spirit of unvarying kindness and tenderest love. Self is not to be made prominent at any time; there is to be no seeking after supremacy. God knows this has nearly ruined the purity and success of the church and hindered the triumph we might have had.

Reformers are to work only in Jesus. Self is not to appear. "He must increase; I must decrease." [John 3:30.] We are to maintain a Christlike simplicity, manifesting pure, clear, straightforward, honest works. We will see men and women who manifest bitterness of spirit, who are talkative, and who reveal Satanic elements of character, for they are contentious, never at peace, never at rest, but ever stirring up that which is disagreeable. Let these professing but not practicing Christians see that the oldest workers of our cause are not destroyers but reformers, let them see that our work is not to ruin, but to save, to strengthen, to bind up wounds, to heal bruises. Vol. 7, Letters and Manuscripts, Lt 14, 1891.

When the heart is softened and subdued by the grace of Christ, there is peace and satisfaction in the soul; for the love of Christ rules in the heart, bringing into captivity the secret motives of action. Then the easily aroused temper is soothed by the oil of grace. The tumultuous heart at the word of Christ grows calm. When there is a sense of sins forgiven through the merit of the blood of Christ, and there is a consciousness of union with Christ, we are encouraged to strive more earnestly to correct every wrong habit, and our harsh manner will be refined and cease to work against the sanctifying influences of the truth, against the existence of the union which Christ prayed should be manifested among his disciples. When the people of God are under the influence of the Holy Spirit, all variance will disappear, and that which we have thought should be corrected in our brethren will not serve to alienate us from them; for we shall feel that greater evils have existed in our own hearts than those we have criticised in our brethren. Review and Herald, January 2, 1894.