

# Christ our Substitute

By Ellen G White

Christ has pledged Himself to be our substitute and surety, and He neglects no one. He who could not see human beings exposed to eternal ruin without pouring out His soul unto death in their behalf, will look with pity and compassion upon every soul who realizes that he cannot save himself.

He will look upon no trembling suppliant without raising him up. He who through His own atonement provided for man an infinite fund of moral power, will not fail to employ this power in our behalf. We may take our sins and sorrows to His feet; for He loves us. His every look and word invites our confidence. He will shape and mold our characters according to His own will.

In the whole Satanic force there is not power to overcome one soul who in simple trust casts himself on Christ. "He giveth power to the faint; and to them that have no might He increaseth strength." Isa. 40:29. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Lord says, "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." 1 John 1:9; Jer. 3:13; Eze. 36:25.

But we must have a knowledge of ourselves, a knowledge that will result in contrition, before we can find pardon and peace. The Pharisee felt no conviction of sin. The Holy Spirit could not work with him. His soul was encased in a self-righteous armor which the arrows of God, barbed and true-aimed by angel hands, failed to penetrate. It is only he who knows himself to be a sinner that Christ can save. He came "to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. But "they that are whole need not a physician." Luke 5:31. We must know our real condition, or we shall not feel our need of Christ's help. We must understand our danger, or we shall not flee to the refuge. We must feel the pain of our wounds, or we should not desire healing.

The Lord says, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3:17, 18. The gold tried in the fire is faith that works by love. Only this can bring us into harmony with God. We may be active, we may do much work; but without love, such love as dwelt in the heart of Christ, we can never be numbered with the family of heaven.

No man can of himself understand his errors. "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9. The lips may express a poverty of soul that the heart does not acknowledge. While speaking to God of poverty of spirit, the heart may be swelling with the conceit of its own superior humility and exalted righteousness. In one way only can a true knowledge of self be obtained. We must behold Christ. It is ignorance of Him that makes men so uplifted in their own righteousness. When we contemplate His purity and excellence, we shall see our own weakness and poverty and defects as they really are. We shall see ourselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. We shall see that if we are ever saved, it will not be through our own goodness, but through God's infinite grace.

The prayer of the publican was heard because it showed dependence reaching forth to lay hold upon Omnipotence. Self to the publican appeared nothing but shame. Thus it must be seen by all who seek God. By faith--faith that renounces all self-trust--the needy suppliant is to lay hold upon infinite power

No outward observances can take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, unchristlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul.

It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed. All our good works are dependent on a power outside of ourselves. Therefore there needs to be a continual reaching out of the heart after God, a continual, earnest, heartbreaking confession of sin and humbling of the soul before Him. Only by constant renunciation of self and dependence on Christ can we walk safely.

The nearer we come to Jesus and the more clearly we discern the purity of His character, the more clearly we shall discern the exceeding sinfulness of sin and the less we shall feel like exalting ourselves. Those whom heaven recognizes as holy ones are the last to parade their own goodness. The apostle Peter became a faithful minister of Christ, and he was greatly honored with divine light and power; he had an active part in the upbuilding of Christ's church; but Peter never forgot the fearful experience of his humiliation; his sin was forgiven; yet well he knew that for the weakness of character which had caused his fall only the grace of Christ could avail. He found in himself nothing in which to glory.

None of the apostles or prophets ever claimed to be without sin. Men who have lived nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God had honored with divine light and power, have confessed the sinfulness of their own nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ. So will it be with all who behold Christ.

At every advance step in Christian experience our repentance will deepen. It is to those whom the Lord has forgiven, to those whom He acknowledges as His people, that He says, "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight." Eze. 36:31. Again He says, "I will establish My covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." Eze. 16:62, 63. Then our lips will not be opened in self-glorification. We shall know that our sufficiency is in Christ alone. We shall make the apostle's confession our own. "I know that in me (that is, in my flesh) dwelleth no good thing." Rom. 7:18. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

In harmony with this experience is the command, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12, 13. God does not bid you fear that He will fail to fulfill His promises, that His patience will weary, or His compassion be found wanting. Fear lest your will shall not be held in subjection to Christ's will, lest your hereditary and cultivated traits of character shall control your life. "It is God which worketh in you both to will and to do of His good pleasure." Fear lest self shall interpose between your soul and the great Master Worker. Fear lest self-will shall mar the high purpose that through you God desires to accomplish. Fear to trust to your own strength, fear to withdraw your hand from the hand of Christ and attempt to walk life's pathway without His abiding presence.

We need to shun everything that would encourage pride and self-sufficiency; therefore we should beware of giving or receiving flattery or praise. It is Satan's work to flatter. He deals in flattery as well as in accusing and condemnation. Thus he seeks to work the ruin of the soul. Those who give praise to men are used by Satan as his agents. Let the workers for Christ direct every word of praise away from themselves. Let self be put out of sight. Christ alone is to be exalted. "Unto Him that loved us, and washed us from our sins in His own blood," let every eye be directed, and praise from every heart ascend. (Rev. 1:5.)

The life in which the fear of the Lord is cherished will not be a life of sadness and gloom. It is the absence of Christ that makes the countenance sad, and the life a pilgrimage of sighs. Those who are filled with self-esteem and self-love do not feel the need of a living, personal union with Christ. The heart that has not fallen on the Rock is proud of its wholeness. Men want a dignified religion. They desire to walk in a path wide enough to take in their own attributes. Their self-love, their love of popularity and love of praise, exclude the Saviour from their hearts, and without Him there is gloom and sadness. But Christ dwelling in the soul is a wellspring of joy. For all who receive Him, the very keynote of the word of God is rejoicing.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

It was when Moses was hidden in the cleft of the rock that he beheld the glory of God. It is when we hide in the riven Rock that Christ will cover us with His own pierced hand, and we shall hear what the Lord saith unto His servants. To us as to Moses, God will reveal Himself as "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:6, 7.

The work of redemption involves consequences of which it is difficult for man to have any conception. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9. As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require. God Himself is "the justifier of him which believeth in Jesus." Rom. 3:26. And "whom He justified, them He also glorified." Rom. 8:30. Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings striving for conformity to the divine image there is imparted an outlay of heaven's treasure, an excellency of power, that will place them higher than even the angels who have never fallen.

"Thus saith the Lord, the Redeemer of Israel, and His Holy One, to him whom man despiseth, to him whom the nation abhorreth, . . . Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and He shall choose thee." Isa. 49:7.

"For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

---Christ's Object Lessons 157- 163