

The Two Mirrors

The Law and the Gospel

לא תדעח
לא תנאף
לא תגונב
לא תענה
לא תחמד

אנכי יהוה
לא יהיה
לא תשא את
שם יהוה
אשר יקרא
שמי ביום
אחר

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Two Mirrors
The Law and the Gospel

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Seeking and Knowing God

What is God really like? It is a simple question but made complex because the Bible says:

Isa 55:8-9 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. (9) For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

Rom 3:10-12 As it is written, There is none righteous, no, not one: (11) There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

1 Cor 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

By nature we are deceitful, we do not understand, and we actually do not seek after God. God's thoughts are completely different to ours. Therefore it is impossible for us to seek and find God with the mindset that we are the ones who initiate the desire to find Him. God is the one who seeks after us. This is illustrated in the story of the lost sheep.

Luke 15:4-5 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? (5) And when he hath found it, he layeth it on his shoulders, rejoicing.

The sad truth is that while we have the ignorance of a sheep, we also have the nature of a serpent. This means that when God seeks after us we naturally push Him away and reject Him.

John 1:5 And the light shineth in darkness; and the darkness comprehended it not.

John 1:11 He came unto his own, and his own received him not.

In the following verse, the word for *wrath* is actually *desire* and the word *against* can be translated *towards*:

Rom 1:18 For the wrath [desire] of God is revealed from heaven against [towards] all ungodliness and unrighteousness of men, who hold [suppress NIV, NLT] the truth in unrighteousness;

Ingratitude and Independence Fosters Wrong View of God

Notice what happens from this suppression of truth about God as Paul continues.

Rom 1:19-23 Because **that which may be known of God is manifest in [to] them; for God hath shewed it unto them.** (20) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; **so that they are without excuse:** (21) **Because that, when they knew God, they glorified him not as God, neither were thankful;** but became vain in their imaginations, and their foolish heart was darkened. (22) Professing themselves to be wise, they became fools, (23) **And changed the glory of the uncorruptible God** into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

The Bible tells us that God has clearly revealed what He is like so that we are without excuse. God has given us everything we have and therefore we owe him thankfulness for all His kindness to us. Satan convinced our first parents that God's motives towards us were not kind at all and that we actually were not dependent on Him for life.

Gen 3:4-5 And the serpent said unto the woman, Ye shall not surely die: (5) For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

It is the lie that we are not dependent on God for life that makes us naturally ungrateful and therefore we change what we believe about God in order to justify keeping our distance from him so that we can do what we want. The

lie that we have our own life is the foundation of Babylon. The first builder of Babylon, Nimrod, stated the following:

"Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. **He persuaded them not to ascribe it [Strength] to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness.** He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power..." *Josephus. Antiquities Book 1 Chapter 4 Para. 2*

This refusal to be grateful for the bountiful gifts of God originated with the serpent of old called the Devil and Satan. He told Adam and Eve that they had life in themselves. If this were true then any claims that God would make on their lives must be perceived as an invasion of their rights; being controlling and tyrannical in nature.

Satan thought that he was himself a favorite in Heaven among the angels. He had been highly exalted; but **this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God himself.** He gloried in his loftiness. He knew that he was honored by the angels. He had a special mission to execute. He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God, had shone especially upon him. 1SP 18

The high honors conferred upon Lucifer were not appreciated as God's special gift, and therefore, called forth no gratitude to his Creator. He gloried in his brightness and exaltation and aspired to be equal with God. PP 37

The lack of gratitude towards God in Lucifer caused him to view the law of God as restrictive and controlling.

He [Satan] had sought to falsify the word of God and had misrepresented His plan of government, **claiming that God was not just in imposing laws upon the angels;** that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. PP 42

When it was announced that with all his sympathizers he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his contempt for the Creator's law. **He reiterated his claim that angels needed no control, but should be left to follow their own will, which would ever guide them right.** He denounced the divine statutes as a restriction of their liberty and declared that it was his purpose to secure the abolition of law; that, freed from this restraint, the hosts of heaven might enter upon a more exalted, more glorious state of existence. GC 499

If it was true that angels were not dependent on God for life and their own will and intellect could guide them correctly then indeed the law of God must be seen as an invasion of personal rights and liberties and God must be seen as controlling and tyrannical. When Adam and Eve ate the fruit of the tree of knowledge they embraced the lie that we have life in ourselves and thus are independent of God.

He [Adam] resolved to share her fate; if she must die, he would die with her. **After all, he reasoned, might not the words of the wise serpent be true?** Eve was before him, as beautiful and apparently as innocent as before this act of disobedience. She expressed greater love for him than before. No sign of death appeared in her, and he decided to brave the consequences. He seized the fruit and quickly ate. PP 56,57

By the same misrepresentation of the character of God as he had practiced in heaven, causing Him to be regarded as severe and tyrannical, Satan induced man to sin. And having succeeded thus far, he declared that God's unjust restrictions had led to man's fall, as they had led to his own rebellion. {GC 500.2}

The doctrine of the immortality of the soul is almost universally believed amongst the various religions of the world. Of course the teachings of Atheism must view any law outside of self as an imposition and a threat to liberty thus the anarchy of the French revolution is the evident result of such a belief.

Satan Misrepresents the Character of God

Satan used this lie of inherent life to misrepresent the character of God and present Him as a controlling, revengeful tyrant that inflicted death upon those who transgressed Him.

Satan charged God with an unforgiving spirit, because he would not receive on terms of favor those who disobeyed his law and **therefore misrepresented his character** RH March 9, 1897, par. 5

Lucifer took the position that as a result of the law of God, wrong existed in heaven and on this earth. This brought against God's government the charge of being arbitrary. But this is a falsehood, framed by the author of all falsehoods. God's government is a government of free-will, and there is no act of rebellion or obedience which is not an act of free-will. {ST June 5, 1901, par. 4}

On the one hand Satan accused God of being stern, exacting, and unforgiving.

Satan had misrepresented the character of God, and it was necessary that a correct representation should be made to worlds unfallen, to angels, and to men. **Satan had declared that God knew nothing of self-denial, of mercy and love, but that he was stern, exacting, and unforgiving.** Satan never tested the forgiving love of God; for he never exercised genuine repentance. **His representations of God were incorrect**; he was a false witness, an accuser of Christ, and an accuser of all those who throw off the Satanic yoke, and come back to render willing allegiance to the God of heaven. {RH, March 9, 1897 par. 3}

Satan could not hide the obvious mercy and grace that God displayed. Therefore Satan played the other hand stating that God was weak and would submit to his demands.

A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge. But His mercy was misinterpreted. Lucifer pointed to the long-suffering of God as an evidence of his own superiority, an indication that the King of the universe would yet accede to his terms. PP 39.

The lies of Satan created an intense moral darkness. The true character of God was wrapped in this web of lies. As Satan was the first of the angels and knew God better than anyone else, it was hard to see that what he was saying was wrong.

Satan had so misrepresented the character of God to the world, that man stood remote from God; ST April 11, 1895

By transgression man had become the child of evil, the captive of Satan, the enemy of God. **Satan misrepresented the character of God, and man, who had been made in the divine image, doubted his Heavenly Father's love, distrusted his word, and set himself in stubborn unbelief and rebellion against his requirements.** Bible Echo, November 1, 1892

A Divine Mirror Needed.

In order to remove this darkness, the universe needed a revelation of the Father's character. The only one who could provide this revelation was the one who was the express image of God's person.

Heb 1:2-3 [God] Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; (3) Who being the brightness of his glory, [character] and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

A living mirror would be erected for the entire universe to behold that we might be able to have a true benchmark to discern what the character of God is and what it is not. Only Jesus could provide this perfect and complete representation of the Father.

John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Christ came to represent the Father to man. He revealed the nature of God to the world. Satan had misrepresented the Father. He had pictured him as a being full of revenge, who had no forbearance, no mercy, no patience, no love. He clothed him with his own attributes; **but Christ**

came, and took upon him humanity, that he might reveal to humanity the true character of the Father; and we are to represent Christ to the world as Christ represented the Father. {RH, April 30, 1889 par. 8}

We must be extremely careful to know the correct dimensions of this mirror of the Father's character. We find reference to Christ in the Old Testament. Do these form part of the mirror or must we approach these stories through the mirror provided in the New Testament?

Many people assume they can read the stories of the Old Testament without a mediator, without a divine mirror to guide their understanding of what they are reading. This is like looking directly at the law of God without the mercy seat. The law of God is a mirror and if we look directly at that mirror without being in Christ and knowing His character, the picture we will see in the law is a reflection of our own face. We will then judge the character of God to be what is in that reflection.

God's law is the mirror presenting a complete reflection of the man as he is, and holding up before him the correct likeness. FW 31

The Two Mirrors

If we look upon this law without having a second mirror in the gospel, we can easily make the mistake of thinking that God is like us.

They repeated the two great maxims, that the law is a transcript of the divine perfections, and that a man who does not love the law does not love the gospel; **for the law, as well as the gospel, is a mirror reflecting the true character of God.** GC 465

The law of God reveals His character to us when we look at it through the reflected mirror of the gospel. We can read the words of the law about not killing, not stealing, and committing adultery, but these are only words and can only find meaning in the vibrant colour of the earthly life of Christ. The law is spiritual, not simply legal.

The first five books of Moses is the law or Torah. If we read the stories about God in these books without the reflection of the gospel, we will see our own

face in that law when reading about the character of God. Take the story of the flood.

Gen 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

Gen 6:17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

If you read this story without taking into account the mirror provided for us in the life of Christ, we will naturally assume that God killed them all Himself. This conclusion is inescapable if you look directly upon the law. Why is this?

Rom 3:10-16 As it is written, There is none righteous, no, not one: (11) There is none that understandeth, there is none that seeketh after God. (12) They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. (13) Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: (14) Whose mouth is full of cursing and bitterness: (15) Their feet are swift to shed blood: (16) Destruction and misery are in their ways:

Man is revengeful and destructive by nature. The law is written especially to show this when we read it. We superimpose our character onto the Lord when we read about Him. We imagine Him to be just like us.

Psa 50:20-21 Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. (21) These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

This is what the disciples did when Jesus remained silent towards the Canaanite woman.

Matt 15:22-23 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. (23) But he

answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

The disciples interpreted the silence of Christ as racial intolerance. The law and the Prophets are written in such a way as to reveal this fact. The words of the Old Testament are specifically written to test whether you read the Bible through the life of Christ or through your own fallen perceptions of the character of God.

Most people state that they just take the Bible as it reads. But we read the Bible according to our own thoughts of justice and mercy. We can't read the Old Testament as we ought until we approach it through the perfect living reflection of the life of Jesus on earth. We remember that God's thoughts are not our thoughts. But Jesus is the visible expression of God's thoughts.

Rom 16:25-26 Now to him that is of power to stablish you according to my gospel, and **the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, (26) But now is made manifest**, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Approaching the Law through the Mediator

The truth of God's character is contained in the Old Testament. What Jesus gives to us is no different. But our carnal natures misunderstand the words of the prophets in relation to the character of God. Therefore Jesus reveals this to us clearly, beautifully and wonderfully.

1 John 2:7-8 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. (8) Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

Just as Israel could not approach God other than through the visible mediation of Moses, who represented Christ, so we can't approach God

except through the character mediation of Christ. The story of Mt Sinai provides us a word picture of how we can come to God. If we come to the mountain and seek to climb it outside the mediation of Christ, we will be shot through and pierced with our own wrong perceptions of the character of God.

Exo 19:12-13 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: (13) There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

The people interpreted the glory of God as a devouring fire.

Exo 24:16-18 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. (17) **And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.** (18) And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

The people looked upon the mountain and interpreted the scene according to their own perceptions of the character of God. The view of God in which they believed was influenced by their time in Egypt. The gods of Egypt were violent, tyrannical and murderous. When Moses came down from the mountain, His face was lighted up with the precious truth of the character of God.

By this brightness God designed to impress upon Israel the sacred, exalted character of His law, and the glory of the gospel revealed through Christ. While Moses was in the mount, God presented to him, not only the tables of the law, but also the plan of salvation. He saw that the sacrifice of Christ was pre-figured by all the types and symbols of the Jewish age; and **it was the heavenly light streaming from Calvary, no less than the glory of the law of God, that shed such a radiance upon the face of Moses.** PP 330

Through the light of Calvary, Moses was given grace to interpret the law of God as it really was. What effect did this have on his character?

Num 12:3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

It was a complete miracle that Moses was enabled to see the beauty of the character of the Lord. Forty Years earlier he was ruled by a different spirit.

Moses had supposed that his education in the wisdom of Egypt fully qualified him to lead Israel from bondage. Was he not learned in all those things necessary for a general of armies? Had he not had the advantages of the best schools in the land? Yes, he felt that he was able to deliver his people. He set about his work by trying to gain their favor by redressing their wrongs. He killed an Egyptian who was imposing upon one of the Israelites. **In this he manifested the spirit of him who was a murderer from the beginning, and proved himself unfit to represent the God of mercy, love, and tenderness.** CT 407.1

Through the mediation of Christ, Moses was taught the principles of the Everlasting Covenant. He became so much like Christ through the gospel mirror that he could say:

Deu 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, **like unto me**; unto him ye shall hearken;

This is a prophecy of Christ. Moses said that the coming prophet would be like himself. How amazing! Yet the character of Moses was understood as tyrannical, selfish and murderous.

Jealousy had given rise to envy, and envy to rebellion. They had discussed the question of the right of Moses to so great authority and honor, until they had come to regard him as occupying a very enviable position, which any of them could fill as well as he. And they deceived themselves and one another into thinking that Moses and Aaron had themselves assumed the positions they held. The discontented ones said that these leaders had exalted themselves above the congregation of the Lord, in taking upon them the priesthood and government, but their

house was not entitled to distinction above others in Israel; they were no more holy than the people, and it should be enough for them to be on a level with their brethren, who were equally favored with God's special presence and protection.

The next work of the conspirators was with the people. To those who are in the wrong, and deserving of reproof, there is nothing more pleasing than to receive sympathy and praise. And thus Korah and his associates gained the attention and enlisted the support of the congregation. **The charge that the murmurings of the people had brought upon them the wrath of God was declared to be a mistake. They said that the congregation were not at fault, since they desired nothing more than their rights; but that Moses was an overbearing ruler; that he had reproved the people as sinners, when they were a holy people, and the Lord was among them.** PP 397

Again and again, the people charged Moses with trying to kill them in the wilderness. He was reflecting the loving and gentle character of Jesus but they interpreted it to be something else. This is exactly the same process that occurs today in the reading of the Old Testament. When Moses came down with the beautiful light of Calvary, the people told Moses to put a veil over his face. The people did not want to understand God's character in the light of Calvary. They chose rather to believe that God is like them; impatient, angry, and vengeful.

2 Cor 3:13-15 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: (14) But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. (15) But even unto this day, when Moses is read, the veil is upon their heart.

If we read the Old Testament without the gospel mirror which gives us a way to God's character then we will not be able to read the mirror of the law correctly. We will read it with the veil over our eyes and we will read God's character

as being just like our own. The gospel is the divine channel through which we may behold the law which is the source.

Removing the Vail

When we turn to the Spirit of Prophecy we find abundant evidence that the earthly life of Christ is indeed the complete and full revelation of the character of His Father. Once we have this mirror, we have a mediator in the gospel to help us approach the beauty of the mirror in the law of God. Once we are filled with the Spirit of Jesus, what we see in the law is beautiful and precious. As the Scriptures tell us:

2 Cor 3:18 But we all, with open face beholding as in a glass [mirror] the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

When the vail is taken away through the lighted mirror of the gospel then we can see clearly the character of God. This process takes place when we come into the New Covenant. It is the gift of the Spirit that causes the scales to fall from our eyes and see our Father correctly.

2 Cor 3:6-10 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: (8) How shall not the ministration of the spirit be rather glorious? (9) For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. (10) For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

When the children of Israel looked upon the face of Moses they could not behold it because they saw in it devouring fire according to their understanding of God. As they stood in the Old Covenant they could not look at Moses correctly. They asked him to cover his face. How have we done this today? We have interpreted the Old and New Covenants as two separate

dispensations. See the Booklet *Discarding Augustine's Covenant Glasses* for more details on this. By separating the law and the gospel, the second mirror that was intended to interpret the first, is isolated from the law. This puts a veil over the face of the law of God and cuts off any possibility of seeing the law in its correct light. Just as Israel of Old asked Moses to cover his face, so Adventism put a veil over their own face by seeking to silence Jones and Waggoner in their message regarding the covenants and the law in Galatians.

The sad result of this 1888 failure is that Adventists are shot through and pierced in their understanding of the character of God as they read the Old Testament. The veil is still over their hearts and God remains to them a tyrant who violently destroys His enemies – just like we would do in our old nature.

Definition of the Gospel Mirror

Here are some of the many quotes that tell you exactly how Jesus revealed the full character of His Father while on earth. Read the following quote carefully

The love and honor and perfection revealed in the Gospel are a revelation to man of the character of God. The justice and goodness and benevolence that were seen in the character of Christ are to be repeated in the lives of those who accept the privileges of the Gospel. By a study of the word, we are to see Him as He is, and, charmed with the view of His divine perfection, we are to grow into the same image. We need to understand that the Gospel fully reveals the glory [character] of the Lord. It is the mirror that reveals the character of God to the converted soul. The likeness of God is revealed in the perfect character of His Son, that we may understand what it means to be made in the likeness of the image of God, and what we may become if by constantly beholding we allow ourselves to be changed from “glory to glory.” {ST February 24, 1909, par. 3}

Let us summarise this quote point by point.

1. The love and honour and perfection revealed in the gospel are a revelation to man of the character of God.

2. The **justice** and **goodness** and **benevolence** that were seen in the character of Christ are to be repeated in the lives of those who accept the privileges of the gospel...
3. By a study of the word, we are to see Him as He is, and charmed with the view of His divine perfection, we are to grow into the same image.
4. We need to understand that the gospel fully reveals the glory [character] of the Lord.
5. It [the gospel] is the mirror that reveals the character of God to the converted soul. [It is evident then we must be converted to see the character of God.]
6. The likeness of God is revealed in the perfect character of His Son, that we may understand what it means to be made in the likeness of the image of God
7. [This is] what we may become if by constantly beholding we allow ourselves to be changed from "glory to glory."

The Spirit of Prophecy states that the gospel fully reveals the character of God. Not only is the mercy of God revealed but also His justice. This justice is revealed in the character of Christ. With this gospel mirror we can see all of the character of God and we can go back to Mt Sinai in the Old Testament and commune with Moses in the top of the mountain rather than be quaking with fear at its base because of our false ideas about God.

Those who have experienced the blessing of God should be the most grateful of persons. They should send up to God words of thanksgiving because Christ came in the likeness of sinful flesh, clothing his divinity with humanity, **in order that he might bring before the world the perfection of God in his own character. He came to represent God, not as a stern judge, but as a loving father.** "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." **God is love. This was the great truth that Christ came to the world to reveal. Satan had so misrepresented the character of God to the world, that man stood remote from God; but Christ came to display to the world the Father's attributes, to represent the express image of his person.** "As the Father gave me commandment,

even so I do." "This commandment have I received of my Father." **The object of Christ's mission to the world was to reveal the Father.** {ST, April 11, 1895 par. 2}

Christ brought to the world the perfection of God in His own character. He revealed Him not as a stern judge but as a loving Father. Christ came to the world to display the Father's attributes. Not only the attributes of mercy but also of justice. Do not be deceived into believing that Christ held back part of the character of His Father and only displayed gentle qualities only to crush and destroy sinners later on. We must accept that every part of God's character was revealed in His Son during His mission to earth.

Christ exalted the character of God, attributing to him the praise, and giving to him the credit, of the whole purpose of his own mission on earth,—to set men right through the revelation of God. **In Christ was arrayed before men the paternal grace and the matchless perfections of the Father.** In his prayer just before his crucifixion, he declared, "I have manifested thy name." "I have glorified thee on the earth; I have finished the work which thou gavest me to do." **When the object of his mission was attained,—the revelation of God to the world,—the Son of God announced that his work was accomplished, and that the character of the Father was made manifest to men.** {ST January 20, 1890, par. 9}

Christ glorified or characterised His Father on earth. He did not reveal part of His character. He revealed all of it. The object of His mission was the revelation of God to the world. Praise the Father for sending His Son to us that we might behold in the gospel mirror the character of the Father. We were deep in darkness regarding the true love of our Father and Jesus came to show us exactly what He is like.

I will now list several quotes for you to realise that this theme is stated over and over.

They must practice the principles of heaven here on earth if they would become members of the royal family in heaven. **Christ's life in our world was to furnish a representation in His own character of the supreme excellence of God's character.** His words were to give life, [that] by His words and deeds that they might have a true conception of His character.

Christians are never for one moment to forget that they are to be followers of Christ in all things. {Ms11-1895.10}

Thus it has been, and thus it will be till the end of time. Sin is Satan's attribute, and it is always leagued against good. The spirit of Cain is manifest in all false religions. Satan's work is to condemn and destroy, to take away man's liberty and destroy his life. Transgression always leads men to act as Satan's agents, to carry out his purposes against God and righteousness. In Nazareth Christ announced that His work was to restore and uplift, to bring peace and happiness. **He came to this world to represent the Father, and He revealed His divine power by giving life to the dead, by restoring the sick and suffering to soundness and health. He was in this world as the tree of life.** Satan is at war with Christ, the divine Restorer. His agents are leagued against the Saviour's work of elevating and ennobling man. The first death in our world was caused by the working out of Satan's principles; and ever since that time Christ and His followers have been the object of his malignant hate. {ST March 21, 1900, par. 13-15}

Through Jesus, the Son of God, the Father is more fully revealed to the world. Jesus said to his disciples: "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." The souls of thousands are crying out today, "Show us the Father, and we will be satisfied. **We cannot claim God as our Father until we see him.**" **Jesus says to every such soul, as he said to Philip: "Have I been so long time with you, and yet hast thou not known me?" Have you seen my works, have you listened to my teachings, have you witnessed the miracles that I have wrought in my Father's name, and yet have you not understood the nature of God? I have prayed with you and for you, and yet can you not comprehend that I am the way, the truth, and the life, and that in my life I have unfolded to you the character of my Father? I am the brightness of my Father's glory, I am the express image of his person. 'Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall**

he do also; and greater works than these shall he do; because I go unto my Father.” {ST June 9, 1890, par. 1}

In the purity of his life he had revealed the Father, and the glory of God had beamed forth from his character. The perfection of the Father had been displayed before unfallen worlds, before heavenly intelligences, and to sinful men. In the mediatorial work of Christ, the love of God was revealed in its perfection to men and angels. Having overcome the temptation and borne the test in the wilderness, having overcome in our behalf, he bends his steps toward Calvary, and in the perfection of humanity he grasps the world, and in the fullness of his divinity he lays hold upon the throne of God, and proclaims the result of his terrible conflict with the enemy, exclaiming, “Now is the prince of this world cast out,” now is the last enemy destroyed. {ST June 27, 1895, par. 7}

The Son of God came to this earth to reveal the character of the Father to men, that they might learn to worship Him in spirit and in truth. He came to sow the world with truth. He held the keys of all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation. The Light that lighteth every man that cometh into the world, every phase of truth was evident to Him. {CT 28.2}

All that man needs to know or can know of God has been revealed in the life and character of His Son. "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18. **Taking humanity upon Him, Christ came to be one with humanity and at the same time to reveal our heavenly Father to sinful human beings.** He was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men, and yet He was the blameless Son of God. He was a stranger and sojourner on the earth—in the world, but not of the world; tempted and tried as men and women today are tempted and tried, yet living a life free from sin. **Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man.** "The Word was made flesh, and dwelt among us, . . . full of grace and truth." Verse 14. "Unto the men whom Thou gavest Me out of the world," He said, **"I manifested Thy name," "that the love wherewith Thou hast loved Me may be in them."** John 17:6,

A. R. V., 26. **"Love your enemies," He bade them; "bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven;"** "for He is kind unto the unthankful and to the evil." "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." **"Be ye therefore merciful, as [287] your Father also is merciful."** Matthew 5:44, 45; Luke 6:35, 36. 8T 286

The whole character of God was revealed in his Son, the whole range of the possibilities of heaven is displayed for the acceptance of man in the Son of the Infinite One. The way for man's return to God and heaven has no barriers. The matchless depths of the Saviour's love have been demonstrated; and if this manifestation of God's love for the children of men does not prevail to draw men to himself, there is nothing that ever will. — Signs of the Times, December 30, 1889, par. 6

God has left nothing undone that He could do for us. He gave a perfect example of His character in the character of His Son; and it is the work of Christ's followers, as they behold the incomparable excellency of His life and character, to grow in His likeness. As they look unto Jesus and respond to His love, they will reflect the image of Christ (Review and Herald, Feb. 15, 1898).

Satan charged God with possessing the attributes that he himself possessed. **Christ came to this world to reveal God's character as it really is. He is the perfect representation of the Father.** His life of sinlessness, lived on this earth in human nature, is a complete refutation of Satan's charge against the character of God. Bible Training School Oct 1, 1902

Within what time frame was this gospel mirror fully revealed?

John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, **Shew us the Father? Christ alone could represent the Father to humanity, and this representation the disciples had been privileged to behold for over three years.** DA 664

What Jesus revealed was exactly contrary to men's ideas of God.

The Teacher from heaven, no less a personage than the Son of God, came to earth to reveal the character of the Father to men, that they

might worship him in spirit and in truth. Christ revealed to men the fact that the strictest adherence to ceremony and form would not save them; for the kingdom of God was spiritual in its nature. Christ came to the world to sow it with truth. He held the keys to all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation. **He presented to men that which was exactly contrary to the representations of the enemy in regard to the character of God, and sought to impress upon men the paternal love of the Father, who “so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”** [John 3:16.] He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. He taught them honesty, forbearance, mercy, and compassion, enjoining upon them to love not only those who loved them, but those who hated them, who treated them spitefully. **In this he was revealing to them the character of the Father, who is long-suffering, merciful, and gracious, slow to anger, and full of goodness and truth.** Those who accepted his teaching were under the guardian care of angels, who were commissioned to strengthen, to enlighten, that the truth might renew and sanctify the soul. {CE 74.1}

What was the earthly mission of Jesus?

In describing His earthly mission, Jesus said, The Lord "hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. This was His work. He went about doing good and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house, for He had passed through them and healed all their sick. His work gave evidence of His divine anointing. Love, mercy, and compassion were revealed in every act of [12] His life; His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees and gaze into the pensive face, benignant with love. Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke

the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, which refused to receive Him, the way, the truth, and the life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save. **Such is the character of Christ as revealed in His life. This is the character of God. It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was God "manifest in the flesh."** 1 Timothy 3:16. SC 11,12

Christ came to overturn the misrepresentations of Satan.

Satan has misrepresented the character of God. He has clothed him with his own attributes. He has represented him as a being of inflexible sternness. He had shut the world away from beholding the true character of God, by casting his shadow between men and the divine One. **Christ came to our world to remove that shadow. He came to represent the Father. He said, "He that hath seen me hath seen the Father." He prayed that his disciples might be one with him, even as he was one with the Father. Men have declared that this oneness with Christ is an impossibility, but Christ has made it possible by bringing us into harmony with himself, through the merits of his life and sacrifice.** Why should we doubt the love and power of God? Why should we not place ourselves on the faith side of the question? Do you behold the charms and attractions of Jesus? Then seek to follow in his footsteps. **He came to reveal the Father to the world, and he has committed to us the work of representing his love, purity, goodness, and tender sympathy, to the children of men.** {ST, April 15, 1889 par. 6}

Unless men shall know God as Christ has revealed him, they will never form a character after the divine similitude, and will therefore never see God. It is a matter for astonishment among the angels in heaven, that any who have once known God should become careless, should permit their minds to be absorbed in any temporal pursuit, and allow their attention to be diverted from the God of heaven, so that they wantonly and willingly forget their Maker, and substitute for him other lords and other gods.

The day has come when there are lords many and gods many, and Satan has purposed to interpose himself between God and the human soul, so that men shall not give homage to God in keeping his law. Satan has wrapped about him garments of angelic brightness, and he comes to men as an angel of light. **He causes the guilty soul to see things in a perverted way, so that he hates that which he should love, and loves that which he should hate and despise. God is so misrepresented to him that he cares not to retain the true and living Father in his knowledge, but turns to the worship of false gods. He knows not that the love of God is without a parallel, yet Christ has revealed that love to a fallen world.** John calls upon the world to behold the wondrous love of God, saying, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." {RH, March 9, 1897 par. 10}

In the person and work of Christ the holiness of God is revealed; for Christ came to reveal the Father. Satan had cast his shadow athwart the pathway of humanity, and misrepresented the character of God. The controversy of Satan did not end when he was expelled from the courts of heaven. He hated Christ for his position in the courts of God, and he hated him the more when he himself was dethroned. He hated him when he came to a ruined world, to show mercy and manifest his compassion toward a race of sinners. Through the chief priests and Pharisees the hatred of Satan was manifested toward the Lamb of God that taketh away the sins of the world. {ST, December 11, 1893 par. 8}

The testimony of Jesus is abundantly clear. Our Saviour tells us plainly through His prophet, Ellen White, that He came to this earth to give a perfect and complete revelation of the character of His Father. Now we can approach the Father in the gospel mirror of His Son without fear. The gospel subdues our unwitting hostility towards the Father so that when we approach Him, our hostility does not reflect in the mirror of the law and kills us.

We remember the principle that as we judge, so we will be judged. Matt 7:2. If men filled with unholy fear and anger towards God seek to approach Him, their perceptions of God and His character pronounce judgment on themselves.

Psa 90:11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

The Hebrew word for *anger* above is *aph* which means rapid breathing in the nostril. When a carnal man reads this word according to his own understanding, it must mean anger born of revenge. In light of the gospel mirror it means longsuffering and passion born of desire even as the old father ran towards his prodigal son with rapid breathing in his nose. If we approach the law without the gospel mirror, the intense fear that is created causes a perception of an outburst of intense wrath. With the aid of the gospel mirror the fear is pure reverence and holy joy. The outburst of passion is one of pure love and adoration. We are the ones who determine what the fear is and what the outburst of passion is.

Don't Take the Mercy Seat Off the Ark

This same principles applies to the men of Bethshemesh

1 Sam 6:19 And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter.

When these men took the lid off the ark, they looked directly upon the mirror of the law and saw their own murderous faces on the law and believed this to be God's character when in reality it was their own. They literally scared themselves to death. Their own perceptions of justice for the error of removing the lid from the ark were visited upon them. Since they approached the Ark without a mediator they gave themselves into the hands of the one who first wished to approach God without a mediator – Satan. These men should have understood that the ark was only to be handled by the priests and that approaching it without a mediator would cause them trouble. Most people read this passage believing that God Himself struck them with His own hand. In the light of the gospel mirror of Christ it becomes evident that they were struck by their own fear. Consequently, the judgment they believed that evil doers should suffer came upon them.

This is what so many are doing in their reading of the Old Testament. They read the law directly without the gospel mirror. This practice will kill every single person who does it because if you approach God without the gospel mirror, your own perception of God will judge you. According to your fear will be His wrath.

It is my prayer that you will read the quotes from the Spirit of Prophecy carefully and read over John 17 with them. May you see that the gospel mirror is defined completely in the earthly life of Christ. This mirror will then give you the right lens to read the stories of the Old Testament. The Gospels of the New Testament are a written mediator to the law of the Old Testament. Do not look upon the law within the Ark without that precious covering of the life of Christ.

One of the most precious things for me in looking upon the gospel mirror is that we find that Christ never killed anyone – never.

Christ never killed anyone... Ms62-1886.64

As Christ is the express image of the Father this means that the Father has never killed anyone. If He has killed anyone then the gospel mirror of God's character is smashed to pieces and God becomes just like us after all. I choose to believe that Christ indeed manifested the Father's name to us.

It gives me pure joy to know this. As I look into this mirror of a Saviour who loved His enemies and laid down His life for them, I am deeply convicted of the wickedness of my natural inclination towards those who speak evil of me or do me harm in some way. I cry out "Lord, have mercy on me a sinner!"

The Two Mirrors

The Law and the Gospel

They repeated the two great maxims, that the law is a transcript of the divine perfections, and that a man who does not love the law does not love the gospel; **for the law, as well as the gospel, is a mirror reflecting the true character of God.** GC 465

The love and honor and perfection revealed in the Gospel are a revelation to man of the character of God. The justice and goodness and benevolence that were seen in the character of Christ are to be repeated in the lives of those who accept the privileges of the Gospel. By a study of the word, we are to see Him as He is, and, charmed with the view of His divine perfection, we are to grow into the same image. **We need to understand that the Gospel fully reveals the glory [character] of the Lord. It is the mirror that reveals the character of God to the converted soul.** The likeness of God is revealed in the perfect character of His Son, that we may understand what it means to be made in the likeness of the image of God, and what we may become if by constantly beholding we allow ourselves to be changed from “glory to glory.” ST February 24, 1909