

# REMNANT PROPHECY SEMINAR

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## *Self-Sacrificing Love*

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### **02: Leaving Thy First Love**

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We are taking our title from the message to the Church of Ephesus. This was the first church of Bible Prophecy; it was the church that was desired; the church of the Early Rain of Pentecost; the apostolic church. We know through study that these churches actually repeat and culminate in the final church of Laodicea. So even though we are living in the seventh and last church of Bible Prophecy, just before Jesus comes and the end of the world, we understand that these messages are not confined to any one dispensation or to any one generation. These messages are written for you and me upon whom the Ends of the World are come.

I believe there is a vital spiritual mineral lacking; a spiritual nutritional deficiency in our souls. We know the food that God has commanded us to eat, fruits, nuts, grains and vegetables. But at times the food we eat does not really benefit us because it is depleted in vitamins, minerals and nutritional content. We can be eating the right things but sometimes not getting the nutritional and healthful benefits from the food we eat.

It can be the same way spiritually; I believe there is something sadly lacking in our experience as people of prophecy, as a movement of destiny. We are going to do a Bible study on leaving your first love; we want to understand that this principle of love is dealing with self-sacrificing love; it is the glory and righteousness of the law of God which is manifested in the character of Christ.

In this quote, Sister White is taking verses from Revelation 2 and applying them to a church in Otsego Michigan; so we understand that we have divine license to apply this letter to you and me as Seventh-day Adventists at the End of the World.

"I spoke to the people of Otsego from the fourth and fifth verses of the second chapter of Revelation: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent"(Revelation 2:4, 5). . .

We need to understand the significance of this divine warning from our Saviour; "If you do not remember from whence you are fallen and repent and do the first works, I am going to remove your candlestick." God has called His people to be the light of the world; Jesus says;

Matthew 5:14 "Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

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The light is to shine forth through our good works so that our Father in heaven is glorified. The significance of having your candlestick removed is you will not be God's watchmen and light bearers.

Jeremiah 25:8 "Therefore thus saith the LORD of hosts; Because ye have not heard my words, 9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. 10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and **the light of the candle**. 11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years."

The seventy years of desolation of Jerusalem is a type of the end of the world. Also we are told in the first chapter of the Great Controversy that the destruction of Jerusalem is a symbol of the close of probation and the destruction of the whole world. When the King of the North came against Judah because of their backsliding, their iniquity, their rebellion against the law and the prophets, one of the things that happened is that God took away the light of the candle; the candlestick. When that is removed it symbolizes the Close of Probation.

The same could be said of Babylon; what Babylon does to Ancient Israel because of their sins, their disobedience and rebellion, we find this is what is going to happen to Babylon, this is what God's people do spiritually to Babylon through the tidings out of the East and the North—the message of the Loud Cry "Babylon is fallen, come out of her My people!"

Revelation 18:21 "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. 22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; 23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. 24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

In verse 23 you see similar language here where the voice of the bride and bridegroom is heard no more at all in thee—this brings to view spiritually, the message of the Midnight Cry—"Behold the Bridegroom cometh." When Babylon completely falls and her probation is closed, there is no more opportunity for her to receive the light of the Gospel. The Three Angel's Messages, the light of the candle shines no more. This represents her final judgment and destruction.

When the candlestick is removed it is a symbol that Probation has closed and at this time you are left in complete and total darkness. When we read through the Spirit of Prophecy about people being left in total darkness, whether it was the Jewish Nation, the Protestants, or Apostate Adventism, it is still the same—Probation is closed. There is a warning here that if one does not remember from whence they are fallen and repent and do the first works, which is the first love, your candlestick is going to be removed. There is a connection here with returning to the first love or else the King of the North will come, probation will close, you will be

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overthrown and left in perfect darkness. Darkness in proportion to the light that was given will overtake the soul.

"The people to whom these words are addressed have many excellent qualities, which are recognized by the True Witness; "Nevertheless," He says, "I have somewhat against thee, because thou hast left thy first love."

I like the fact that in all of these letters, Jesus starts off talking about the good things that He finds in them and then follows with the rebuke. In fact, there are only two churches where Jesus has nothing negative to say to them; they are Smyrna and Philadelphia. This can be an object lesson to us; before we rebuke someone or tell them what we have against them, perhaps we should try to find the good points they have. Perhaps the reason why He does that is so that you might know that "Look, you are loved. I appreciate you; I have your best interests in mind. You have these positive and excellent qualities but nevertheless there is something I have against you." Just like the Rich, Young Ruler; "There is one thing that you lack." Of course that one thing was very vital and essential to the soul and the same could be said of Ephesus.

"Here is a want that will have to be supplied. All the other graces fail to make up the deficiency. The church is counseled to "remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. . . . He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Revelation 2:4-7). 1SM 369.

"In these words are warnings, reproofs, threatenings, promises, from the True Witness, He that holdeth the seven stars in His right hand. "The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches" (Revelation 1:20). 1SM 370.

"When this church is weighed in the balance of the sanctuary, it is found wanting, having left its first love. . .

When we read that, we think about judgment; about Belshazzar and Babylon. This message comes prior to the coming of Cyrus and his armies, and he is a type of Christ—those that come from the East and from the North. This is prior to the fall of Babylon, so that is just another illustration that this church is being weighed in the balances of the sanctuary, it's being judged by God and found wanting. What are they found wanting or lacking in, what is their sin, their iniquity, their deficiency? It is having left their first love.

"The True Witness declares, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted" (Revelation 2:2, 3). Notwithstanding all this, the church is found wanting. What is the fatal deficiency?-- "Thou hast left thy first love." Is not this our case? Our doctrines may be correct; we may hate false doctrine, and may not receive those who are not true to principle; we may labor with untiring energy; but even this is not sufficient. . .

Our doctrines are correct according to the 1843 and 1850 charts; these are the foundations and pillars of Adventism, it's the Everlasting Gospel; the established faith of the body. The First, Second and Third Angel's Messages; this message is of heavenly origin. We may hate false

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doctrine; some of us may not be deceived in regards to false view of the 'Daily', or the future application of the trumpets, or the role of Rome in Bible Prophecy; even the time prophecies including the 2520. New theology and spiritualism are certain snares and traps of Satan that he cannot use to readily deceive us. So our doctrines may be correct; the right theology—hating false doctrine and not receiving those who are not true to principle. Laboring with untiring energy, we may be actively involved in missionary work; colporteur work; health evangelism; medical missionary work; Bible instruction; teaching and preaching; baptizing; soul-winning; but it says this is not sufficient.

“What is our motive? Why are we called upon to repent?--"Thou hast left thy first love."

“Let each member of the church study this important warning and reproof. Let each one see if in contending for the truth, if in debating on the theory, he has not lost the tender love of Christ. . . 1SM 370.

She is talking about how we need to study this important warning and reproof. She is addressing Seventh-day Adventists, specifically those who are involved in Present Truth, “Let each one see if in contending for the truth, if in debating on the theory, he has not lost the tender love of Christ.”

So we can contend for the truth; we can debate the theory; we can advocate; we can argue and bring forth our strong reasons, but yet not have the tender love of Christ, and be lacking in this one essential and be called upon to repent. Normally in the Bible when you see the word 'repent', God is trying to call us back from our backsliding, trying to call us away from our other lovers and our idols. “Repent and be converted”, the Bible says. Anytime one needs to repent, there is a lack of conversion. There needs to be revival and reformation, a returning unto the Lord in this sense.

We might think that this principle of not having the tender love of Christ and self-sacrificing love is not important but we are going to see the importance in the reasons why the early church fell into apostasy. Paganism and worldly conformity was able to come into the church, then we have the development of the 'man of sin', because of paganism and Christianity mixed together; this is actually the beginning, or the root of all apostasy. When one is lacking in this essential qualification, this is what prepares the way for the other abominations, falling away, and preparing for the man of sin to be revealed.

### Leave Christ Out

“Has not Christ been left out of the sermons, and out of the heart? Is there not danger that many are going forward with a profession of the truth, doing missionary work, while the love of Christ has not been woven into the labor? . .

Christ is left out of our sermons; Christ is left out of our discourses and lectures because He is not in our hearts. You can't give somebody something you don't possess and it takes a little more than just pointing to the chart and saying, “There is Christ, He is in the middle, the center”. Yes we know that, but it's just theoretical knowledge, there is no practical, experimental religion where you can see true conversion; the fruit of the Spirit; the fruits of righteousness being manifested.

Sometimes we can be like Cain. When Sister White talks about Cain offering up his bloodless sacrifice, she talks about the ministers that when preaching prophecy, doctrine or any discourse,

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if they leave Christ out of their sermon, she says that it's like Cain bringing forth the fruits of their labor, bringing their offering but there is no Christ, there is no blood, there is no redemption, no atonement, and therefor there is no power or victory over sin.

When we leave out Christ in our Gospel discourses, we actually strip the Gospel of the power of God unto salvation. It is like eating some bread that has been stripped of all the vitamins, minerals and nutrients. You may be eating that bread but your body is not being benefitted; your cells, your tissues and your organs are not being fed. There is a term that says that some vegetarians are junk food vegetarians. You are not eating animal products but the food that you are eating only feeds the taste buds, it is not really feeding the body.

We can be spiritual junk-food Christians; the food we are eating is the right type but it is lacking vital nutrients so the soul is not being benefitted. It might taste good, it might be exciting, it might be thrilling but at the end it leaves your soul empty, craving and wanting something. I put it to you that the tender love of Christ, self-sacrificing love, has not been woven into our labors. He has been left out of our sermons; He has been left out of our hearts. This is the reason why we still struggle with sin; why we are still battling with pride, selfishness and love of the world. While we have correct doctrine, our message is true—we are contending for the truth and debating on the theory, but He who is the Way the Truth and the Life has been left out. This is what prepared the way for the antichrist to come in and take the place where Christ Jesus should be.

“This solemn warning from the True Witness means much; it demands that you shall remember from whence you are fallen, and repent, and do the first works; "or else," says the True Witness, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Revelation 2:5). O that the church might realize its need of its first ardor of love! **When this is wanting, all other excellences are insufficient.**

Meaning you can't be saved; you can't be converted; you can't have victory; you cannot be conformed to the image of Christ without this.

“The call to repentance is one that cannot be disregarded without peril. **A belief in the theory of the truth is not enough.**

I believe that for too long we have been satisfied with the theory of the truth; that somehow this is enough. It is all I need just to be in the right place, in the right message, around the right people, and yet, I am not converted; I am not having victory, I am not having the experience of righteousness by faith. I can talk about it; I can sermonize about it; but it is not really mine, it is not real in my life. A belief in the theory is not enough; it has been proved to be insufficient to save the soul.

“**To present this theory to unbelievers does not constitute you a witness for Christ.**

You think that you are witnessing because you are sharing the theory, but it does not mean that you are really a Witness or a disciple, or a follower, of Christ. It's possible that you can be sharing the correct theory and the correct doctrines and yet not be a witness for Christ. You can be a false witness; you can be a misrepresentative of Christ which is the spirit of antichrist.

“The light that gladdened your heart when you first understood the message for this time, is an essential element in your experience and labors, and this has been lost out of

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your heart and life. Christ beholds your lack of zeal, and declares that you have fallen, and are in a perilous position. 1SM 370.

The 'first love'; this is dealing with the first time that light gladdens your heart and you understood the message for this time and the experience that you had. You couldn't stay out of your Bible, couldn't get away from the Spirit of Prophecy; anytime you had an opportunity to share the Love of God with someone you just couldn't wait. It was like you were craving for souls; hungering and thirsting for righteousness. This is what has really been left out; to know Christ and to make Him known. This is where we have fallen and are in a perilous position. The motivation is wrong and the correct motivation needs to be found and restored once more.

"In presenting the binding claims of the law, many have failed to portray the infinite love of Christ. Those who have so great truths, so weighty reforms to present to the people, have not had a realization of the value of the atoning Sacrifice as an expression of God's great love to man. . .

We know that we are called to proclaim the binding claims of the Law. We have great and weighty truths and weighty reforms; but we have not realized and have forgotten about the value of the atoning sacrifice as an expression of God's great love to man.

"Love for Jesus, and Jesus' love for sinners, have been dropped out of the religious experience of those who have been commissioned to preach the gospel, and self has been exalted instead of the Redeemer of mankind.

Even though we are preaching the Gospel, Jesus has been dropped out and self has been put in His place. This is self-exaltation; this is the 'Daily'; this is galad. We know that the root of all sin is selfishness—self-exaltation; this is paganism in principle and in spirit.

"The law is to be presented to its transgressors, not as something apart from God, **but rather as an exponent of His mind and character.** As the sunlight cannot be separated from the sun, so God's law cannot be rightly presented to man apart from the divine Author. The messenger should be able to say, "In the law is God's will; come, see for yourselves that the law is what Paul declared it to be--'holy, and just, and good.' "It reproves sin, it condemns the sinner, but it shows him his need of Christ, with whom is plenteous mercy and goodness and truth. Though the law cannot remit the penalty for sin, but charges the sinner with all his debt, Christ has promised abundant pardon to all who repent, and believe in His mercy. The love of God is extended in abundance to the repenting, believing soul. The brand of sin upon the soul can be effaced only through the blood of the atoning Sacrifice. No less an offering was required than the sacrifice of Him who was equal with the Father. The work of Christ--His life, humiliation, death, and intercession for lost man--magnifies the law, and makes it honorable. 1SM 371.

This is what we have been called to do; we have been called to magnify the Law and to make it honorable. What happens when we do not magnify the Law and make it honorable by putting Christ, His life, His death, His matchless love, His character, back into His Law? What are we doing to people? We are presenting the binding claims of the Law; the great, weighty truths; the mighty reforms that are truth for this time; but Christ has been left out. There is a possibility that one can exalt the Law; but Christ is not in it.

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When we look at these two tables [charts]—they are a type of the Law. Have we not been exalting the Law? We've been exalting the truth, but yet the righteousness of Christ, God's love for man; our love for Jesus and our love for sinners that He died for, has been dropped out of our discourses. What happens when we preach the Law, and preach the Law, and yet there is no Christ? What happens to us is exactly what happened to God's people prior to the 1880s. The reason why God raised up Jones and Waggoner to give that message was to remind them of the atoning sacrifice of Christ. They had the Law; they had the doctrines; they had reform; but what they were lacking was Christ our righteousness. She says that they had been preaching the Law until they become as dry as the hills of Gilboa.

I believe that today this experience is being repeated; with many of us it's been about the 2520; it's been about the 'Daily'; it's been about the trumpets; it's been about Rome in Prophecy and yes, all that needs to be plain, it's part of the Third Angel; but we've left the Faith of Jesus out of the Third Angel, the righteousness by faith message; Christ, our Righteousness—self-sacrificing love. The first works have been dropped out; the first love has been left behind; we have forgotten it, we have left it behind. Somewhere it dropped out and we have been moving along and have left behind Him, Who is the Power behind the message, the Power unto Salvation, where I can have victory over sin and I can overcome sin, and I can have enmity and hatred against sin.

### Making the Law Honorable

We talk about the Law being made honourable—what happens when we fail to magnify the Law and make it honorable? One of the ways this happens is we are preaching the theory and our message only reaches the intellect but it does not reach the heart. If a message does not go beyond the intellect and transfer into our heart, we are not going to be saved! We are not going to be transformed into His image. What happens is we *are* being transformed, but not into the image of Christ, we're being transformed into the image of antichrist; the image of the Beast.

Notice what happens if we don't magnify the Law and make it honorable by putting Christ and self-sacrificing love back into the Law, which is the glory of the Law. There is nothing glorious and powerful about the Law, save self-sacrificing love; the glory of the Law is the righteousness of Christ.

When Moses looked into the Law, what caused his face to light up and shine? It was not just looking at the ten precepts; it was when he saw the righteousness of Christ reflected in the Law, that is what made his face light up and shine with the Glory of God.

What does the Law reveal? The Law is love to God and love to man; and with these two tables (charts) we can say the same thing—love to God and love to man. We can see those principles if one digs and studies deep beyond the surface. If we fail to magnify the Law and make it honorable; if we teach and preach the Law like the scribes and Pharisees and leave Christ out of it, what is going to happen? Will we keep that Law? Will we obey it in spirit and in truth?

Isaiah 42:21 "The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable."

It is time for us, brethren, to magnify the Law; magnify the two tables; magnify the charts and make them honorable. Because the way that we have been presenting it and sharing it with others, we haven't been magnifying the law and making it honourable—we have been making it dishonourable. We have caused this message to stink in the nostrils of others. They are not



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really rejecting what is on the tables, they are rejecting our attitude. They are rejecting our behaviour, our character; they don't see Christ in it, therefore they are not being drawn to it. But if Christ was truly presented in it as He should be, and He was truly lifted up in our hearts and lives as we present—it would have attraction, it would have a power like none other!

We have left our first love and people are beholding our lives; people are beholding our homes, our families, our marriages; they are beholding how we treat one another, and because they see those things, they say, "I will have nothing to do with this. If this is making you unchristlike; if this does not make you more loving in principle, in life and in character; if this is not causing you to be changed into the image of Christ, I don't want any part of it!" Notice what happens when one fails to magnify the Law and make it honorable.

Isaiah 42:22 "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore."

In Bible Prophecy, who are the robbers of God's people? It is Rome; so this people have been robbed and spoiled—Rome. They are all snared in holes, there are some holes—there are breaks and gaps that have us snared, and we are in prison houses, we are in bondage, we are slaves to sin and there is no deliverance, there is no restoration.

Isaiah 42:23 "Who among you will give ear to this? who will hearken and hear for the time to come? 24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law."

Why were they not obedient? They did not magnify the Law and make it honorable—Christ and His righteousness in it; lifting up and exalting Christ and His atoning sacrifice.

25 "Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart."

That is the wrath and indignation of God, so these people have obviously rejected the Third Angel and received the Mark of the Beast. Yet he knew not—isn't that the testimony of Laodicea—you know not? They don't know their true condition before God. So these are the consequences of leaving your first love. Magnify the Law and make it honorable—if we are going to do that, we have to return to our first love.

"Many sermons preached upon the claims of the law . . .

Where you see the Law, think of the Law of the tables—the charts as it were. Those sermons that preach the claims of the law or the two tables, Habakkuk's tables, the charts, the '43 and '50 charts.

"Many sermons preached upon the claims of the law have been without Christ, and this lack has made the truth inefficient in converting souls. [Not just other souls, but our own souls need conversion] Without the grace of Christ it is impossible to take one step in obedience to the law of God. **Then how necessary that the sinner hear of the love and power of his Redeemer and Friend!** While the ambassador for Christ should plainly declare the claims of the law, [Write the vision and make it plain upon tables that he



might be able to run that reads it.] **he should make it understood that none can be justified without the atoning sacrifice of Christ. . .**

Just like many thought they could be justified by the works of the Law and the doing of the Law, God is saying here is the Law, the truth for this time, the Three Angel's Messages; believing in the theory of these things, and sharing these things with others, does not mean we are a witness for Christ. It does not mean that we are converted to Christ; it is not enough for us to be saved. We have to realize that Christ is still our Saviour; that we still need His power every day in our lives; that He needs to live in us, dwell in us, and walk in us.

“Without Christ there can be only condemnation and a fearful looking for a fiery indignation, and final separation from the presence of God. But he whose eyes have been opened to see the love of Christ, will behold the character of God as full of love and compassion. **God will not appear as a tyrannical, relentless being, but as a father longing to embrace his repenting son.** The sinner will cry with the psalmist, "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103:13). All despair is swept from the soul when Christ is seen in His true character.” 1SM 371.

The Power and Love of our Redeemer and Friend, has that not been lacking in our sermons, in our messages, our Bible studies and our ministries? Have we not failed at making Christ the great center of attraction in the Third Angel? If He is the center of attraction on these two tables, why not make Him the center of attraction in our ministry?

The truth has been made plain upon tables, but has the truth been made plain upon the tables of our hearts? This message; these truths; has it been written plainly on the table of this heart? If it has not been made plain upon the tables of our hearts, then these messages, these truths, no matter how wonderful and enhancing and how glorious they are, will do us no good.

Looking at the power and love of our Redeemer and experiencing this—what does this mean?

Psalm 103:8 “The LORD is merciful and gracious, slow to anger, and plenteous in mercy. 9 He will not always chide: neither will he keep his anger for ever. 10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities. [Praise God!] 11 For as the heaven is high above the earth, so great is his mercy toward them that fear him. 12 As far as the east is from the west, so far hath he removed our transgressions from us. 13 Like as a father pitieth his children, so the LORD pitieth them that fear him. 14 For he knoweth our frame; he remembereth that we are dust.”

Notice, when we talk about the power and love of God, and how the Father pities His children and those that fear Him, notice how that love is extended. Verse 10 says; “He has not dealt with us after our sins and rewarded us according to our iniquities.” What if He did reward us and dealt with us according to our sins and iniquities? If God was to mark iniquity, who of us could stand? No one would be able to stand—I certainly could not stand before Him—I could not stand before you!

Verse 12 says; “as far as the East is from the West so far has He removed our transgressions from us.” That is the blotting out and removal of sin. This is the expression of God's love; He is not dealing with us, rewarding us according to what we deserve, but instead He is removing this from us so that we don't have to be removed from His presence throughout the ceaseless ages of Eternity.

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We are looking at self-sacrificing love; this is the motivation to want to serve Him. This is the driving force and power behind all our preaching, all of our missionary work, all of our soul-winning work, everything that we do. We lose sight of this and we lose everything. It's dry; it's formal; there is no life in it, there is no power—you are barren. It's just like you are presenting only the husk of religion but there is no corn in it—nothing to feed the soul, just giving you husks, just giving you chaff that is all. It might be seasoned up nice and flavored real good and you want to eat it—but there is no nutritional value in it at all. It has all been stripped; it has all been taken away. We are eating right things but find ourselves succumbing to disease, illness—the body, the soul, the heart, is not being fed. The mind is being fed, the heart and soul is not.

Here is Hezekiah's testimony after he had been healed of his cancer, his sickness.

Isaiah 38:17 "Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back."

How is the love of Christ demonstrated here? In love to my soul You have delivered it from the pit of corruption and you cast all my sins behind Thy back. This is done so that it might awake in us true love for God, self-sacrificing love. He has delivered our soul from the pit of corruption; He has cast all our sins behind His back. What does that? It is the Power of self-sacrificing love; that is the Power of the Blood of the Lamb.

Micah 7:18 "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. 19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

What causes Him to cast all of our sins into the depth of the sea? It is His mercy; He delights in mercy; He does not retain His anger forever; He will have compassion upon us. This is the Power that is able to blot out our sins so that we might be able to stand before God and Christ as though we had never sinned before.

### Saving and Keeping Power

What power is going to keep us from sinning in heaven? I have come to the conclusion by God's grace that what keeps us from sin on the earth will keep us from sinning in the earth made new. We are not going to be robots; we are not going to be automatons as it were. He is not going to force us into obeying Him and loving Him throughout the ceaseless ages of Eternity, and yet we are told that affliction is not going to rise up the second time; there is not going to be another rebellion. There is not going to be a repeat of the history, rebellion and fall of Lucifer. So what is it that is going to keep you and me perfect, sinless, loving, loyal and obedient even though we will still have our will, still have the power of choice and we could sin at any time? God is really taking a big risk thinking that "I am going to take these people home and they are going to live with Me and they are going to love Me for eternity and not rebel against Me once.

When God looks at the character and the relationship we form with Him, it has to be so strong, so faithful that He can actually trust us not to fail Him, not to disappoint Him, not to sin against Him. That is great confidence that He is showing in us. What is it which is going to keep us from sinning in heaven? It has to be the same power that keeps us from sinning on earth.

"We are not to continue in sin that grace may abound; we are to cease from transgression. The love of Christ manifested in the infinite sacrifice which he has made

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in Calvary, is without a parallel. It is sincere, devoted, measureless, and meets the emergency of the sinner's case, awakening in the heart of those who receive it, respect and reverence for the holy law of God. In the light reflected from Calvary, the law is seen to be holy, just, and good. It cost the life of the Son of God to pay the debt of transgression which the sinner had incurred. It is when the sinner has a realization of the offensive character of sin, a realization to some extent of what it cost the Son of God to redeem him, to give him another trial and probation, that his heart is filled with love and gratitude, and an earnest faith awakens that works by love and purifies the soul.”  
ST, October 28, 1889

We are talking about leaving our first love. We understand that the first love is connected to the infinite love of God which was manifested at the sacrifice of Calvary. When we realize and understand the offensive character of sin and what sin cost; that sin cost the life of the Son of God and this was the price so that we could have another trial of probation; when we understand this and we really begin to appreciate what God has done for us—it goes beyond the intellect and reaches the heart. “The heart is filled with love and gratitude, and an earnest faith awakens that works by love and purifies the soul.”

“This faith and love will be seen in the soul of him who is truly converted to God; and he who experiences the love of God, will ever feel humiliation and repentance for past transgression. . .

This faith and love is seen in the soul that is truly converted. So brethren; if we don't have this love; if we once had it and now we don't have it any more, it has been lost, it has been dropped off, and we don't remember from where we have fallen, then we are not converted—we need to be converted again.

When you really experience the Love of God, you are going to ever feel humiliation and repentance for past transgressions. Pride and self-worship can't flourish in the soul of him that keeps fresh in memory the scenes of Calvary. Those who spend a thoughtful hour a day meditating on the life of Christ especially the closing scenes, there is no room for pride, there is no room for self-exaltation; you see, we are all equal when we come to the foot of the cross; we are all equal, we are all the same. It doesn't matter what my riches are; it doesn't matter what my past was; it doesn't matter my present standing now, how much money I make or where I live and how much I know or I don't know—it doesn't matter. Race, creed, tradition, culture, none of that matters when you come to the cross, all that is thrown out; it is all secondary.

“If Christ had to make so great a sacrifice, if he had to endure such sufferings because of **my sin**, shall I not bow in humility, and regret that I have inflicted such grief upon his divine soul? Shall I not fear lest I shall crucify the Son of God afresh, and put him to an open shame? The soul who appreciates the precious gift of salvation **will ever behold Christ dying upon the cross**, and the language of that soul will be the language of unselfish sorrow that he has ever committed sin to so wound the Son of God. I shall always grieve that I have sinned, and have cost the Man of Calvary so great anguish. . .

Brethren, this is even when you are converted. You are not even sinning any more at this point. At this point you are walking with God, you work with God, you are His servant, you are His messenger, you are His ambassador—this is still to be our experience, you are ever beholding Christ dying upon the cross, and with unselfish sorrow you are lamenting that you have ever committed sin to so wound the Son of God.

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“I look upon him whom I have pierced, and I mourn that I have transgressed the law of God. When we have a proper appreciation of the sacrifice that has been made in our behalf, **we shall not plead for the privilege of continuing in transgression.** We shall put away sin, and our hard hearts will melt under the amazing love of Christ for our souls.”  
ST, October 28, 1889

This is how we truly put away sin. This is how we truly don't desire the things of this world any more. They don't have any hold on us; they don't have any power over us. I don't want to sin; not because I am fearful that I won't make it to heaven, or that I am afraid that I might be lost in the fires of hell; but I am fearful, I don't want to wound Him, I don't want to crucify Him anymore. I don't want to hurt Him; I don't want to re-enact the scenes of Calvary and inflict pain upon His Divine soul in the suffering that He went through. I don't want to do it anymore. If we are ever beholding Jesus, dying on the cross for our sin, you can't sin, you wouldn't want to sin.

What is it that is going to keep us from sinning in heaven? We are told that the Cross of Christ is going to be the science and the theme of our song. We are going to study it throughout the ceaseless ages of Eternity; the mystery of the cross explains all other mysteries. We will be beholding the cross even in heaven; how is that? What is it that is going to remind us of the Cross of Calvary because it is always going to be there?

We can have love for the truth, the truth made plain upon tables; love the knowledge, love the doctrine, love the prophecies, love the histories, love the parallels, love the lines, and yet still love sin, still love pride, still love selfishness, still love worldliness, still love unholy ambition, still love the supremacy and want to be the first and have the first place. Many of us we're in love with doctrine, in love with knowledge and theology. We're not in love with Christ. We're just not, and that is why we still love sin. That is why we still sin against God and against one another.

I have to confess these truths here on the charts, and I don't understand everything, but what I do understand, is not sufficient for me to put away sin. It just isn't. These truths are great, they're grand and glorious, but in and of themselves, they don't have the power to keep me from yielding to temptation—they just don't. At the end of the day, if I don't love Christ as my Saviour, if I don't have self-sacrificing love, then I am not going to have the power to want to put away sin. It is possible that one can be a lover of pleasure more than a lover of God, and if you love sinful pleasure more than you love God, then you have a form of godliness, and you're denying the power thereof.

Remember, all the excellences, all the virtues, all the graces that one may have; if they are lacking in self-sacrificing love, this is what is going to lead to their downfall; this is what will get the candlestick removed from us. This is what will cause us to have our probation closed on the wrong side of the issue with the Mark of the Beast and not the Seal of God. What is going to keep us Brethren? What is it that truly leads us to an experience where we put away sin? It is Calvary—self-sacrificing love and ever beholding this.

What Satan does is he'll put truth, he'll put knowledge, he'll put doctrine, he'll put history, and he'll use that even as an obstacle for keeping you from the Saviour. Sometimes even truth can be a hindrance and an obstacle put in your way where you don't see the Cross. There are certain things that we see before us but Satan is using it so we can't get to where the power source is. When we are truly converted and have love for God and love for man, self-sacrificing love, the Glory of the Law will be seen in our lives.

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Zechariah 13:6 "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

There are going to be people in heaven that never heard the story of Jesus before. Those gentiles are a law unto themselves; if they have the law they do the works of the law, the law is written in their hearts; Romans 2 talks about that. Even though they never knew Jesus in their life, they had His character, they had His Spirit, they are going to be saved and they may not have understood and known the wonderful advancing truths of the Third Angel. Yet we may understand these things intellectually and in part, but not really settling in spiritually, and be lost. There are going to be people that will ask, "How did You get those wounds in your hands?" "I got these in the house of my friends." "Your friends did that to YOU?" "Yes, My friends did this to Me."

Calvary will always be before us in heaven; that is why He retains the scars that when we see them, it reminds us. This is the hiding of His power; this is where His glory comes from, His feet and his hands, that is where His glory and power comes from.

Isaiah 49:15 "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. 16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

He keeps this as a reminder when we get to heaven. We could ask, did Jesus really die because we didn't live 2,000 years ago; we didn't see it, we weren't there at Calvary. He keeps it to show us, "Yes, I really did die for you."

I remember the vision where the two Adams are about to meet. All the saints, all the redeemed host were gathered around and all of a sudden the two Adam's were about to meet. Jesus calls Adam and Adam begins to come to his Lord, to His Saviour and God. Jesus is going to embrace Him and as he gets close the Son of God raises His hands to reach him and Adam sees the nail prints, he sees the scars in His hands and he is reminded that he did that; He cost the Son of God His life; and as soon as he sees those prints in His hands, he falls down at His feet. He didn't even want to look at Jesus, he did not want to embrace Him, did not feel worthy. And Jesus came and took him and gently raised him up and walked over to the Tree of Life, and He picked the fruit and says, "Here, take it and live forever."

I know and believe that the power that will keep me from sin is not any doctrine, it is not any prophecy, it is not any history, it is not any parallels or lines of truth, which is truly going to keep me. What will truly keep me from sin is beholding Calvary, beholding Jesus dying on the Cross and lamenting that I ever sinned, that I ever caused pain, that I ever caused agony, and not wanting to crucify the Son of God afresh and put Him to open shame. Realizing that I should have been crucified; I should have suffered and died. I should have hung on the cross in disgrace, but Jesus, God's Son took my place.

That is why it is ever before us; that is why we are studying it. If we study it now on earth, it will have the power to remove sin. We won't want to sin; and when we are in heaven and we continue to study it, and we are reminded of it, that's what's going to keep us from sinning in heaven. This is the first love; this is what we have lost; this is what has been left out. And maybe, if we are honest, we never really had it the first time; God wants to give it to us today.