

# Revival and Reformation: The Spirit of Self-Sacrifice

**Scripture Reading:**

1 Peter 2:24, Romans 5:10, 11

**Introduction:**

The foundation of any revival and lasting reform is the word of God. In the word of God are seen the principle of Agape. Agape is totally and absolutely self-less. This is the very life of God. (Romans 13:10, 1 John 4:18) It is this expression of Love that melts the stubborn heart and vindicates the character of God in this 6000 year great controversy that has been centered here on earth.

**The Remnant**

*17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Revelation 12:17*

Revelation 14:12 points to a point in time when God will finally have a generation of people who reflect His image fully and therefore make plain that His law, His Government and His character stand are the only way to run the universe. This is the work of the remnant. This was and is the work of Christ.

**The Mind of Christ**

*5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

*16 For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.*

**The reformer A. T. Jones comments on the mind of Christ and makes this point:**

... you see that where the victory comes, where the battle-field is, is right upon the line between the flesh and the mind. The battle is fought in the realm of the thoughts. The battle against the flesh, I mean, is fought

altogether, and the victory won, in the realm of the thoughts. Therefore Jesus Christ came in just such flesh as ours, but with a mind that held its integrity against every temptation, against every inducement to sin, — a mind that never consented to sin, — no, never in the least conceivable shadow of a thought. And by that means he has brought that divine man to every man on earth.

## Freedom of Choice

Therefore every man for the choosing and by the choosing, can have that divine mind that conquers sin in the flesh. Dr. Young's translation of 1 John 5:20 is: "Ye know that the Son of God has come, and hath given us a mind." The German says the same thing exactly, and the Greek too — "has given us a mind." To be sure he has; that is what he came for. We had the carnal mind, the mind that followed Satan, and yielded to the flesh. What was it that enslaved Eve's mind? — O, she saw that the tree was good for food. It was not good for any such thing. The appetite, the lusts of the flesh, the desires of the flesh, led her off. She took of the tree and did eat. The appetite led, and enslaved the mind — that is, the mind of the flesh, and that is enmity against God; it comes from Satan. In Jesus Christ it is destroyed by the divine mind which he brought into the flesh. By this divine mind he put the enmity under foot, and kept it there. By this he condemned sin in the flesh. So there is our victory; in him is our victory; and it is all in having that mind which was in him. General Conference Bulletin page 328.11, 12

The mind or attitude of Christ was always to "... esteem other[s] better than [oneself] .Philippians 2:3" The principle in the scriptures that He learnt that "... before honor is humility Proverbs 15:33, 18:12." The Son of God was moved with

compassion for the fallen sons of Adam.

But he walked on the earth unrecognized, unconfessed, with but few exceptions, by his creatures. The atmosphere was polluted with sin and with curses instead of the anthems of praise. His lot was poverty and humiliation. As he passed to and fro on his mission of mercy, to relieve the sick, to lift up the oppressed, scarce a solitary voice called him blessed, and the greatest of the nation passed him by with disdain. Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But he humbled himself, and took mortality upon him. As a member of the human family he was mortal, but as God he was the fountain of life to the world.

He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life, that in doing so he might give life, and bring immortality to light. He bore the sins of the world and endured the penalty, which rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man might not eternally die. He died, not by being compelled to die, but by his own free will. That is self-sacrifice; that is self-emptying. This was humility.

The whole treasure of heaven was poured out in one gift to save fallen man. He brought into his human nature all the life-giving energies that human beings will need and must receive. And he brings it into my human nature yet, to your human nature at our choice, by the Spirit of God bringing to us his divine presence, and emptying us of ourselves, and causing God to appear instead of self. Wondrous combination

of man and God! He might have helped his human nature to stand the inroads of disease by pouring from his divine nature vitality and undecaying vigor to the human. But he humbled himself to man's nature.

He did this that the Scripture might be fulfilled. And the plan was entered into by the Son of God, knowing all the steps in his humiliation that he must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination can never take it in. But we can take in the blessed fact, and enjoy the benefit of that to all eternity, and God will give us eternity in which to take in the rest. "The eternal Word consented to be made flesh. God became man." He became man; what am I? — A man. What are you? — A man. He became ourselves, and God with him is God with us.

### **The Saviour's Humility**

"But he stepped still lower." What, still lower than that yet? Yes, sir. "The man," — that is Christ, — "must humble himself as a man." Because we need to humble ourselves, he not only humbled himself as God, but when he became man, he humbled himself as a man, so that we might humble ourselves to God. He emptied himself as God, and became man; and then as man he humbled himself, that we might humble ourselves. And all that we might be saved! In it is salvation. Shall we not take it, and enjoy it day and night, and be ever just as thankful as a Christian?

But he stepped still lower. The man must humble himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for him in his own territory. He had to flee from place

to place for his life. He was betrayed by one of his disciples; he was denied by one of his most zealous followers. He was mocked; he was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but O, he felt the bitterness as no other being could feel it! He was pure, holy, and undefiled, yet arraigned as a criminal. The adorable Redeemer stepped down from the highest exaltation. Step by step, he humbled himself to die, but what a death! It was the most shameful, the most cruel, — the death on the cross as a malefactor.

He did not die as a hero in the eyes of the world, loaded with honors, as men die in battle. He died a condemned criminal, suspended between the heavens and the earth, — died a lingering death of shame, exposed to the revilings and tauntings of a debased, crime-loaded, profligate multitude. "All they that see me laugh me to scorn: they shoot out the lip, they shake the head." Psalm 22:7. He was numbered with the transgressors, and his kinsmen according to the flesh disowned him. His mother beheld his humiliation, and he was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results he was working out in behalf of not only the inhabitants of this speck of a world, but the whole universe, — every world which God had created.

Christ was to die as man's substitute. Man was a criminal under sentence of death for transgression of the law of God as a traitor, a rebel; hence a substitute for man must die as a malefactor, because he stood in the place of the traitors, with all their treasured sins upon

his divine soul. It was not enough that Jesus should die in order to meet the demands of the broken law; but he died a shameful death. The prophet gives to the world his words: "I hid not my face from shame and spitting!"

### **Look to Calvary!**

In consideration of this, can men have one particle of self exaltation? As they trace down the life and humiliation and sufferings of Christ, can they lift their proud heads as though they were to bear no shame, no trials, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in his humiliation, until there were no lower depths he could reach, in order to lift up man from his moral defilement.

How low down were we, then, when, in order to lift us up from moral defilement, he had to go step by step lower and lower until there were no lower depths he could reach? Think of it and see how low we were! All this was for you who are striving for the supremacy, striving for human praise, for human exaltation, — you who are afraid you will not receive all that praise, all that deference from human minds, that you think is your due! Is this Christ like? Let this mind be in you which was also in Christ Jesus. He died to make an atonement, and to be a pattern for every one who would be his disciple. Shall selfishness come into your hearts? and shall those who set not before them the pattern, Jesus, extol your merits? You have none, except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling himself, and then as man debasing himself until as man there were no lower depths to which he could descend?

Be astonished, O, ye heavens, and be amazed, O ye inhabitants of the earth, that such returns should be made to your Lord.

### **Appeal**

What contempt, what wickedness, what formality, what pride, what efforts made to lift up man and glorify himself, when the Lord of glory humbled himself, agonized, and died the shameful death on the cross in our behalf. Who is learning the meekness and lowliness of the pattern? Who is striving earnestly to master self? Who is lifting his cross, and following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome Satanic envyings, jealousies, evil-surmisings, and lasciviousness, cleansing the soul-temple from all defilements, and opening the door of the heart for Jesus to come in?

Would that these words might have that impression on the mind that all who read them might cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and spirit of Christ to bear one another's burdens. O, that we might write deeply on our hearts, as we contemplate the great condescension and humiliation to which the Son of God descended, that we might be partakers of the divine nature. General Conference Bulletin February 5th page 331. 9 to 332.11

Yours in the work of Revival  
and Reformation

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