

Ellen G. White  
The Vine and the Branches

1 **In His lessons Christ did not aspire to high-flown imaginary things.**  
2 **He came to teach, in the simplest manner, truths that were of vital**  
3 **importance, that even the class whom He called babes might**  
4 **understand them. And yet there was a depth in His simplest imagery**  
5 **that the most educated minds could not exhaust. {Ms67-1897.1}**

6 **Christ drew His lessons from nature's vast resources.** He taught that  
7 though now the earth was sinful, and nature affected by the curse, all  
8 would be refined and purified and restored to its first Edenic glory, that in  
9 this redemption and restoration through the infinite sacrifice He had come  
10 to earth to make for the sins of the world, the great Offering typified for  
11 ages by the blood of beasts, the love of God should be made to appear.  
12 Thus He impressed upon the minds of His hearers truths that are enduring  
13 as eternity. And **when He was no longer with them, the precious**  
14 **lessons He had bound up in the things of nature were, through the**  
15 **Holy Spirit's working, revived in their memory, and every time they**  
16 **looked upon the things of nature around them, they repeated the**  
17 **lessons of their Lord. {Ms67-1897.2}**

18 The lesson that Christ here gave His disciples was drawn from the  
19 vine and its branches. Christ might have used the graceful palm tree  
20 to represent Himself. The lofty cedar that was towering toward the  
21 skies, the strong oak that spreads its branches and lifts them  
22 heavenward, He might have used to symbolize the stability and  
23 integrity of those who are followers of Christ. But instead of this, He  
24 takes the vine with its clinging tendrils to represent the believers in  
25 Christ Jesus. He would show them that they do not stand alone. Just  
26 as the vine with its clinging tendrils climbs higher and higher on the  
27 trellis work toward heaven, [so] will the true believer entwine his  
28 tendrils about God, and will have support in connection with Jesus  
29 Christ. {Ms67-1897.3}

30 The vine had often been used as a symbol of Israel; and now Christ  
31 sought to impress this lesson upon their minds, that **this vine which they**  
32 **so much appreciated would be to them a lesson book.** As they passed  
33 along the streets, and saw the climbing vine, the lesson of Christ would  
34 be repeated: "I am the true Vine, and my Father is the Husbandman."  
35 **They were to bear in mind that the Father Himself stood in exactly**  
36 **the same relation to His disciples as the husbandman to the vine.**  
37 **Though individually separate, the branches were united in the parent**  
38 **stalk, drawing nourishment from it. Thus there was unity in their**

39 **diversity**, vine stock and branches co-operating together in bearing  
40 fruit. {Ms67-1897.4}

41 “Every branch in me that beareth no fruit he taketh away: and every  
42 branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”

43 **Every branch connected with the living Vine receives its nourishment**  
44 **from the parent stock. Such branches will bear much fruit. But the**  
45 **fruitless branch will reveal itself to be worthless. It bears no fruit,**  
46 **and will be cut away from the vine.** {Ms67-1897.5}

47 **Christ is the source of all true strength. He reveals His grace to every**  
48 **true believer. He imparts to them His own merits in grace and**  
49 **goodness, that they may bear fruit unto holiness. Every branch that**  
50 **beareth fruit is a living representative of the vine, for it is bearing the**  
51 **same fruit as the vine.** The branch that seems to be connected with the  
52 Vine, that has the appearance of attachment and piety; whose name is  
53 registered in the church books as a Christian, but who brings forth no  
54 fruit, will be separated from the Vine stock. After a time his ruin will be  
55 apparent. He will be as a branch that is dead, and his end is to be  
56 consumed with fire. {Ms67-1897.6}

57 **The branch grafted into the living Vine will testify whether it has,**  
58 **fiber by fiber and vein by vein, become one with the parent stock.**  
59 **The fibers of the one will be identically the same as that of the other.**  
60 **There is a communication of the sap vessels with the current flowing**  
61 **through the Vine stock, and they will bear much fruit.** {Ms67-1897.7}

62 *Unity in diversity is a principle that pervades the whole creation. While*  
63 *there is an individuality and variety in nature, there is a oneness in*  
64 *their diversity; for all receive their beauty and usefulness from the same*  
65 *source.* The human family are dependent upon God for their life and  
66 breath and sustenance. God has designed the web, and all are individual  
67 threads to compose the pattern. **The Creator is one, and He reveals**  
68 **Himself as the great Reservoir of all that is essential for every**  
69 **separate life.** The great Master Artist writes His name on all His created  
70 works from the loftiest cedar of Lebanon to the hyssop upon the wall. The  
71 firmament showeth His handiwork, from the loftiest mountain and the  
72 grand ocean to the tiniest shell upon the seashore. {Ms67-1897.8}

73 **In Christ is God; and yet He—the Alpha—the beginning—the**  
74 **Omega—the ending—, came as man.** On the hills of Palestine our  
75 **Heavenly Father planted a goodly Vine, and He Himself was the**  
76 **Husbandman. It had no remarkable form that would at first sight**  
77 **give an impression of its value. It appeared to come up as a root out**  
78 **of a dry ground,** and attracted but little observation. When attention was  
79 called to the Plant, it was by **some declared to be of heavenly origin.** At  
80 first the men of Nazareth stood entranced as they saw its beauty; but  
81 **when they received the idea that it would stand more gracefully and**  
82 **attract more attention than themselves, they wrestled to uproot the**  
83 **precious Plant, and cast it over the wall.** The men of Jerusalem took  
84 **the Plant and bruised it, and rejected it, and trampled it under their**  
85 **unholy feet.** Their thought was to destroy it forever. {Ms67-1897.9}

86 **But the heavenly Husbandman never lost sight of His Plant. After**  
87 **they thought they had killed it, He took it and replanted it on the**  
88 **other side of the wall.** He hid it from the view of men. **The branches of**  
89 **this Vine were seen by the world; but its root was not visible. Grafts**  
90 **might be introduced into it; fruit might be obtained from it; but the**  
91 **parent stock itself was hidden from the rude assaults of wicked**  
92 **people.** The dry sapless branches chosen and grafted into the Vine stock  
93 have represented the Vine; the fruit has appeared; and there has been a  
94 harvest which the passers by have plucked. {Ms67-1897.10}

95 “Abide in me and I in you. As the branch cannot bear fruit of itself except  
96 it abide in the vine; no more can ye, except ye abide in me.” **This is no**  
97 **casual touch, no off and on connection; but an abiding in Christ, and**  
98 **Christ abiding in the believing receiving agent. Thus he becomes one**  
99 **with Christ.** {Ms67-1897.11}

100 “I am the Vine, ye are the branches. He that abideth in me, and I in him,  
101 the same bringeth forth much fruit; for without me ye can do nothing. If a  
102 man abide not in me, he is cast forth as a branch; and is withered; and  
103 men gather them, and cast them into the fire, and they are burned. If ye  
104 abide in me, and my words abide in you, ye shall ask what ye will (in  
105 accordance with that word), and it shall be done unto you. Herein is my  
106 Father glorified, that ye bear much fruit; so shall ye be my disciples.”  
107 Here is seen the sure result to every human being who receives Christ and  
108 believes in him. “As many as received him, to them gave he power to  
109 become the sons of God, even to them that believe on his name.” {Ms67-  
110 1897.12}

111 In the sixth chapter of John we find the same lesson given by another  
112 illustration: “Then Jesus said unto them, Verily, verily, I say unto you,  
113 Except ye eat the flesh of the Son of man, and drink his blood, ye have no  
114 life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal  
115 life; and I will raise him up at the last day. For my flesh is meat indeed,  
116 and my blood is drink indeed. He that eateth my flesh and drinketh my  
117 blood, dwelleth in me, and I in him. As the living Father hath sent me,  
118 and I live by the Father; so he that hateth me, even he shall live by  
119 me.” {Ms67-1897.13}

120 *These two chapters given by the great Teacher contain the very mystery*  
121 *of godliness. No one need be left in darkness. It is the truth that is to be*  
122 *received, and its reception will be revealed in the life of every true*  
123 *believer.* In John we can see and understand more clearly who the real  
124 believer is and who the spurious. A large number of those who followed  
125 Christ were not grafted into the True Vine, and they revealed the fact  
126 when Christ gave this lesson. Many of the Jews who claimed to be  
127 Christ’s disciples had murmured among themselves because Christ had  
128 said, “I am the bread which came down from heaven.” And they said, Is  
129 not this Jesus, the son of Joseph, whose father and mother we know?  
130 How is it then that he sayeth, I came down from heaven? Jesus therefore  
131 answered and said unto them, Murmur not among yourselves. {Ms67-  
132 1897.14}

133 “No man can come unto me, except the Father which hath sent me draw  
134 him: and I will raise him up at the last day. It is written in the prophets,  
135 And they shall be all taught of God. Every man therefore that hath heard,  
136 and hath learned of the Father cometh unto me. Not that any man hath  
137 seen the Father, save he which is of God, he hath seen the Father. Verily,  
138 verily I say unto you, He that believeth on me hath everlasting life. I am  
139 that bread of life. Your fathers did eat manna in the wilderness and are  
140 dead. This is the bread which cometh down from heaven, that a man may  
141 eat thereof, and not die. I am the living bread which came down from  
142 heaven: if any man eat of this bread, he shall live forever: and the bread  
143 that I will give is my flesh, which I will give for the life of the  
144 world.” {Ms67-1897.15}

145 But the priests and rulers strove among themselves saying, “How can this  
146 man give us his flesh to eat? Then Jesus said unto them, verily, verily, I  
147 say unto you, Except ye eat the flesh of the Son of man, and drink his  
148 blood, ye have no life in you. Whoso eateth my flesh and drinketh my  
149 blood, hath eternal life; and I will raise him up at the last day. For my  
150 flesh is meat indeed, and my blood is drink indeed. He that eateth my  
151 flesh and drinketh my blood, dwelleth in me and I in him. As the living  
152 Father hath sent me, and I live by the Father; so he that eateth me, even  
153 he shall live by me.” This is the same union that is represented by the  
154 graft of the parent vine stock. **When by faith the believer takes hold of**  
155 **Christ, there comes a turning point in his life. He absorbs the spirit**  
156 **and mind of Christ, and represents His character.** {Ms67-1897.16}

157 All who heard might have interpreted correctly the words spoken by  
158 Jesus if they had searched the Scriptures, for He explained: “It is the spirit  
159 that quickeneth: the flesh profiteth nothing; the words that I speak unto  
160 you, they are spirit, and they are life.” {Ms67-1897.17}

161 Temptation is as a weight cast into the scale of evil, which requires firm  
162 decision on the scale of faith, based on evidence that has been seen and  
163 experienced, to counterweight the balance. **Jesus holds up the scale of**  
164 **deep spiritual truth to teach that vital relation with Him is the only**  
165 **means provided for the saving of the soul. Natural propensities, if**  
166 **cherished, are forever dividing the soul from Christ. But these lessons**  
167 **were designed to reveal to all a knowledge of self, to show them the**  
168 **true position they sustained toward Christ.** Here He brought to light a  
169 temptation that was hidden, which, working in darkness, was causing the  
170 weak and tempted ones to lose faith in Christ because they could not  
171 understand the spiritual meaning of His words. These truths spoken so  
172 decidedly, dwelt upon and repeated, would be better understood by His  
173 disciples after the resurrection. {Ms67-1897.18}

174 The feeding of the five thousand with the five barley loaves and the two  
175 small fishes had been a wonderful miracle to these Jews. The word given  
176 by the Master, “Gather up the fragments that nothing be lost,” was  
177 obeyed; and it was found that the five loaves and two small fishes had  
178 increased in the hands of the disciples, so that five thousand men besides  
179 women and children had partaken of the feast thus blessed of God. The

180 food was as heavenly manna to the taste of the hungry multitude. And  
181 they “filled twelve baskets with the fragments of the five barley loaves,  
182 which remained over and above to them that had eaten. Then those men,  
183 when they had seen the miracle that Jesus did, said, This is of a truth that  
184 prophet that should come into the world.” **Many of the disciples were**  
185 **ready to crown Him king at once; but because Christ did not concede**  
186 **to their wishes, they harbored the temptation [to think], He is not the**  
187 **Messiah. But Christ knew that those who would now force Him to**  
188 **take the throne of David, and who would have cried, Behold your**  
189 **King, in a short time would choose Barabbas in the place of Christ,**  
190 and their voices be raised in the cry, “Crucify him; crucify him.” {Ms67-  
191 1897.19}

192 “When Christ therefore perceived that they would come and take him by  
193 force, to make him a king, he departed again into a mountain himself  
194 alone.” Christ dismissed the multitude, and bade His disciples depart in  
195 their ship. Afterward He appeared to them on the boisterous waters,  
196 walking on the snowcapped billows. The whole transaction was made  
197 known by the disciples to all with whom they came in contact. But not  
198 content with this, the people sought Jesus with the question, “Rabbi, how  
199 camest thou hither? Jesus answered them and said, Verily, verily, I say  
200 unto you, Ye seek me, not because ye saw the miracles, but because ye  
201 did eat of the loaves, and were filled. Labor not for the meat which  
202 perisheth, but for that meat which endureth unto everlasting life, which  
203 the Son of man shall give unto you: for him hath God the Father sealed.  
204 Then said they unto him, What shall we do, that we might work the works  
205 of God? Jesus answered and said unto them, This is the work of God, that  
206 ye believe on him whom he hath sent.” {Ms67-1897.20}

207 These disciples were not receiving Christ and believing in Him, and the  
208 Saviour knew that it was time, for their healthful, spiritual growth in the  
209 truth, that they should understand their true relation to Himself. {Ms67-  
210 1897.21}

211 *Every temptation is one of the Lord's means of establishing His people*  
212 *in the faith. They will obtain an experience if they will seek unto the*  
213 *Lord; or they may, through the wiles of Satan, almost yield their faith.*  
214 *But if they shall refuse to make any move until they shall seek counsel*  
215 *of God; if they will open the Word to understand what is written, they*  
216 *will see where they are standing, and where is their peril.* Contentions  
217 and unbelief had been entertained by the disciples, which had not been  
218 decidedly met. Unbelief had grown into a habit, and now had come a  
219 more distinct and startling opportunity to demonstrate that they were  
220 offended. The strife of the Jews over Christ's words meeting their  
221 questioning and doubt gathered about them its dark clouds of unbelief.  
222 Their faith had not been genuine, and the test, proving the true and false  
223 disciple, developed the weakness and unreliable position of many of the  
224 disciples. {Ms67-1897.22}

225 **Christ utters sayings that have power to obtain a place in every heart**  
226 **that is seeking to know the will of God. He declared, “For the bread**

227 **of God is he which cometh down from heaven, and giveth life unto**  
228 **the world.** Then said they unto him, Lord, evermore give us this bread.  
229 And Jesus said unto them, I am the bread of life; he that cometh to me  
230 shall never hunger; and he that believeth on me shall never thirst. ... All  
231 that the Father giveth to me shall come to me; and him that cometh to me  
232 I will in no wise cast out.” Those who will to do his will shall know of its  
233 doctrine. But if their human ideas, received through tradition and maxims  
234 and customs of men, are still retained as of value, they may be convicted  
235 that the words of Christ will satisfy their highest wants; they may be  
236 frank enough to express their wish, “Lord, evermore give us this bread;”  
237 they may be impressed by the Holy Spirit that the words of Christ can  
238 comfort, encourage, strengthen, and settle them, and remove from them  
239 their unrest, their weariness and uncertainty; **they may feel a most**  
240 **earnest desire for the results following the partaking of the Bread of**  
241 **heaven, yet they will reject Christ, and lose His proffered**  
242  **blessings.** {Ms67-1897.23}

243 “Many therefore of his disciples, when they heard this, said, This is an  
244 hard saying; who can hear it? When Jesus knew in himself that his  
245 disciples murmured at it, he said unto them, Doth this offend you? What  
246 and if ye shall see the Son of man ascend up where he was before? It is  
247 the spirit that quickeneth; the flesh profiteth nothing; the words that I  
248 speak unto you, they are spirit, and they are life. But there are some of  
249 you that believe not. For Jesus knew from the beginning who there were  
250 that believed not, and who should betray him. And he said, Therefore said  
251 I unto you, That no man can come unto me except it were given unto him  
252 of my Father.” {Ms67-1897.24}

253 “From that time many of his disciples went back, and walked no more  
254 with him.” What then? They spake against Him. **These disciples had**  
255 **turned away from the priests and rulers to Christ. But the lesson**  
256 **here given was to test and prove them. Christ revealed His true**  
257 **relation to His believing disciples. Have they genuine faith in Him, or**  
258 **are they of the number of whom Christ said, “Ye also have seen me,**  
259 **and believe not.”** {Ms67-1897.25}

260 “Then said Jesus unto the twelve, Will ye also go away? Then Simon  
261 Peter answered him, Lord, to whom shall we go? thou hast the words of  
262 eternal life. And we believe and are sure that thou art that Christ, the Son  
263 of the living God. Jesus answered them, Have not I chosen you twelve,  
264 and one of you is a devil? He spake of Judas Iscariot, the son of Simon:  
265 for he it was that should betray him, being one of the twelve.” {Ms67-  
266 1897.26}

267 Here we have an explanation of the statement made in (John 15:6): “If a  
268 man abide not in me, he is cast forth as a branch, and is withered; and  
269 men gather them, and cast them into the fire, and they are burned.”  
270 **Christ had come to the time when the truth must be spoken**  
271 **decidedly, that the disciples who were indeed in the Vine might be**  
272 **distinguished from those who had no vital connection with Christ.**  
273 **And here was a branch who apparently was one with the vine; but**

274 **after living with the disciples, and listening to the words of Christ, he**  
275 **gave evidence that he was not abiding in the Vine.** “Have not I chosen  
276 you twelve,” said Christ, “and one of you is a devil?” {Ms67-1897.27}

277 **Judas was one who exerted a large influence over the disciples. He**  
278 **was of commanding appearance, and had excellent qualifications.**  
279 **But these endowments had not been sanctified to God. Judas had**  
280 **opened the chambers of his mind, the door of his heart, to the**  
281 **temptations of Satan. His energies were devoted to self-serving, self-**  
282 **exaltation, and the love of money. He revealed that he was the graft**  
283 **that did not bear fruit, the graft that did not fiber by fiber and vein**  
284 **by vein, become knit with its Vine, and partake of the life of the Vine.**  
285 This dry sapling adhered not to the Vine until it grew into a living,  
286 fruitful branch. {Ms67-1897.28}

287 God was still unknown to Judas as a living God, a loving Father. His life  
288 was not hid with Christ in God. **That poor, independent soul, separate**  
289 **from the spirit and the life of Christ, had a hard time. He was ever**  
290 **under condemnation, because the lessons of Christ were always**  
291 **cutting him. Yet he did not become transformed and converted into a**  
292 **living branch through connection with the True Vine. O, if Judas had**  
293 **only humbled his heart before God under this divine instruction that**  
294 **pointed so plainly to himself in the principles set forth. Then he**  
295 **would no longer have remained a tempter to his brother disciples**  
296 expressing his unbelief and thus sowing the seed of unbelief in their  
297 hearts. {Ms67-1897.29}

298 Satan sowed in the heart and mind of Judas the seed which he  
299 communicated to his brethren. **The questioning doubts, that were**  
300 **passed from the devil into the mind of Judas, he passed on to the**  
301 **minds of his brethren. He presented so much accusation of his**  
302 **brethren, that he was counterworking the lessons of Christ. This is**  
303 **why Jesus called Judas a devil.** {Ms67-1897.30}

304 Christ was ever presenting before them the privileges bestowed upon  
305 [the] feeble, finite sinful nature of man, and that only through union  
306 with Christ could it be restored to healthful growth. The life of the  
307 Vine was to become the life of the adopted sapling. He sought to impress  
308 upon them that it was a positive necessity for them to understand spiritual  
309 things; yes, all mysteries and all knowledge. No longer were they to see  
310 through a glass darkly, but face to face. They were to comprehend with  
311 all saints what is the breadth and length and depth and height; and to  
312 know the love of God that passeth knowledge. *The same God who had*  
313 *given Jesus to our world is able to perfect them for whom so great a*  
314 *sacrifice has been made, that through His grace they may be complete*  
315 *in Him.* “He that hath begun a good work in you, will perform it unto the  
316 day of Christ Jesus,” is His promise. **The work of Christ is concerned in**  
317 **the perfection of all His chosen ones, for they are members of His**  
318 **body, a part of Himself.** {Ms67-1897.31}

319 **In taking upon Himself humanity, Christ is connected by relationship**  
320 **to the whole human family; but to any church this relation is of no**

321 **avail without a personal faith—the identification of heart and mind**  
322 **and soul and strength with Jesus Christ.** In thoughts and desires, in  
323 words and actions, *there must be an identity with Christ, a constant*  
324 *imparting of His spiritual life. And it is in thus constantly receiving and*  
325 *constantly imparting that which we receive that makes us elements of*  
326 *light.* {Ms67-1897.32}

327 “And the angel that talked with me came again, and waked me, as a man  
328 that is wakened out of sleep, and said unto me, What seeth thou? And I  
329 said, I have looked, and behold a candlestick all of gold, with a bowl  
330 upon the top of it, and his seven lamps thereon, and seven pipes to the  
331 seven lamps, which are upon the top thereof. ... So I answered and spake  
332 to the angel that talked with me, saying, What are these, my lord? Then  
333 the angel that talked with me answered and said unto me, Knowest thou  
334 not what these be? And I said, No, my Lord. Then he answered and spake  
335 unto me, saying, This is the word of the Lord unto Zerubbabel, saying,  
336 Not by might, nor by power, but by my spirit, saith the Lord of  
337 hosts.” {Ms67-1897.33}

338 “Then answered I and said unto him, What are these two olive trees upon  
339 the right side of the candlestick and upon the left side thereof? And I  
340 answered again, and said unto him, What be these two olive branches  
341 which through the two golden pipes empty the golden oil out of  
342 themselves? And he answered and said, Knowest thou not what these be?  
343 And I said, No, my lord. Then said he, These are the two anointed ones,  
344 that stand by the Lord of the whole earth.” {Ms67-1897.34}

345 **How is the dry disconnected sapling to become one with the parent**  
346 **vine stock?** How is it to be made a partaker of the life and nourishment  
347 of the living vine? *Only by being grafted into the vine, by being brought*  
348 *into the closest relationship possible. Fiber by fiber, vein by vein, the*  
349 *twig holds fast to the life giving vine until the life of the vine becomes*  
350 *one with the branch, and the branch produces fruit like that of the*  
351 *vine.* {Ms67-1897.35}

352 When this is so, Christ’s followers will no longer be irreceptive. They  
353 will no longer be like the disciples who were offended because their own  
354 minds were not spiritual. They **saw the truths that pleased them; but**  
355 **when they came to hear something which they could not explain or**  
356 **reason out, because they were not in vital connection with Christ,**  
357 **they were offended. They turned away** and walked no more with Him.  
358 It were better that these fruitless branches should turn away and reveal  
359 themselves as unbelievers while Christ was with them. {Ms67-1897.36}

360 **It was for this reason that the words of Christ were spoken, that they**  
361 **might be proved to be just what they were, not of the faith, but**  
362 **among those that believe not.** Just as long as they were with the  
363 disciples, they were revealing a spirit of unbelief. They were forever  
364 finding the words of Christ objectionable to their ideas and maxims, and  
365 they bore no fruit as branches of the living Vine. They were accusers.  
366 *One man, professing to be a follower of Christ, while not wearing the*  
367 *yoke of Christ, nor bearing the precious fruit revealed in the life of*



368 *Christ, would be a channel of darkness to the other disciples in the test*  
369 *and trial that was soon to come, and that was even then upon*  
370 *them.* {Ms67-1897.37}

371 All the way from the first disciple to the present time there will be those  
372 who profess to believe in the same way that many in Christ's day  
373 professed to believe in Him. These receive the name of disciples, but they  
374 have not dug deep and laid their foundation upon the Rock. The lessons  
375 that Christ gave in the synagogue to all who were there congregated come  
376 down through the ages to our own time. His words come impressively to  
377 every heart, and we are to take heed to them. We are not to give them  
378 casual, but special, attention. **Comparatively little anxiety should be**  
379 **given to the subject of temporal food, to satisfy temporal hunger, but**  
380 **that food which comes down from heaven is of the highest**  
381 **consequence to us. The Bread of life comes to satisfy our highest**  
382 **spiritual demands—the hunger of the soul. It is God's truth that is**  
383 **the Bread of life.** It is the truth that confronts the devil's lie. {Ms67-  
384 1897.38}

385 The Lord requires true, wholehearted service. **Spiritual things are to**  
386 **be the aim and object of the life work.** Christ's disciples must not look  
387 for a temporal kingdom. **Christ is hungering and thirsting for spiritual**  
388 **service, wholehearted, devoted soul love.** His followers will not be like  
389 the scribes and Pharisees, apparently zealous for God, yet having their  
390 affections and works after the pattern of the world, striving for temporal  
391 advancement and worldly pre-eminence. **All who would come after Him**  
392 **must deny self, lift the cross, and follow wherever He shall lead the**  
393 **way. If men would accept Him as the Way, the Truth, and the Life,**  
394 **all their hungering of soul would be satisfied.** {Ms67-1897.39}

395 How shall we follow Christ and serve Him in the home life, in the  
396 missionary work abroad if He bids us go? The cross will have to be  
397 lifted if the Lord bids anyone in His service to leave their family and  
398 relatives, and [his] large circle of friends that would interfere with  
399 the true service that God requires both at home and abroad. There  
400 must be self-sacrifice on the part of some because of the  
401 dear wife and children; but God requires just this of some. Others  
402 may act in accordance with the will of God and take their families  
403 with them. But it is wholehearted, self-sacrificing service which the  
404 Lord demands. Love for God and devotion in His work will not  
405 diminish in the least the love for wife and children and home. And  
406 because of his love for those dear to him, the true missionary  
407 will pray for wisdom to do the work as a faithful servant of Jesus  
408 Christ. And the wife and children may unite in missionary work at  
409 home, all bound upon the altar with golden cords, all united to do  
410 and suffer for Christ's sake if need be, committing all to God as to a  
411 faithful Creator. The one who loves God supremely find his heart  
412 overflowing with love for his dear ones. And he knows that the God  
413 he serves will bless and hallow that love, for they are holding up his  
414 hands, and strengthening his soul. {Ms67-1897.40}

415 **The prayers of wife and children who love God will go with him as**  
416 **sharp sickles in the harvest field. Then ever let the dears ones in the**  
417 **home be missionaries.** Let this education be given them: **Because your**  
418 **heart loves God, who has the first claim to your affections, you will**  
419 **love them more. Your work in God’s service will not be blessed if you**  
420 **allow any human calculations in relatives and friends to make the**  
421 **will of God secondary. All must know that you are subordinate to the**  
422 **love and will of God, whose you are and whom you serve.** {Ms67-  
423 1897.41}

424 The Saviour read the heart of each one who joined himself to Him as His  
425 disciple. *He knew that there were many who thought themselves His*  
426 *disciples, who were not. And He knew that their bitterness of spirit*  
427 *would be displayed if any word spoken by Christ did not harmonize with*  
428 *their preconceived opinions. He knew that prejudices and jealousies*  
429 *would be aroused at the slightest reference to their peculiar principles.*  
430 And understanding, as He did, the heart and all its working, He would  
431 present the plain facts concerning His relation to humanity, His mission,  
432 and His work, that there might be no misapplication of His words when  
433 His true followers should be left alone. He would heal every soul who  
434 would come to Him as his Fountainhead. “As many as received him, to  
435 them gave he power to become the sons of God, even to them that believe  
436 on his name; which were born, not of the will of the flesh, nor of the will  
437 of man, but of God.” {Ms67-1897.42}

438 Christianity must be brought into the life service, as a light kept ever  
439 shining, full of vital force. There is no such thing as occupying a neutral  
440 position. Each will have given him his work according to his ability. And  
441 all will, through faith in Christ, have a sense of their privilege in being  
442 connected with him. Self-righteous Pharisaism Christ would have all of  
443 us see as it is. The disciple whose religion is a profession only, is  
444 distinguished from the true. {Ms67-1897.43}

445 Christ requires strict fidelity to truth and righteousness. There can be no  
446 lawless deviation from right. **Evil passions, envy, evil surmisings,**  
447 **jealousy, accusing of the brethren, cannot be indulged without**  
448 **denying Christ.** The thoughts, the ideas, change of circumstances,  
449 depend largely upon outward relationship. {Ms67-1897.44}

450 **The transgression of physical laws will surely bring in its train evil**  
451 **disposition, suffering, inefficiency, and an unhealthy experience. And**  
452 **the moral law violated will surely bring its punishment.** Any  
453 indulgence of the appetite brings on a change of feeling, a fit of  
454 indigestion, making the moral experience accord with the treatment of the  
455 body. {Ms67-1897.45}

456 **The living Christ demands self-denial and strong faith.**  
457 **Circumstances cannot rule the life. The child of God, the heir of**  
458 **heaven, cannot drift hither and thither. There must be a fastening to**  
459 **Christ, a believing in Him.** “Let him take hold of my strength,” says  
460 Christ, “and make peace with me; and he shall make peace with me.”  
461 Then no evil sentiments will be cherished. Then the child of God will not

462 be as a ship at sea without an anchor, tossed about by the winds and  
463 waves. **Nothing can make a man of sin if by faith he lays hold of**  
464 **Christ and clings to Him.** {Ms67-1897.46}

465 **Passion manifested by a professed Christian is a denial of Christ; it**  
466 **gives a victory to Satan, and enthrones him in the heart. Such a man**  
467 **gives testimony to the world that the devil has more power over him**  
468 **than has Christ. His words, spirit, and character testify that the**  
469 **molding and fashioning hand of Satan is upon him, making of him a**  
470 **vessel that will dishonor God.** {Ms67-1897.47}

471 Christ was dishonored by the disciples who were offended at His words,  
472 and walked no more with Him. But the words spoken by the Saviour were  
473 the truth. The ax was laid at the root of the tree. "Ye cannot serve God  
474 and mammon," He declares. The physical, mental, and moral power are  
475 the endowments of God, and are to be appreciated and cultivated. As  
476 members of the human family we are to reach the highest standard. We  
477 are here on probation, in training for the higher life. The human agent is  
478 the property of God, by creation and by redemption, and God requires the  
479 full and harmonious development of all the God-given faculties. {Ms67-  
480 1897.48}

481 **Man has no right to the name of Christian unless he will become**  
482 **Christlike, in words, in spirit, and in action. To be a Christian means**  
483 **culture after the divine character of Christ. And that mind which was**  
484 **in Christ Jesus cannot be correctly represented by untrained powers,**  
485 **and as a result, and unfurnished mind. All heaven is waiting to**  
486 **cooperate with the human agent who will be subordinate to the ways**  
487 **and will of God.** The untrained powers of those who claim to be the  
488 followers of Christ dishonor Him who has paid the price for their  
489 redemption. **A narrow mind and dwarfed character cannot meet the**  
490 **mind of God.** {Ms67-1897.49}

491 The constant belief in Christ as your personal Saviour will make you one  
492 with Him as the branch is one with the vine. **Every branch will evidence**  
493 **whether or not it has life, for where there is life, there is sure to be**  
494 **growth. There is a continual communication of the lifegiving**  
495 **properties of the vine, and this is demonstrated by the fruit which the**  
496 **branches bear.** {Ms67-1897.50}

497 "For God so loved the world, that he gave his only begotten Son, that  
498 whosoever believeth on him, should not perish, but have everlasting life."  
499 Every provision has been made in behalf of humanity. Christ came to  
500 teach that, through living faith in Him, we may become one with Him.  
501 His promise is, "Whosoever cometh to me, I will in no wise cast out" as  
502 branches that are withered and bear no fruit. As the representative of the  
503 human family He came to save whoever would make application, with  
504 prayer and supplication, to God in His name. {Ms67-1897.51}

505 *Man is appointed to eat and masticate the Word; but unless his heart is*  
506 *opened to the entrance of that Word, unless he drinks in the Word,*  
507 *unless he is taught of God, there will be misconception, misapplication,*

508 *and misinterpretation of that Word.* The hearing of the Word of God is  
509 not enough. **Unless taught of God, the truth will not be accepted to the**  
510 **saving of the soul.** It must be brought into the life practice. The human  
511 agent will reveal whether or not he is taught of God. *And if not, it is not*  
512 *because God is not willing to teach; but because man is not willing to*  
513 *receive his teaching, and eat of the Bread of life.* {Ms67-1897.52}

514 Every one that doeth evil hateth the light that God sends; neither cometh  
515 to the light lest his deeds shall be reproof. He hates reproof. But God  
516 declares, “All scripture is given by inspiration of God, and is profitable  
517 for doctrine, for reproof, for correction, for instruction in righteousness,  
518 that the man of God may be perfect, thoroughly furnished unto every  
519 good work.” **The self-righteous will not search for light. They love**  
520 **darkness rather than light, because they do not want to see**  
521 **themselves as God sees them. But he that doeth truth cometh to the**  
522 **light that his deeds may be made manifest, that they are wrought in**  
523 **God.** {Ms67-1897.53}

524 **In His mercy and love for His people, God sends them reproof and**  
525 **warnings. This is kindness and benevolence on His part. It is an**  
526 **expression of the great love wherewith He hath loved us that He**  
527 **reveals to us our misconception of His character. He does not want**  
528 **man to spoil himself and make shipwreck of his faith.** He has set  
529 before every one who is striving for an immortal crown the example he is  
530 to follow. Every soul must enter as a learner in the school of Christ. We  
531 shall profit by the searching of the Scriptures, by wearing Christ’s yoke,  
532 and lifting His burdens. But *those who learn of Christ will never be*  
533 *anything else but meek and lowly in heart. They will learn their lessons,*  
534 *and give definite expression of them from lips that have no guile.* In  
535 faith, hope, and charity, they will seek to serve Christ and one another,  
536 united in one by holy cords, and fully in harmony with the spirit and mind  
537 of Christ. {Ms67-1897.54}

*Ms67-1897 White Vine and the Branches*

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