

In defense of Revelation 22:14

“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” —KJV

PART ONE OF TWO

Although we briefly commented on this matter recently, the implications of the present attempt to change the meaning of this passage are serious enough that a fuller defense was considered necessary. Hence this present article.

Thank the Lord for Revelation 22:14! This verse, which so fully agrees with the rest of Holy Scripture, is a signpost pointing us along the path we must take if we would finally reach heaven. Only those who, through the enabling grace of Jesus Christ, have obeyed God’s moral, Ten Commandment law, will enter through the gates of heaven and have a right to eat of the tree of life.

The following statement is excerpted from our book, *The King James Bible and the Modern Versions (KJBMV)*, which is gradually being released month by month in our Information packs:

Revelation 22:14. This very important verse has been changed in the Neutral Text, and therefore in most modern translations.

“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”—KJV.

“Blessed are they that wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates.”—RSV; the footnote reads: “Other ancient authorities read do his commandments.”

Ellen White properly quotes this, as it is found in the KJV, innumerable times.

There are interesting aspects to this variant:

First, it is clearly a doctrinal issue, and antinomians would be glad to see the “commandments” taken out of the verse.

Second, the variant is quite Biblical; for there are two other verses in Revelation which say something similar:

“Unto Him that loved us, and washed us from our sins in His own blood.”—*Revelation 1:5b, KJV.*

“These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb.”—*Revelation 7:14b, KJV.*

Third, it is an intriguing fact that the alternatives in *Revelation 22:14* rhyme in the Greek!

“Blessed are those doing the commandments His.” / Makarioi oi poiountes tas entolas autou.

“Blessed are those washing the robes His.”

/ Makarioi oi pluntes tas stolas auton.

It is very possible that a copyist became confused, due to the similar sound, and he substituted something like the earlier two verses in Revelation.

Many other examples could be cited where Ellen White used a Majority Text family of manuscripts, when the Neutral Text had something distinctly different.

I am writing this present tract, because our official journal, *The Adventist Review*, has now gone on record as tacitly favoring the removal of the Ten Commandments from Revelation 22:14! (See page 2 of this research report.)

“Translations made by committees are usually much better than those made by a single individual.”—Angel M. Rodriguez, *Review*, September 14, 2000.

That is not true, as we establish in our book on the KJV. **William Tyndale was the best Bible translator the English language has ever had. His version formed the foundation for the KJV. In contrast, modern translation committees are politically appointed** from a variety of denominations, and many of their members are not qualified for the work they do. In addition, they work from faulty Greek Texts, based on the Westcott-Hort Text. **They do not use the ancient manuscripts, none of them!**

Angel Rodriguez, author of this *Review* article, says:

“‘Robes’ is found in the earliest manuscripts available to us.”—*Ibid.*

We discuss this “earliest manuscripts” claim in great detail in our book, *KJBMV*. **In reality, the “earliest manuscripts” are not the fourth-century Greek uncials (the Sinaiticus and Vaticanus); they are actually quotations from the so-called “early church fathers” and the very early translations, such as the Syriac and Coptic.**

In his *Review* article, Rodriguez admits that the very early church fathers quoted the verse as “commandments.” That clearly shows that **by the second**

and early third centuries, prior to the Sinaiticus and Vaticanus (Rodriguez' "earliest [Greek] manuscripts"), the earliest Christians already used the "commandments" version of that verse instead of the "robes" version! That is of the highest significance! The evidence, therefore, clearly supports our KJV translation of Revelation 22:14, not the modernist versions of it. Yet, according to the modernists' theory (which Rodriguez apparently espouses), "robes" was the earliest and "commandments" a later mistranslation of it. Yet Rodriguez says:

"When all the evidence is taken into consideration one must acknowledge that its weight tends to support 'robes.'"—*Ibid.*

"The fact that Tertullian and Cyprian appear to have used a text in which the word 'commandments' was used is significant but not necessarily decisive."—*Ibid.*

The fact that they quote the "commandments" phrase a century or more before the Sinaiticus and Vaticanus quote the "robes" phrase—is decisive!

Rodriguez mentions that two early commentators ("fathers") quoted the "commandments" verse, but he does not mention the fact that three very early translations also translated the verse as "commandments" rather than as "robes" (Harclean Syriac, Philoxenian Syriac, and Bohairic Coptic). Kurt Aland, et al., of the United Bible Societies in the Greek apparatus of their *Greek New Testament*, says that the first two, named above, can be as early as the second century while the Bohairic Coptic can be as early as the third. In strong contrast, the "robes" translation is first found in the fourth century Sinaiticus, Vaticanus, and also in the Sahidic Coptic, which Aland, et al., says is a later version than the Harclean and Philoxenian. Athanasius also supports the "robes" version.

The following translations all quote Revelation 14:12. Here is what we find:

Translations supporting "robes":

Sahidic Coptic (Old Egyptian), 3rd-6th century
 Jerome's Vulgate (Latin), A.D. 4th century
 Ethiopic (Old Ethiopian), 6th century
 Ardmachanus Italic (Old Latin), 9th century
 Hafnianus Italic (Old Latin), 10th century
 Colbertinus Italic (Old Latin), 12th-13th century
 Demidovianus Italic (Old Latin), 13th century
 Divionensis Italic (Old Latin), 13th century

Translations supporting "commandments":

Harclean Syriac, 2nd-7th century
 Philoxenian Syriac, 2nd-7th century
 Bohairic Coptic, 3rd-6th century
 Armenian (Old Armenian), 4th-5th century
 Gigas Italic (Old Latin), 13th century

What do we learn from the above? **The Harclean**

and Philoxenian Syriac are generally considered to be earlier and more accurate than the Sahidic Copic. Thus we find that the earliest translations support "commandments," not "robes."

The so-called "church fathers" were the Christian writers, in the first millennium of the Christian era, who quoted from the New Testament. Their quotations tell us what the text was like at the time they lived. **Nearly all the New Testament is quoted by the earlier church fathers; and they rather consistently support the Majority Text, which is the basis for our beloved King James Bible.** The Aland, et al., Greek apparatus lists all the "fathers" which support one or the other of the two versions of Revelation 22:14.

Here are these ancient Christian writers, along with the dates when they wrote (only twelve are listed, because they are the only ones who quoted Revelation 22:14):

Supporting the "commandments" phrase:

Tertullian, A.D. 220
 Cyprian, A.D. 258
 Tyconius, A.D. 380
 Andrew of Ceasarea, A.D. 614
 Beatus, A.D. 786
 Arethas, A.D. 914

Supporting the "robes" phrase:

Athanasius, A.D. 373
 Fulgentius, A.D. 533
 Apringius, A.D. 551
 Primasius, A.D. 552
 Ps-Ambrose, Sixth century
 Haymo, A.D. 841

What does the above list tell you? It says that **Tertullian and Cyprian (writing in A.D. 220 and 258, respectively) support the "commandments" phrase; whereas the earliest writer supporting the "robes" phrase was Athanasius (A.D. 373).**

We know that the original had to be one or the other; it could not have been both! So, at some point, an ancient copyist accidentally (or intentionally) changed the wording of Revelation 22:14. When was that change made? It had to be between A.D. 258 and 373.

Yet Rodriguez and modernist Bible translations, since 1881 (see our book, KJBMV), contend that "robes" is correct because the Sinaiticus and Vaticanus are the earliest Greek manuscripts, and they have "robes." But the truth is that, **although they are the earliest Greek manuscripts we have today, they were not the earliest manuscripts. The early church "fathers" preceded them** and clearly show us what those earliest manuscripts said. (In addition, by far the great majority of later Greek manu-

scripts support “commandments.” They also support all the rest of our King James Bible. That is why they are collectively known as the “Majority Text.”)

The modernists argue that the “robes” phrase must be the original in Revelation 22:14, because Revelation 7:14 is similar to it. But **Revelation 12:17 and 14:12, two extremely important end-time verses, link directly to 22:14.**

It thus appears that Rodriguez, in his analysis, did not go deep enough into the ancient witnesses.

Unfortunately, when he decided that the Vaticanus and Sinaiticus took preference over earlier manuscripts, that did end his article.

In the last two paragraphs (fully a fourth of the article), **Rodriguez states that “robes” is probably the correct translation—since we are saved by grace, wholly apart from any obedience to the Ten Commandments!**

“Their sins were washed away by the blood of the Lamb and not [by] their obedience to the commandments.”—*Ibid.*

He concludes the article by trying to back away from that conclusion somewhat. But **the damage has been done. Our official church periodical has told our members everywhere that they should henceforth accept the modernists’ antinomian position on Revelation 22:14.**

Perhaps most revealing of all, **not once does Rodriguez mention what the Spirit of Prophecy has to say about Revelation 22:14! Why not?** Surely, should not her comments carry some weight with the people who supposedly believe she was divinely inspired? **He does not quote her for a special reason: Not once does she support his modernist error.**

(I have been asked the question, “Who is Angel Manuel Rodriguez?” He is one of four researchers working in the General Conference Biblical Research Department, in Silver Spring, Maryland. He was appointed to that position in order to prepare reports, based on the Bible and Spirit of Prophecy, in defense of our historic teachings.)

On one side stands the King James Version, and with it, all the post-Reformation Bibles of England, Germany, Scandinavia, France, etc. They all support the “commandments” phrase.

On the other side stands the Catholic Latin Vulgate of Jerome, the pre- and post-Reformation Catholic Bibles and all the 20th-century Bibles. They all support the “robes” phrase.

Take your pick.

On one side stands every Seventh-day Adventist book and journal article until nearly the present time. On the other side stands the Sundaykeeping Christian world.

Once again, I say, take your pick.

“Blessed are they that wash their robes in the blood of the Lamb: that they may . . .”—*Rheims-Douai (R.C.)*

“Blessed are they who wash their robes so as to . . .”—*New American Bible (R.C.)*

“Blessed forever are all who are washing their robes, to have the right to . . .”—*Living Bible.*

“Blessed are those who wash their robes, that they may . . .”—*Revised Standard Version.*

“Happy are they who are washing . . .”—*Emphasized Bible (Rotherham).*

“Blessed will they be who wash . . .”—*Twentieth Century New Testament.*

Before concluding this analysis, it should be mentioned that—just as do the Sundaykeepers,—Rodriguez assumes that “keep the commandments” and “wash their robes” are opposites; one involving active obedience as a factor in salvation and the other a passive reception of it. But this is an error. **Both manuscript evidence, other Bible statements, and overwhelming Spirit of Prophecy evidence support the “commandments” phrase;—yet both phrases actually teach the same thing!** “Wash their robes” does not mean hauling your clothes to the corner laundry and waiting while they are cleaned. **It means taking your clothes down to the living waters of Christ—and washing them yourself!** This is done by submission and obedience. It is an active, not a passive work. It is a work done by faith in Christ which purifies the soul. We seemingly do it all, yet in reality it is almost entirely done by God. It is infinite power, working through our very willing choices and cooperation.

We will conclude this report by quoting a sizeable number of Spirit of Prophecy statements. Every one of them only supports the “commandments” phrase! I have personally examined every passage I could find in which she quotes or refers to Revelation 22:14:

“By transgressing God’s commandments a curse fell upon Adam and Eve, and they were deprived of all right to the tree of life. Christ died to save man, and yet preserve the honor of God’s law. He says ‘Blessed are they that do His commandments that they may have right to the tree of life, and may enter

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in through the gates into the City.' The Son of God here presents the doing of the commandments of God as the condition of a right to the tree of life. The transgression of God's commandments deprived man of all right to the tree of life. Christ died, that by virtue of His blood, obedience to God's law might make man worthy of the heavenly benediction, and grant him a right again to the tree of life."—*3 Spiritual Gifts*, 88.

"Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of man. At first we did not see Jesus on the cloud, but as it drew near the earth we could behold His lovely person. This cloud, when it first appeared, was the sign of the Son of man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with glorious immortality. The living saints were changed in a moment and were caught up with them into the cloudy chariot. It looked all over glorious as it rolled upward. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upward, the wheels cried, 'Holy,' and the wings, as they moved, cried, 'Holy,' and the retinue of holy angels around the cloud cried, 'Holy, holy, holy, Lord God Almighty!' And the saints in the cloud cried, 'Glory! Alleluia!' And the chariot rolled upward to the Holy City. Jesus threw open the gates of the golden city and led us in. Here we were made welcome, for we had kept the 'commandments of God,' and had a 'right to the tree of life.'"—*Early Writings*, 35.

"I then beheld the beauty and loveliness of Jesus. His robe was whiter than the whitest white. No language can describe His glory and exalted loveliness. All, all who keep the commandments of God, will enter in through the gates into the city and have right to the tree of life and ever be in the presence of the lovely Jesus, whose countenance shines brighter than the sun at noonday."—*Early Writings*, 51.

"The voice of the Son of God called forth the sleeping saints, clothed with glorious immortality. The living saints were changed in a moment, and were caught up with them into the cloudy chariot. It looked all over glorious as it rolled upward. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upward, the wheels cried, 'Holy,' and the wings, as they moved, cried, 'Holy,' and the retinue of holy angels around the cloud cried, 'Holy, holy holy, Lord God Almighty!' And the saints in the cloud cried, 'Glory! Alleluia!' And the chariot rolled upward to the holy city. Jesus threw open the gates of the golden city, and led us in. Here we were made welcome, for we had kept 'the commandments of

God,' and had a 'right to the tree of life.' Rev. 14:12; 22:14."—*Life Sketches*, 103.

"No one is to put truth to the torture by cheap imaginings, by putting a forced, mystical construction upon the Word. Thus they are in danger of turning the truth of God into a lie. There are those who need in their hearts the touch of the divine Spirit. Then the message for this time will be their burden. They will not search for human tests, for something new and strange. The Sabbath of the fourth commandment is the test for this time . . .

"There is among young men a burning desire to get hold of something new, even though it be of the cheapest quality. The Lord would not have the mind dwell on unprofitable nothings, seeking for what it will never find. He desires us to seek for a pure, clean soul, a soul washed and made white in the blood of the Lamb. It is the white robe of Christ's righteousness that gives the sinner admittance into the presence of the heavenly angels. Not the color of his hair, but his perfect obedience to all God's commandments, opens to him the gates of the Holy City."—*7 Bible Commentary*, 920.

"Many religious teachers assert that Christ by His death abolished the law, and men are henceforth free from its requirements. There are some who represent it as a grievous yoke, and in contrast to the bondage of the law they present the liberty to be enjoyed under the gospel.

"But not so did prophets and apostles regard the holy law of God. Said David: 'I will walk at liberty: for I seek Thy precepts.' Psalm 119:45. The apostle James, who wrote after the death of Christ, refers to the Decalogue as 'the royal law' and 'the perfect law of liberty.' James 2:8; 1:25. And the revelator, half a century after the crucifixion, pronounces a blessing upon them 'that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Revelation 22:14."—*Great Controversy*, 466.

"Today there is a class in our world who are self-righteous. They are not gluttons, they are not drunkards, they are not infidels; but they desire to live for themselves, not for God. He is not in their thoughts; therefore they are classed with unbelievers. Were it possible for them to enter the gates of the city of God, they could have no right to the tree of life, for when God's commandments were laid before them with all their binding claims they said, No. They have not served God here; therefore they would not serve Him hereafter. They could not live in His presence, and they would feel that any place was preferable to heaven."—*Christ's Object Lessons*, 270-271.

“He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.’ ‘Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.’ Verses 1, 2, 14.”—*Acts of the Apostles*, 592.

“Transgression of God’s requirements excluded Adam from the Garden of Eden. A flaming sword was placed around the tree of life, lest man should put forth his hand and partake of it, immortalizing sin. Obedience to all the commandments of God was the condition of eating of the tree of life. Adam fell by disobedience, forfeiting by sin all right to use either the life-giving fruit of the tree in the midst of the Garden, or its leaves, which are for the healing of the nations.

“Obedience through Jesus Christ gives to man perfection of character and a right to that tree of life. The conditions of again partaking of the fruit of the tree are plainly stated in the testimony of Jesus Christ to John: ‘Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.’ ”—*1 Bible Commentary*, 1086.

“None who have had the light of truth will enter the city of God as commandment breakers. His law lies at the foundation of His government in earth and in heaven. If they have knowingly trampled upon and despised His law on the earth, they will not be taken to heaven to do the same work there; there is no change of character when Christ comes. The character building is to go on during the hours of probation. Day by day their actions are registered in the books of heaven, and they will, in the great day of God, be rewarded as their works have been. It will then be seen who receives the blessing. ‘Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.’ ”—*7 Bible Commentary*, 990.

“There is no discord between the Old Testament and the New. In the Old Testament we find the gospel of a coming Saviour; in the New Testament we have the gospel of a Saviour revealed as the prophecies had foretold. While the Old Testament is constantly pointing forward to the true offering, the New Testament shows that the Saviour prefigured by the typical offerings has come. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age.

“But not once has Christ stated that His coming destroyed the claims of God’s law. On the contrary, in the very last message to His church, by way of Patmos,

He pronounces a benediction upon those who keep His Father’s law: ‘Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.’ ”—*6 Bible Commentary*, 1095-1096.

“It is the mingling of judgment and mercy that makes salvation full and complete. It is the blending of the two that leads us, as we view the world’s Redeemer and the law of Jehovah, to exclaim, ‘Thy gentleness hath made me great.’ We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love for God. Mercy invites us to enter through the gates into the city of God, and justice is sacrificed to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King.

“If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness, purity, in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken up. The change from earth to heaven will not change men’s characters; the happiness of the redeemed in heaven results from the characters formed in this life, after the image of Christ. The saints in heaven will first have been saints on earth.

“The salvation that Christ made such a sacrifice to gain for man, is that which is alone of value, that which saves from sin—the cause of all the misery and woe in our world. Mercy extended to the sinner is constantly drawing him to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel, God will not despise the broken and contrite heart. Thus the law of God is not weakened, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner.”—*6 Bible Commentary*, 1072.

“We shall act out all the faith we have. We must educate ourselves to talk faith, and prepare for the future life. What earnest efforts men make to obtain a lawful title to their land. They must have deeds that will stand the test of law. The possessor is never satisfied unless he is confident that there is no flaw in his title. O that men were as earnest to obtain a title to their heavenly possessions that would stand the test of law! The apostle exhorts the follower of Christ to give diligence to make his calling and election sure. There must be no error, no flaw in your claim to immortality. Says the Saviour, ‘Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into

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the city.’ ”—*Counsels on Stewardship*, 225.

“In order to have your children enter the gates of the city of God as conquerors, they must be educated to fear God and keep His commandments in the present life. It is these that Jesus has pronounced blessed: ‘Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.’ ”—*Fundamentals of Christian Education*, 111.

“Children . . . should be trained, educated, and disciplined until they become obedient to their parents, giving respect to their authority. In this way respect for divine authority will be implanted in their hearts, and the family training will be like a preparatory training for the family in heaven. The training of childhood and youth should be of such a character that children will be prepared to take up their religious duties, and thus become fitted to enter into the courts above. He who is the fountain of all knowledge has stated the condition of our fitness to enter the heaven of bliss, in the words, ‘Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.’ Obedience to God’s commandments is the price of heaven, and obedience to their parents in the Lord is the all-important lesson for children to learn.”—*Child Guidance*, 224.

“Divine blessedness is pronounced upon those who keep the commandments, and a curse He declares against those who transgress His law. And shall the pen or voice stoop to bestow laurels upon those who have been leaders in carrying the banner of Satan, declaring that the institution of the papacy shall receive the honor? The faculties God has given us for His name’s glory, have been misappropriated, and been used to bring in rebel sentiments. That human beings should exalt and worship the human agency who has been engaged in a work in direct opposition to the work God has given His people to do in these last days is altogether contrary to His purpose.”—*Counsels to Writers and Editors*, 100-101.

“The redeemed saints, who have loved God and kept His commandments here, will enter in through the gates of the city, and have right to the tree of life. They will eat freely of it as our first parents did before their fall. The leaves of that immortal widespread tree will be for the healing of the nations. All their woes will then be gone. Sickness, sorrow, and death they will never again feel, for the leaves of the tree of life have healed them. Jesus will then see of the travail of His soul and be satisfied, when the redeemed, who have been subject to sorrow, toil, and afflictions, who have groaned beneath the curse, are gathered up around that tree of life to eat of its immortal fruit, that our first parents forfeited all right to, by break-

ing God’s commands. There will be no danger of their ever losing right to the tree of life again, for he that tempted our first parents to sin will be destroyed by the second death.”—*My Life Today*, 355. [Note that, by disobedience, Adam and Eve lost access to the tree of life; and, by obedience, the faithful will regain it.]

“When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be ‘a new heaven and a new earth’ (Revelation 21:1), it is to be restored more gloriously adorned than at the beginning.

“Then they that have kept God’s commandments shall breathe in immortal vigor beneath the tree of life; and through unending ages the inhabitants of sinless worlds shall behold, in that garden of delight, a sample of the perfect work of God’s creation, untouched by the curse of sin—a sample of what the whole earth would have become, had man but fulfilled the Creator’s glorious plan.”—*Patriarchs and Prophets*, 62.

“There is no election but one’s own by which any may perish. God has set forth in His Word the conditions upon which every soul will be elected to eternal life—obedience to His commandments, through faith in Christ. God has elected a character in harmony with His law, and anyone who shall reach the standard of His requirement will have an entrance into the kingdom of glory. Christ Himself said, ‘He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life.’ John 3:36. ‘Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.’ Matthew 7:21. And in the Revelation He declares, ‘Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.’ Revelation 22:14. As regards man’s final salvation, this is the only election brought to view in the Word of God.”—*Patriarchs and Prophets*, 207-208.

“Christ . . . takes us to the threshold of infinity, and shows us its glories, declaring them to be within the reach of all who will live in harmony with the laws of God. Through obedience to the laws of Jehovah, the human family may become a united, happy family in the city of God; but there is no room there for those who have no regard for the will of the Lord. All who will may gain everlasting life, but they must gain it by accepting the law of God as their guide in this life instead of seeking to follow their own laws . . . To those who will live a life that is in harmony with the Father, Christ will impart the virtues of His life.”—*Manuscript*

49, 1907; *Sons and Daughters of God*, 47.

“Think ye that the commandment-keepers will be sorry, and mourn when the pearly gates of the Golden City of God are swung back upon their glittering hinges, and they are welcomed in? No, never. They will then rejoice, that they are not under the bondage of the law, but that they have kept God’s law, and therefore are free from it. They will have right to the tree of life, a right to its healing leaves.”—*Review*, June 10, 1852; *Sons and Daughters of God*, 47.

“The God of heaven has placed a benediction upon them that keep the commandments of God.”—*1 Bible Commentary*, 1104.

“I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.’ Is not this worth striving for? If we lose heaven, we lose everything, and there are none of us who can afford to do that. If we keep in view the eternal joys awaiting the overcomer, and trust in Christ as we strive for the perfection of character, do you think we shall be unhappy? Should it make us unhappy to imitate Christ’s example of self-denial and ministry? . . .

“We are seeking for the life that measures with the life of God; therefore our natures must be brought into conformity with the will of God. We must so conduct our life work that we can go to God in confidence and open our hearts before Him, telling Him our necessities and believing that He hears and will give us grace and strength to carry out the principles of the Word of God. What we want is heaven, the victor’s crown, an entrance through the gates to the city of God, the right to eat of the tree of life in the midst of the Paradise of God. We want to see the King in His beauty. Then daily let us keep our eyes fixed upon Christ, the perfection of human character, and laying hold of His divinity we shall have the strength of divinity to aid us in overcoming every evil tendency and desire.”—*Sons and Daughters of God*, 365.

“By this law, which governs angels, which demands purity in the most secret thoughts, desires, and dispositions, and which shall ‘stand fast for ever’ (Ps. 111:8), all the world is to be judged in the rapidly approaching day of God. Transgressors may flatter themselves that the Most High does not know, that the Almighty does not consider; He will not always bear with them. Soon they will receive the reward of their doings, the death that is the wages of sin; while the righteous nation, that have kept the law, will be ushered through the pearly gates of the celestial city, and will be crowned with immortal life and joy in the

presence of God and the Lamb.”—*1 Selected Messages*, 220.

“Who shall enter in through the gates into the city? ‘Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.’ You know what these commandments are as well as I do . . . Consider carefully the way your feet are tending.”—*5 Testimonies*, 628.

“Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.’ ”—*5 Testimonies*, 693.

“Here we have the Bible election plainly stated. Here are specified who shall be crowned in the city of God and who shall have no part with the just. ‘*Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*’ ”—*5 Testimonies*, 693 [*Italics hers*].

“We want to stand free and pure from the degradations of this world. ‘He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.’ Christ overcame in our behalf. We may overcome through the name of Jesus Christ of Nazareth.”—*Temperance*, 292.

“As the redeemed enter in through the gates into the city, Jesus Christ welcomes all, and they will have harps of gold and will sing to the glory of Jesus Christ, and will wear robes woven in the loom of heaven with not one thread of humanity in them.”—*Temperance*, 292. [*This passage does not mention the law, but speaks strongly about “overcoming.”*]

“The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark is placed upon the righteous. ‘They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him.’ Those who have been obedient to God’s commandments will unite with the company of the saints in light; they shall enter in through the gates into the city, and have right to the tree of life. The one shall be taken. His name shall stand in the book of life, while those with whom he associated shall have the mark of eternal separation from God.”—*Testimonies to Ministers*, 234-235.