

‘Learn of Me’ Lessons for 3rd Quarter, 2009

General Introduction

‘When we are born from above, the same mind will be in us that was in Jesus, the mind that led Him to humble Himself that we might be saved. Then we shall not be seeking the highest place. We shall desire to sit at the feet of Jesus, and learn of Him. We shall understand that the value of our work does not consist in making a show and noise in the world, and in being active and zealous in our own strength. The value of our work is in proportion to the impartation of the Holy Spirit. Trust in God brings holier qualities of mind, so that in patience we may possess our souls.

The yoke is placed upon the oxen to aid them in drawing the load, to lighten the burden. So with the yoke of Christ. When our will is swallowed up in the will of God, and we use His gifts to bless others, we shall find life’s burden light. He who walks in the way of God’s commandments is walking in company with Christ, and in His love the heart is at rest. When Moses prayed, “Show me now Thy way, that I may know Thee,” the Lord answered him, “My presence shall go with thee, and I will give thee rest.” And through the prophets the message was given, “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” Exodus 33:13, 14; Jeremiah 6:16. And He says, “O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” Isaiah 48:18.

Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. In perfect acquiescence there is perfect rest. The Lord says, “Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.” Isaiah 26:3. Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory. And that character which expresses the glory, character, of Christ will be received into the Paradise of God. A renovated race shall walk with Him in white, for they are worthy.

As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal. Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence.’

Desire of Ages, pages 330-331.

Compiler’s note:

In this series of lessons, we will study what we can learn for our eternal benefit from the words and experiences of Christ.

Lesson 1: June 28-July 4 ‘I am the Way’

MEMORY VERSE: ‘Let this mind be in you, which was also in Christ Jesus.’ Philippians 2:5.

STUDY HELP: *Desire of Ages*, pages 329-331.

LESSON SCRIPTURE: Hebrews 2:9-18.

LESSON AIM: To learn that, in His life on earth, Jesus left for us an example of how to live.

Introduction

“‘Learn of Me,” says Jesus; “for I am meek and lowly in heart: and ye shall find rest.” We are to enter the school of Christ, to learn from Him meekness and lowliness. Redemption is that process by which the soul is trained for heaven. This training means a knowledge of Christ. It means emancipation from ideas, habits, and practices that have been gained in the school of the prince of darkness. The soul must be delivered from all that is opposed to loyalty to God.’ *Desire of Ages*, page 330.

‘Leaving us an example’

1. How are we shown that Christ’s life is an example for us to follow? 1 Peter 2:21.

NOTE: ‘The character of Christ is the one perfect pattern which we are to copy. Repentance and faith, the surrender of the will, and the consecration of the affections to God are the means appointed for the accomplishment of this work. To obtain a knowledge of this divinely ordained plan should be our first study; to comply with its requirements, our first effort.’ *Counsels to Parents, Teachers & Students*, page 50.

2. What kind of example did Jesus leave for us? 1 Peter 2:22-23.

NOTE: ‘We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil. He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and privilege. He could have sinned; He could have

fallen, but not for one moment was there in Him an evil propensity. In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed. He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He "knew no sin." He was the lamb "without blemish and without spot." *The Faith I Live By*, page 49.

'In all things like unto His brethren'

3. How are we shown that Christ was made like other human beings in every respect? Hebrews 2:17, first part.

NOTE: 'It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.' *Desire of Ages*, page 48.

4. Why was it essential that Christ be made like other human beings? Hebrews 2:17, last part.

NOTE: 'Into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.' *Desire of Ages*, page 49.

'Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if He had, He would have fallen under similar temptations. If He did not have man's nature, He could not be our example. If He was not a partaker of our nature, He could not have been tempted as man has been. If it were not possible for Him to yield to temptation, He could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature.' *Selected Messages, book 1*, page 408.

'In all points tempted like as we are'

5. How are we shown that Christ understood the experience of temptation to sin? Hebrews 4:15.

NOTE: 'He [Satan] brought to bear upon Christ every artifice and force of his powerful temptations to allure Him from His allegiance. It is impossible for man to know the strength of Satan's temptations to the Son of God. Every temptation that seems so afflicting to man in his daily life, so difficult to resist and overcome, was brought to bear upon the Son of God in as much greater degree as His excellence of character was superior to that of fallen man. Christ was tempted in all points like as we are. As man's representative He stood the closest test and proving of God. He met the strongest force of Satan. His most wily temptations Christ has tested and conquered in behalf of man. It is impossible for man to be tempted above what he is able to bear while he relies upon Jesus, the infinite Conqueror.' *Confrontation*, pages 30-31.

6. How are we shown that temptation brought suffering to Christ? Hebrews 2:18.

NOTE: 'In this conflict the humanity of Christ was taxed as none of us will ever know. The Prince of life and the prince of darkness met in terrible conflict, but Satan was unable to gain the least advantage in word or in action. These were real temptations, no pretence. Christ "suffered being tempted" (Hebrews 2:18).' *Selected Messages, book 1*, page 94.

'Would that we could comprehend the significance of the words, Christ "suffered being tempted." While He was free from the taint of sin, the refined sensibilities of His holy nature rendered contact with evil unspeakably painful to Him. Yet with human nature upon Him, He met the arch apostate face to face, and single-handed withstood the foe of His throne. Not even by a thought could Christ be brought to yield to the power of temptation.' *God's Amazing Grace*, page 165.

'Learn of Me'

7. What are we to learn from the life and experiences of Christ? Matthew 11:29.

NOTE: 'Among the peculiarities which should distinguish God's people from the world in these last days, is their humility and meekness. "Learn of Me," says Christ, "for I am meek and lowly in heart: and ye shall find rest unto your souls." Here is the repose which so many crave and in vain spend time and money to obtain. Instead of being ambitious to be equal to another in honour and position, or perhaps even higher, we should seek to be the humble, faithful servants of Christ. This spirit of self-aggrandisement made contention among the apostles even while Christ was with them. They disputed who should be greatest among them. Jesus sat down and, calling the twelve, said unto them: If any man desire to be first, the same shall be last of all, and servant of all.'" *Testimonies, volume 4*, page 225.

8. What supreme example of humility did Christ reveal? Philippians 2:5-8.

NOTE: 'Point after point Paul lingered over, in order that those who should read his epistle might fully comprehend the wonderful condescension of the Saviour in their behalf. Presenting Christ as He was when equal with God and with Him receiving the homage of the angels, the apostle traced His course until He had reached the lowest depths of humiliation. Paul was convinced that if they could be brought to comprehend the amazing sacrifice made by the Majesty of heaven, all selfishness would be banished from their lives.' *Acts of the Apostles*, page 333.

'Follow Me'

9. What simple command did Jesus give to His disciples? Matthew 4:19, Matthew 8:22, Matthew 9:9, Matthew 16:24, Matthew 19:21.

NOTE: 'We bear the name of Christian. Let us be true to this name. To be a Christian means to be Christlike. It means to follow Christ in self-denial, bearing aloft His banner of love, honouring Him by unselfish words and deeds. In the life of the true Christian there is nothing of self; self is dead. There was no selfishness in the life that Christ lived while on this earth. Bearing our nature, He lived a life wholly devoted to the good of others. In word and deed Christ's followers are to be pure and true. In this world, a world of iniquity and corruption, Christians are to reveal the attributes of Christ. All they do and say is to be free from selfishness.' *In Heavenly Places*, page 57.

10. How did Jesus explain a little of what is meant by following Him? John 12:25-26.

NOTE: 'Learn of Him who has said, "I am meek and lowly in heart" (Matthew 11:29). Learning of Him, you will find rest. Day by day you will gain an experience in the things of God, day by day realise the greatness of His salvation and the glory of a union with Him. Constantly you will learn better how to live Christlike, and constantly you will grow more like the Saviour. If we will die to self, if we will enlarge our idea of what Christ can be to us and what we can be to Him, if we will unite with one another in the bonds of Christian fellowship, God will work through us with mighty power. Then we shall be sanctified through the truth. We shall indeed be chosen by God and controlled by His Spirit. Every day of life will be precious to us, because we shall see in it an opportunity to use our entrusted gifts for the blessing of others.' *In Heavenly Places*, page 57.

'Unto all them that obey Him'

11. What will cause those who are Christ's to follow Him? John 10:27.

NOTE: 'The voice of God is speaking to us through His Word, and there are many voices that we will hear; but Christ has said we should beware of them who will say, "Here is Christ, or there is Christ." Then how shall we know that they have not the truth unless we bring everything to the Scriptures? Christ has warned us to beware of false prophets who will come to us in His name, saying that they are Christ. Now, if you should take the position that it is not important for you to understand the Scriptures for yourselves, you will be in danger of being led away with these doctrines. Christ has said that there will be a company who in the day of retributive judgment will say, "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" But Christ will say, "Depart from Me, ye that work iniquity" (Matthew 7:22, 23). Now, we want to understand what sin is, that it is the transgression of God's law. This is the only definition given in the Scriptures. Therefore we see that those who claim to be led of God, and go right away from Him and His law, do not search the Scriptures. But the Lord will lead His people; for He says that His sheep will follow if they hear His voice, but a stranger will they not follow. Then it becomes us to thoroughly understand the Scriptures. And we will not have to inquire whether others have the truth, for it will be seen in their characters.' *Faith & Works*, pages 55-56.

12. What is the condition required for salvation? Hebrews 5:9.

NOTE: 'Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him' (Hebrews 5:8-9). Jesus came to bring moral power to combine with human effort, and in no case are His followers to allow themselves to lose sight of Christ, who is their example in all things. He said, "For their sakes I sanctify Myself, that they also might be sanctified through the truth" (John 17:19). Jesus presents the truth before His children that they may look upon it, and by beholding it, may become changed, being transformed by His grace from transgression to obedience, from impurity to purity, from sin to heart-holiness and righteousness of life.' *Selected Messages, book 1*, pages 261-262.

**Lesson 2: July 5-11
'Blessed are the meek'**

MEMORY VERSE: 'Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.' 1 Peter 5:5.

STUDY HELP: *Testimonies, Volume 4*, pages 373-374.

LESSON SCRIPTURE: Philippians 2:1-10.

LESSON AIM: To learn of the humility of Christ.

Introduction

'In His lessons of instruction to His disciples, Jesus taught them that His Kingdom is not a worldly kingdom, where all are striving for the highest position; but He gave them lessons in humility and self-sacrifice for the good of others. His humility did not consist in a low estimate of His own character and qualifications, but in adapting Himself to fallen humanity, in order to raise them up with Him to a higher life. Yet how few see anything attractive in the humility of Christ! Worldlings are constantly striving to exalt themselves one above another; but Jesus, the Son of God, humbled Himself in order to uplift man. The true disciple of Christ will follow His example.' *Christian Education*, page 179.

'He was subject unto them'

1. How did Jesus demonstrate His humility even from His early years? Luke 2:51. Compare verse 49.

NOTE: 'Notwithstanding the sacred mission of Christ, His exalted relationship with God, of which He was fully aware, He was not above performing the practical duties of life. He was the Creator of the world, and yet He acknowledged His obligation to His earthly parents, and at the call of duty, in compliance with the wishes of His parents, He returned with them from Jerusalem after the Passover, and was subject unto them. He submitted to restraints of parental authority, and acknowledged the obligations of a son, a brother, friend, and citizen. He discharged His duties to His earthly parents with respectful courtesy. He was the Majesty of heaven. He had been the great commander in heaven. Angels loved to do His bidding. And now He was a willing servant, a cheerful, obedient son.' *Lift Him Up*, page 32.

2. What does such behaviour reveal? Proverbs 20:11.

NOTE: 'Better than any other inheritance of wealth you can give to your children will be the gift of a healthy body, a sound mind, and a noble character. The lessons learned, the habits formed, during the years of infancy and childhood have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years. God has withheld no blessing that is necessary for shaping the character of children and youth after the divine pattern given them in the youth of Jesus. The physical constitution of Jesus, as well as His spiritual development, is brought before us in these words, "the child grew," and "increased in stature." In childhood and youth attention should be given to physical development. Parents should so train their children in good habits of eating and drinking, dressing, and exercise that a good foundation will be laid for sound health in afterlife. This places the children and youth in a favourable position, so that, with proper religious training, they may, like Christ, wax strong in spirit. Let the youth and the little children be taught to choose for themselves that royal robe woven in heaven's loom, the "fine linen, clean and white" (Revelation 19:8), which all the holy ones of earth will wear. This robe, Christ's own spotless character, is freely offered to every human being. But all who receive it will receive and wear it here.' *The Faith I Live By*, page 275.

'He humbled Himself'

3. How did Paul reveal the successive stages in Christ's willingness to humble Himself? Philippians 2:6-8.

NOTE: 'Christ humbled Himself from the position of one equal with God to that of a servant. His home was in Nazareth, a place proverbial for its wickedness. His parents were among the lowly poor. His trade was that of a carpenter, and He laboured with His hands to do His part in sustaining the family. For thirty years He was subject to His parents. The life of Christ points out our duty to be diligent in labour and to provide for those entrusted to our care.' *Christian Education*, page 179.

4. How was Christ's humility prophesied? Isaiah 42:2.

NOTE: 'The voice of Christ was not heard in the street, in noisy contention with those who were opposed to His doctrine. Neither was His voice heard in the street in prayer to His Father, to be heard of men. His voice was not heard in joyful mirth. His voice was not raised to exalt Himself, and to gain the applause and flattery of men. When engaged in teaching, He withdrew His disciples away from the noise and confusion of the busy city to some retired place more in harmony with the lessons of humility, piety, and virtue, which He would impress upon their minds. He shunned human praise, and preferred solitude and peaceful retirement to the noise and confusion of mortal life. His voice was often heard in earnest, prevailing intercessions to His Father; yet for these exercises He chose the lonely mountain, and frequently spent whole nights in prayer for strength to sustain Him under the temptations He should meet, and to accomplish the important work He came to do for the salvation of man. His petitions were earnest and mingled with strong cries and tears. And notwithstanding the labour of soul during the night, He ceased not His labour through the day. In the morning He would quietly resume His work of mercy and disinterested benevolence. The life of Christ was in marked contrast to that of the Jews, and for this very reason they wished to destroy Him.' *Spirit of Prophecy, volume 2*, page 30.

'Whosoever shall humble himself'

5. How did Jesus teach the importance of humility? Matthew 18:1-4.

NOTE: 'The precious grace of humility is sadly wanting in the ministry and the church. Men who preach the truth think too highly of their own abilities. True humility will lead a man to exalt Christ and the truth, and to realise his utter dependence upon the God of truth. It is painful to learn lessons of humility, yet nothing is more beneficial in the end. The pain attendant upon learning lessons of humility is in consequence of our being elated by a false estimate of ourselves, so that we are unable to see our great need. Vanity and pride fill the hearts of men. God's grace alone can work a reformation. It is your work to humble yourself and not wait for God to humble you. God's hand at times bears heavily upon men to humble them and bring them into a proper position before Him; but how much better it is to keep the heart daily humbled before God. We can abase ourselves, or we can build ourselves up in pride and wait till God abases us.' *Lift Him Up*, page 282.

6. What eternal principle did Christ teach? Matthew 23:12. Read verses 1-12.

NOTE: 'The Lord tests character. He permits men to occupy positions of influence, and the universe of heaven watches to see how they will fulfil their stewardship. If one is seen exalting himself, and oppressing his fellow-labourers who are in a more lowly position, if he is harsh and unsympathetic toward those who are not as favourably situated as he is himself, then he is failing to represent the character of his professed Master. If he is exacting, demanding of others what he would not do himself, taking advantage of circumstances to favour his own interests, then his plans are not in harmony with God's plans, and he is revealing a principle that has a demoralising tendency. He is seeking to lift up himself. After a time the Lord will manifestly

abase the man who has taken a position in the highest seat. In His providence He will permit circumstances to come that will bring down the lofty thoughts of self, that will shake his confidence in self, and cause him to cast aside pride and self-esteem, and to take a lowly seat. But the Lord lifts up the humble, and raises up those who are bowed down, and makes manifest the fact that those who realise that they are poor and needy are His heritage and special care.' *Review & Herald*, October 8, 1895.

'To be seen of men'

7. Which kind of activity brought Christ's strongest condemnation? Matthew 6:1-2, 5.

NOTE: 'The chief priests, and scribes, and elders, loved to pray in the most public places; not only in the crowded synagogues, but in the corners of the streets, that they might be seen of men, and praised for their devotion and piety. Their acts of charity were done in the most public manner, and for the purpose of calling the attention of the people to themselves. Their voices were indeed heard in the streets, not only in exalting themselves, but in contention with those who differed with them in doctrine. They were resentful and unforgiving, proud, haughty, and bigoted. The Lord, through His faithful prophet, shows the life of Christ in marked contrast to the hypocritical chief priests, scribes, and Pharisees.' *Spirit of Prophecy, volume 2*, page 31.

'Do not exalt self, do not call the attention of the people to self. There is a spirit of worldliness coming into the church, and it must be firmly met and rebuked. If this is not done, there is a failure to make known the whole counsel of God. Unless we humble our hearts before God, unless we seek Him earnestly, we shall be overcome by the temptations of Satan.' *Review & Herald*, April 8, 1884.

8. What alternative did Christ recommend? Matthew 6:3-4, 6.

NOTE: 'The grace of Christ in the soul is developing traits of character that are the opposite of selfishness, traits that will refine, ennoble, and enrich the life. Acts of kindness performed in secret will bind hearts together, and will draw them closer to the heart of Him from whom every generous impulse springs. The little attentions, the small acts of love and self-sacrifice, that flow out from the life as quietly as the fragrance from a flower, these constitute no small share of the blessings and happiness of life. And it will be found at last that the denial of self for the good and happiness of others, however humble and uncommended here, is recognised in heaven as a token of our union with Him, the King of glory, who was rich, yet for our sake became poor.' *God's Amazing Grace*, page 337.

'It shall not be so among you'

9. What spirit did Jesus say must not be found among His people? Matthew 20:25-27.

NOTE: 'There was to be a difference between His kingdom and the kingdoms of the world. "The princes of the Gentiles" were ambitious, and sought for place and power; but their course in this respect resulted from false ideas of greatness and the pride of the human heart. Among the disciples of Christ an entirely different state of things was to exist. One was not to aspire to dominion over his brethren, and to seek to be lord over God's heritage.' *Signs of the Times*, January 15, 1885.

10. What incident had led Christ emphasise the importance of humility? Matthew 20:20-24.

NOTE: 'God's chosen ones are to reveal to the world their union one with another. It is not possible for a few to walk to heaven alone because they can agree with no others. God's people are a unit. If some entertain ideas so peculiar that God's people cannot accept them, they should compare notes in a teachable spirit and be willing to learn. They should make the most strenuous efforts to be one, to come into the unity of the faith in the bonds of peace. [James 2:12-18 quoted.] The Lord has called us to unity in the bonds of Christ and fellowship and love. In His prayer for His disciples, Christ said: [John 17:20-23 quoted.] We see that which the Lord requires of us. Shall we not put our pride and our dignity where it shall not be so easily bruised and wounded? Shall we not lay it all at the feet of Christ? Shall we not allow our minds to be sharpened by the Holy Spirit, that we may not act like children in our association with one another, but as Christ's brave soldiers, going without the camp and bearing the reproach for His sake? "A new commandment I give unto you," Christ says, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:34, 35). Shall we not . . . covenant with God that we will not be like the children of the wicked one, pettish, envious, jealous, and full of evil surmisings, but like the tree that is known by its good fruit? Then by our unity and love for one another all men will understand that we are Christians. Shall we not cherish love, rather than strife and malice and hatred? [John 15:7-14 and Ephesians 2:1-8 quoted.]' *Manuscript Releases, volume 11*, page 49.

'I have given you an example'

11. What vivid demonstration of humility did Christ show the disciples? John 13:3-5.

NOTE: 'At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, in readiness for the feet washing; but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. All manifested a stoical unconcern, seeming unconscious that there was anything for them to do. By their silence they refused to humble themselves. How was Christ to bring these poor souls where Satan would not gain over them a decided victory? How could He show that a mere profession of discipleship did not make them disciples, or ensure them a place in His kingdom? How could He show that it is loving service, true humility, which constitutes real greatness? How was He to kindle love in their hearts, and enable them to comprehend what He longed to tell them? The disciples made no move toward serving one another. Jesus waited for a time to see what they would do. Then He, the divine Teacher, rose from the

table. Laying aside the outer garment that would have impeded His movements, He took a towel, and girded Himself. With surprised interest the disciples looked on, and in silence waited to see what was to follow. "After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." This action opened the eyes of the disciples. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light. So Christ expressed His love for His disciples. Their selfish spirit filled Him with sorrow, but He entered into no controversy with them regarding their difficulty. Instead He gave them an example they would never forget. . . He knew that the Father had given all things into His hands, and that He came from God, and went to God. He had a full consciousness of His divinity; but He had laid aside His royal crown and kingly robes, and had taken the form of a servant. One of the last acts of His life on earth was to gird Himself as a servant, and perform a servant's part.' *Desire of Ages*, page 644.

12. How did Jesus explain that His disciples must likewise be humble? John 13:12-15.

NOTE: 'In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matthew 5:45. This ideal of ministry God has committed to His Son. Jesus was given to stand at the head of humanity, that by His example He might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all. Thus He lived the law of God, and by His example showed how we are to obey it. Again and again Jesus had tried to establish this principle among His disciples. When James and John made their request for pre-eminence, He had said, "Whosoever will be great among you, let him be your minister." Matthew 20:26. In My kingdom the principle of preference and supremacy has no place. The only greatness is the greatness of humility. The only distinction is found in devotion to the service of others. Now, having washed the disciples' feet, He said, "I have given you an example, that ye should do as I have done to you." In these words Christ was not merely enjoining the practice of hospitality. More was meant than the washing of the feet of guests to remove the dust of travel. Christ was here instituting a religious service. By the act of our Lord this humiliating ceremony was made a consecrated ordinance. It was to be observed by the disciples, that they might ever keep in mind His lessons of humility and service.' *Desire of Ages*, page 650.

Lesson 3: July 12-18 **'If ye love Me, keep My commandments'**

MEMORY VERSE: 'Though He were a Son, yet learned He obedience by the things which He suffered.' Hebrews 5:8.

STUDY HELP: *Our High Calling*, page 48.

LESSON SCRIPTURE: Hebrews 5:7-9, John 14:15-24.

LESSON AIM: To learn of the obedience of Christ.

Introduction

'The obedience of Christ to His Father was the same obedience that is required of man. Man cannot overcome Satan's temptations without divine power to combine with his instrumentality. So with Jesus Christ; He could lay hold of divine power. He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's Holy Law, and in this way He is our example. The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset.' *Our High Calling*, page 48.

'Not to do Mine own will'

1. How did Jesus explain that submission to His Father's will was the guiding principle of His life? John 5:30, John 6:38.

NOTE: 'The yoke that binds to service is the law of God. The great law of love revealed in Eden, proclaimed upon Sinai, and in the new covenant written in the heart, is that which binds the human worker to the will of God. If we were left to follow our own inclinations, to go just where our will would lead us, we should fall into Satan's ranks and become possessors of his attributes. Therefore God confines us to His will, which is high, and noble, and elevating. He desires that we shall patiently and wisely take up the duties of service. The yoke of service Christ Himself has borne in humanity. He said, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6:38. Love for God, zeal for His glory, and love for fallen humanity, brought Jesus to earth to suffer and to die. This was the controlling power of His life. This principle He bids us adopt.' *Desire of Ages*, page 329.

2. How complete was Christ's submission to the will of His Father? John 14:10.

NOTE: 'The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, and being clothed with humility, possessing that love that is pure, peaceable, and easy to be entreated, full of gentleness and good fruits, is not an easy attainment. The soul must submit to God before it can be renewed in knowledge and true holiness. The holy life and character of Christ is a faithful example. His confidence in His heavenly Father was unlimited. His

obedience and submission were unreserved and perfect. He came not to be ministered unto, but to minister to others. He came not to do His own will, but the will of Him that sent Him. In all things He submitted Himself to Him that judgeth righteously. From the lips of the Saviour of the world were heard these words, "I can of Mine own self do nothing." *Testimonies volume 3*, page 106.

'If ye love Me'

3. How did Jesus teach the connection between obedience and love? John 14:15, 21.

NOTE: 'In the precepts of His holy law, God has given a perfect rule of life; and He has declared that until the close of time this law, unchanged in a single jot or tittle, is to maintain its claim upon human beings. Christ came to magnify the law and make it honourable. He showed that it is based upon the broad foundation of love to God and love to man, and that obedience to its precepts comprises the whole duty of man. In His own life He gave an example of obedience to the law of God. In the Sermon on the Mount He showed how its requirements extend beyond the outward acts and take cognisance of the thoughts and intents of the heart.' *Acts of the Apostles*, page 505.

4. How did Jesus teach that obedience to His commandments is a condition of abiding in His love? John 15:10.

NOTE: 'There are conditions to the fulfilment of God's promises, and prayer can never take the place of duty. "If ye love Me," Christ says, "Keep My commandments." "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." John 14:15, 21. Those who bring their petitions to God, claiming His promise while they do not comply with the conditions, insult Jehovah. They bring the name of Christ as their authority for the fulfilment of the promise, but they do not those things that would show faith in Christ and love for Him. Many are forfeiting the condition of acceptance with the Father. We need to examine closely the deed of trust wherewith we approach God. If we are disobedient, we bring to the Lord a note to be cashed when we have not fulfilled the conditions that would make it payable to us. We present to God His promises, and ask Him to fulfil them, when by so doing He would dishonour His own name. The promise is "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. And John declares: "Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected." 1 John 2:3-5.' *Christ's Object Lessons*, pages 143-144.

'To fulfil'

5. How did Jesus describe His purpose concerning God's law? Matthew 5:17.

NOTE: 'The glory of Christ is His character, and His character is an expression of the law of God. He fulfilled the law in its every specification, and gave to the world in His life a perfect pattern of what it is possible for humanity to attain unto by co-operation with divinity. In His humanity Christ was dependent upon the Father, even as humanity is now dependent upon God for divine power in attaining unto perfection of character. God's law is an exponent of His character, an expression of His holiness; but, viewed by him who has fallen through sin, it is a voice of condemnation, a ministration of death. It is not in the province of law to pardon the transgressor; for "by the law is the knowledge of sin." "By the law shall no flesh be justified." No ray of hope shines forth from the law to the sinner, and its transgressor can find no answer from the law to his anxious inquiry, "What shall I do to be saved?" "How shall I be just with God?" But through Christ a way of escape has been provided. Our Redeemer came in the flesh to condemn sin in the flesh, to lay hold of the repenting soul with an unyielding grasp, and at the same time to grasp the throne of God, becoming the connecting link between humanity and divinity, between earth and heaven. He is the only refuge for the guilty soul. In searching to know God, man is directed to Christ, who lived out the law of God, and manifested to the world the attributes of the Father. In the Son of God the inexpressible goodness of God is revealed; for in Him mercy and truth meet together, righteousness and peace kiss each other. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ in the flesh, condemning sin in the flesh, was a perfect revelation of God to the world. Christ declared: "I am the way, the truth, and the life; no man cometh unto the Father, but by Me.'" *Signs of the Times*, December 12, 1895.

6. What examples help us to understand what the word 'fulfil' means? Consider Acts 13:22, Acts 12:25, Colossians 4:17.

NOTE: The Greek word translated 'fulfil' means to carry out, to perform, to obey as it should be obeyed.

"To fulfil the law." In His own life the Saviour gave the children of men an example of perfect obedience. In His teachings He made clear and distinct every precept of the divine law; He swept away the rubbish of erroneous tradition with which the Jews had encumbered it; He illustrated and enforced its principles, and showed in all its particulars the length and breadth and height and depth of the righteousness required by the law of God.' *Bible Echo*, April 16, 1894.

7. How are we shown that those who follow Christ must also fulfil the law of God? James 2:8, Galatians 6:2, Romans 13:10.

NOTE: 'No one is excused who neglects the duty he owes to his fellow men. In doing this work we fulfil the law of God. The Lord has pledged Himself to bless those who fulfil His command to love Him supremely and their neighbour as themselves. It is not talk, it is not profession, or claims to piety and godliness, that are of value with God, but it is the work of righteousness that reveals a Christlike character. To obey the law of God means to be quick to see the necessities of our fellow beings, and quick to help them without stopping to inquire, Do they believe the same doctrines that I believe? To obey God's law means to act as God's helping hand in relieving the necessities of suffering humanity, no matter what the religious belief of those in

need. Those who do this work, and who are loyal to the principles of God's truth, are living the gospel.' *Review & Herald*, April 9, 1908.

'Ye cannot serve God and mammon'

8. How did Jesus warn against the danger of loyalties divided between obedience to God and self-indulgence? Matthew 6:24.

NOTE: 'Those who have stained their hands with the pollution of the world are required to cleanse themselves from its stains. Those who think they can serve the world and yet love God are double-minded. But they cannot serve God and mammon. They are men of two minds, loving the world and losing all sense of their obligation to God, and yet professing to be Christ's followers. They are neither the one thing nor the other. They will lose both worlds unless they cleanse their hands and purify their hearts through obedience to the pure principles of truth. "He that saith he abideth in Him ought himself also so to walk, even as He walked." "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world.'" *Testimonies, volume 1*, page 530.

9. How did Paul expand on Jesus' teaching? Romans 6:16.

NOTE: 'Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of His requirements. The wilful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honour those only who honour Him. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters." If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"' *Lift Him Up*, page 144.

'Thy will be done'

10. Where was the supreme test of Christ's obedience? Matthew 26:39. Consider Hebrews 5:7.

NOTE: 'The world has been honoured with the presence of one Man who was wholly and entirely obedient, one who not only believed and taught the claims of God's law, but who lived the law. His whole life was a representation of its holy principles. His obedience was manifested in the awful agony He endured in the garden of Gethsemane; and through His suffering He has brought pardon to the disobedient.' *Youth's Instructor*, April 1, 1897.

'In the garden of Gethsemane, Christ prayed to His Father, saying, "O my Father, if it be possible, let this cup pass from Me." The cup which He prayed should be removed from Him, that looked so bitter to His soul, was the cup of separation from God in consequence of the sin of the world. He who was perfectly innocent and unblameable, became as one guilty before God, in order that the guilty might be pardoned and stand as innocent before God.' *Review & Herald*, November 19, 1895.

11. How was this test resolved? Matthew 26:42.

NOTE: 'When He was assured that the world could be saved in no other way than through the sacrifice of Himself, He said, "Nevertheless, not what I will, but what Thou wilt." The spirit of submission that Christ manifested in offering up His prayer before God is the spirit that is acceptable to God. Let the soul feel its need, its helplessness, its nothingness, let all its energies be called forth in an earnest desire for help, and help will come. Let the language of the petitioner be, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." We can never commit our interests to God for time and for eternity until we accept Him as the One who is worthy of our highest confidence. Let faith pierce the darkness. Walk with God in the dark as well as in the light, repeating the words, "He is faithful that promised." Through the trial of our faith we shall be trained to trust in God. The Lord will imbue us with His Holy Spirit, in order that we may feel our need and seek His help. Those who seek Him with the whole heart will find Him.' *Review & Herald*, November 19, 1895.

'Obedient unto death'

12. How far did Christ's obedience go? Philippians 2:8.

NOTE: 'Knowing all the steps in the path of His humiliation, He refused not to descend step by step to the depths of man's woe, that He might make expiation for the sins of the condemned, perishing world. What humility was this! It amazed the angels. Tongue can never describe it. Pen can never portray it. The imagination cannot take it in. Sinless and exalted by nature, the Son of God consented to take the habiliments of humanity, to become one with the fallen race. The eternal Word consented to be made flesh. God became man. But He stepped still lower; He humbled Himself to bear insult, reproach, accusation, and shameful abuse. In the world which He had made, which was sustained by the word of His power, there seemed to be no room for Him. He had to flee from one place to another until His life work was accomplished. He was betrayed by one of His followers, and denied by another. He was mocked and taunted. He was crowned with thorns, and forced to bear the burden of the cross. He was not insensible to ignominy and contempt; He submitted to it, but He felt its bitterness as no other being could feel it. Pure, holy, and undefiled, He was yet arraigned as criminal before the eyes of the world. From the highest exaltation the adorable Redeemer took step after step in the path of humiliation. He consented to die in the sinner's stead, that by a life of obedience man might escape the penalty of the law. He humbled Himself, and became obedient unto death. And what a death! It was the most shameful, the most cruel, the death upon the cross as a malefactor. He died not as a hero in the eyes of men,

loaded with honours; He died as a condemned criminal, suspended between the heavens and the earth, died a lingering death, exposed to the tauntings and revilings of a debased and profligate mob.' *Signs of the Times*, February 20, 1893.

13. What promise is given to those whose faithfulness to God will go as far as death? Revelation 2:10, last part.

NOTE: 'What an example have the martyrs for Jesus left us in their lives of self-denial and sacrifice! They were faithful and true to principle. Although prisons, tortures, inquisitions, gibbets, and the stake threatened them, they counted not their lives dear unto themselves. Their love for the truth was here manifested. They chose to obey the truth at the expense of great suffering. The world was not worthy of these heroes of faith. They died for their faith. The pure gold was refined from all dross through trial and suffering. As these shall enter the portals of glory they will shout in triumph: We overcame by the blood of the Lamb, and by the word of our testimony. We were faithful unto death, and now receive a crown of life. Shouts of triumph will come from lips that never triumphed before. Those who were too timid to praise God vocally were not too timid to die for their Lord. They struggled and fought the good fight of faith. They were steadfast to the end. They will unite their glad voices in the universal songs of triumph and victory, praising God that they were accounted worthy to receive the heavenly benediction "well done" from the Master they loved, and for whom they suffered. His own right hand will place upon their brows crowns of immortal glory that fade not away.' *Review & Herald*, December 2, 1875.

Lesson 4: July 19-25 **'He was moved with compassion'**

MEMORY VERSE: 'But Thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.' Psalm 86:15.

STUDY HELP: *God's Amazing Grace*, page 145.

LESSON SCRIPTURE: Lamentations 3:22-33.

LESSON AIM: To learn of the compassion of Christ.

Introduction

'Divine love makes its most touching appeals to the heart when it calls upon us to manifest the same tender compassion that Christ manifested. That man only who has unselfish love for his brother has true love for God. The true Christian will not willingly permit the soul in peril and need to go unwarned, uncared for. He will not hold himself aloof from the erring, leaving them to plunge farther into unhappiness and discouragement or to fall on Satan's battleground.' *Acts of the Apostles*, page 550.

'I have compassion on the multitude'

1. How did Jesus demonstrate His compassion for people? Matthew 9:35-36.

NOTE: 'He who had compassion on the multitude because they "fainted, and were scattered abroad" still has compassion on the suffering poor. His hand is stretched out toward them in blessing and in the very prayer which He gave His disciples, He teaches us to remember the poor.' *Lift Him Up*, page 131.

2. What mighty miracles were prompted by Christ's compassion? Matthew 14:14-20, Matthew 15:32-37.

NOTE: 'At length the day was far spent. The sun was sinking in the west, and yet the people lingered. Jesus had laboured all day without food or rest. He was pale from weariness and hunger, and the disciples besought Him to cease from His toil. But He could not withdraw Himself from the multitude that pressed upon Him. . . Jesus took the food, "and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude." "And they did all eat, and were filled. . . He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need. The people were weary and faint. There were mothers with babes in their arms, and little children clinging to their skirts. Many had been standing for hours. They had been so intensely interested in Christ's words that they had not once thought of sitting down, and the crowd was so great that there was danger of their trampling on one another. Jesus would give them a chance to rest, and He bade them sit down. There was much grass in the place, and all could rest in comfort.' *Desire of Ages* page 365.

'Come ye yourselves apart'

3. How did Jesus demonstrate His compassion for His disciples? Mark 6:30-31.

NOTE: 'In their work they had passed through the test of conflict, and had encountered opposition in various forms. Hitherto they had consulted Christ in everything; but for some time they had been alone, and at times they had been much troubled to know what to do. They had found much encouragement in their work; for Christ did not send them away without His Spirit, and by faith in Him they worked many miracles; but they needed now to feed on the Bread of Life. They needed to go to a place of retirement, where they could hold communion with Jesus and receive instruction for future work. "And He said unto them, Come ye yourselves apart into a desert place, and rest awhile." Christ is full of tenderness and compassion for all in His service. He would show His disciples that God does not require sacrifice, but mercy. They had been putting their whole souls into labour for the people, and this was exhausting their physical and mental strength.' *Desire of Ages*, page 360.

4. How are we taught that we must manifest compassion for each other? 1 Peter 3:8.

NOTE: 'The Lord permits suffering and calamity to come upon men and women to call us out of our selfishness, to awaken in us the attributes of His character, compassion, tenderness, and love. Divine love makes its most touching appeals when it calls upon us to manifest the same tender compassion that Christ manifested. He was a man of sorrows, and acquainted with grief. In all our afflictions He is afflicted. He loves men and women as the purchase of His own blood, and He says to us, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.'" *Review & Herald*, September 13, 1906.

'His father saw him and had compassion'

5. What part did compassion play in Christ's teachings? Luke 15:20. Read verses 11-24.

NOTE: 'In his restless youth the prodigal looked upon his father as stern and severe. How different his conception of him now! So those who are deceived by Satan look upon God as hard and exacting. They regard Him as watching to denounce and condemn, as unwilling to receive the sinner so long as there is a legal excuse for not helping him. His law they regard as a restriction upon men's happiness, a burdensome yoke from which they are glad to escape. But he whose eyes have been opened by the love of Christ will behold God as full of compassion. He does not appear as a tyrannical, relentless being, but as a father longing to embrace his repenting son. The sinner will exclaim with the Psalmist, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Psalm 103:13.' *Christ's Object Lessons*, page 204.

6. How did Christ contrast the one who is compassionate with the one lacking compassion? Matthew 18:27 & 33. Contrast verses 28-30.

NOTE: 'The pardon granted by this king represents a divine forgiveness of all sin. Christ is represented by the king, who, moved with compassion, forgave the debt of his servant. Man was under the condemnation of the broken law. He could not save himself, and for this reason Christ came to this world, clothed His divinity with humanity, and gave His life, the just for the unjust. He gave Himself for our sins, and to every soul He freely offers the blood-bought pardon. "With the Lord there is mercy, and with Him is plenteous redemption." Psalm 130:7. Here is the ground upon which we should exercise compassion toward our fellow sinners. "If God so loved us, we ought also to love one another." John 4:11. "Freely ye have received," Christ says, "freely give." Matthew 10:8.' *Christ's Object Lessons*, page 244-245.

'Go and do thou likewise'

7. How did Jesus teach that our compassion must reach out even to those thought of as our enemies? Luke 10:33.

NOTE: 'The priest and the Levite both professed piety, but the Samaritan showed that he was truly converted. It was no more agreeable for him to do the work than for the priest and the Levite, but in spirit and works he proved himself to be in harmony with God.' *Christ's Object Lessons*, page 379.

8. What lesson did Jesus draw from His story of the good Samaritan? Like 10:36-37.

NOTE: 'It is not possible for the heart in which Christ abides to be destitute of love. If we love God because He first loved us, we shall love all for whom Christ died. We cannot come in touch with divinity without coming in touch with humanity; for in Him who sits upon the throne of the universe, divinity and humanity are combined. Connected with Christ, we are connected with our fellow men by the golden links of the chain of love. Then the pity and compassion of Christ will be manifest in our life. We shall not wait to have the needy and unfortunate brought to us. We shall not need to be entreated to feel for the woes of others. It will be as natural for us to minister to the needy and suffering as it was for Christ to go about doing good.' *Christ's Object Lessons*, page 384.

'They know not what they do'

9. How did Jesus manifest compassion even towards His crucifiers? Luke 23:34.

NOTE: "'But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.'" Matthew 6:15. Nothing can justify an unforgiving spirit. He who is unmerciful toward others shows that he himself is not a partaker of God's pardoning grace. In God's forgiveness the heart of the erring one is drawn close to the great heart of Infinite Love. The tide of divine compassion flows into the sinner's soul, and from him to the souls of others. The tenderness and mercy that Christ has revealed in His own precious life will be seen in those who become sharers of His grace. But "if any man have not the Spirit of Christ, he is none of His." Romans 8:9. He is alienated from God, fitted only for eternal separation from Him.' *Christ's Object Lessons*, page 251.

10. How was Christ's example of compassion manifested by Stephen? Acts 7:60.

NOTE: 'When the noble and eloquent Stephen was stoned to death, there was no loss to the cause of the gospel. The light of heaven that glorified his face, the divine compassion breathed in his dying prayer, were as a sharp arrow of conviction to the bigoted Sanhedrist who stood by, and Saul, the persecuting Pharisee, became a chosen vessel to bear the name of Christ before Gentiles and kings and the children of Israel.' *Conflict & Courage*, page 331.

'Ye have done it unto Me'

11. How did Christ show that compassion shown to those who need our sympathy is regarded by Christ as shown to Him? Matthew 25:40 & 45. Read verses 31-45.

NOTE: 'To His faithful servants today as well as to His first disciples Christ's words apply: "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me." Matthew 10:40. No act of kindness shown in His name will fail to be recognised and rewarded. And in the same tender recognition Christ includes even the feeblest and lowliest of the family of God. "Whosoever shall give to drink," He says, "unto one of these little ones," those who are as children in their faith and their knowledge of Christ, a cup of cold water only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward.'" Matthew 10:42.' *Testimonies, volume 6*, page 347.

12. How did Christ show that our compassion, or lack of compassion, will be a crucial factor in the judgement? Matthew 25:46.

NOTE: 'Those who represent Christ in deeds of kindness and mercy will never know until the day of Judgement what good they have done in seeking to follow the example of the Saviour. In heaven a book is written for those who interest themselves in the needs of their fellow beings, a book whose record will be revealed in that day when every man will be judged according to the deeds written therein. Then God will repay every act of mercy done to the poor. Those who have regarded the needs of the unfortunate and have had compassion on the needy will hear from His gracious lips the words, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'" *Signs of the Times*, July 14, 1909.

Lesson 5: July 26-August 1 **'Wise as serpents'**

MEMORY VERSE: 'Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.' Matthew 10:16.

STUDY HELP: *Testimonies to Ministers*, pages 109-110.

LESSON SCRIPTURE: 1 Peter 3:15-16.

LESSON AIM: To study how Jesus responded to hard questions.

Compiler's note: You will find the questions in this lesson are answered by longer passages of Scripture than usual in these lessons. But reading the whole of each passage will bring its own rewards to the diligent student.

Introduction

'Some have thought it an evidence of intellectual keenness and superiority to perplex minds in regard to what is truth. They resort to subtlety of argument, to playing upon words; they take unjust advantage in asking questions. When their questions have been fairly answered, they will turn the subject, bring up another point, to avoid acknowledging the truth. We should beware of indulging the spirit which controlled the Jews. They would not learn of Christ, because His explanation of the Scriptures did not agree with their ideas; therefore they became spies upon His track, "laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him." [Luke 11:54, 52.] Let us not bring upon ourselves the fearful denunciation of the Saviour's words, "Woe unto you, lawyers! For ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." [Luke 11:54, 52.] It does not require much learning or ability to ask questions that are difficult to answer. A child may ask questions over which the wisest men may be puzzled. Let us not engage in a contest of this kind. The very same unbelief exists in our time as prevailed in the days of Christ.' *Gospel Workers*, 1892 ed., page 128.

'He perceived their craftiness'

1. How did Jesus respond to attempts to trap Him over the question of paying tribute to Caesar? Luke 20:20-25.

NOTE: 'The summary way in which their question had been settled left nothing farther for them to say. Their plans were all disarranged. They had expected Jesus to answer their question directly in one way or the other. If He should say, It is unlawful to give tribute unto Caesar, there were those present whose task it was to immediately bear the report to the Roman authorities, and have Jesus arrested at once as one who was creating rebellion among the Jews. This they hoped would insure His condemnation. But in case He should say, It is lawful to give tribute unto Caesar, they designed to call the attention of the Jewish people to His decision, and accuse Him as one opposed to the divine law. Jesus read their motives, and, holding in His hand the Roman coin, upon which was stamped the name and image of Caesar, declared that, as they were living under the protection of the Roman power, they should render to that power the support it claimed, so long as it did not conflict with their duty to God. But that they should at all times render obedience to God, answering His claims, yet peaceably subject to the laws of the land. His interrogators, unprepared for this response of Jesus, "marvelled and left Him, and went their way.'" *Spirit of Prophecy, volume 3*, pages 42-43.

2. How did Jesus respond to attempts to trap Him on the question of divorce? Mark 10:2-9.

NOTE: 'When the Pharisees afterward questioned Him concerning the lawfulness of divorce, Jesus pointed His hearers back to the marriage institution as ordained at creation. "Because of the hardness of your hearts," He said, Moses "suffered you to put

away your wives: but from the beginning it was not so.” He referred them to the blessed days of Eden when God pronounced all things “very good.” Then marriage and the Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity. Then, as the Creator joined the hands of the holy pair in wedlock, saying, A man shall “leave his father and his mother, and shall cleave unto his wife: and they shall be one,” He enunciated the law of marriage for all the children of Adam to the close of time. That which the eternal Father Himself had pronounced good was the law of highest blessing and development for man. Jesus came to our world to rectify mistakes and to restore the moral image of God in man. Wrong sentiments in regard to marriage had found a place in the minds of the teachers of Israel. They were making of none effect the sacred institution of marriage. Man was becoming so hardhearted that he would for the most trivial excuse separate from his wife, or, if he chose, he would separate her from the children and send her away. This was considered a great disgrace and was often accompanied by the most acute suffering on the part of the discarded one. Christ came to correct these evils.’ *The Adventist Home*, pages 340-341.

‘The tradition of the elders’

3. How did Jesus respond to challenges about observing traditions? Matthew 15:1-9.

NOTE: ‘Whenever the message of truth comes home to souls with special power, Satan stirs up his agents to start a dispute over some minor question. Thus he seeks to attract attention from the real issue. Whenever a good work is begun, there are cavillers ready to enter into dispute over forms or technicalities, to draw minds away from the living realities. When it appears that God is about to work in a special manner for His people, let them not be enticed into a controversy that will work only ruin of souls. The questions that most concern us are, Do I believe with saving faith on the Son of God? Is my life in harmony with the divine law? “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life.” “And hereby we do know that we know Him, if we keep His commandments.” John 3:36; 1 John 2:3. Jesus made no attempt to defend Himself or His disciples. He made no reference to the charges against Him, but proceeded to show the spirit that actuated these sticklers for human rites. He gave them an example of what they were repeatedly doing, and had done just before coming in search of Him. “Full well ye reject the commandment of God,” He said, “that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do aught for his father or his mother.” They set aside the fifth commandment as of no consequence, but were very exact in carrying out the traditions of the elders.’ *Desire of Ages*, page 396.

4. How did Jesus respond to criticism that He was breaking the rabbinical rules about Sabbath-keeping? Mark 3:2-6. Compare Luke 14:1-6.

NOTE: ‘When Jesus turned upon the Pharisees with the question whether it was lawful on the Sabbath day to do good or to do evil, to save life or to kill, He confronted them with their own wicked purposes. They were hunting His life with bitter hatred, while He was saving life and bringing happiness to multitudes. Was it better to slay upon the Sabbath, as they were planning to do, than to heal the afflicted, as He had done? Was it more righteous to have murder in the heart upon God’s holy day than love to all men, which finds expression in deeds of mercy? In the healing of the withered hand, Jesus condemned the custom of the Jews, and left the fourth commandment standing as God had given it. “It is lawful to do well on the Sabbath days,” He declared. By sweeping away the senseless restrictions of the Jews, Christ honoured the Sabbath, while those who complained of Him were dishonouring God’s holy day. Those who hold that Christ abolished the law teach that He broke the Sabbath and justified His disciples in doing the same. Thus they are really taking the same ground as did the cavilling Jews. In this they contradict the testimony of Christ Himself, who declared, “I have kept My Father’s commandments, and abide in His love.” John 15:10. Neither the Saviour nor His followers broke the law of the Sabbath. Christ was a living representative of the law. No violation of its holy precepts was found in His life. Looking upon a nation of witnesses who were seeking occasion to condemn Him, He could say unchallenged, “Which of you convicteth Me of sin?” John 8:46, R. V.’ *Desire of Ages*, page 287.

‘A certain lawyer tempted Him’

5. How did Jesus respond to the lawyer who asked which of the commandments was the most important? Luke 10:25-28.

NOTE: ‘The Saviour entered into no controversy. He required the answer from the questioner himself. “What is written in the law?” He said; “How readest thou?” The Jews still accused Jesus of lightly regarding the law given from Sinai; but He turned the question of salvation upon the keeping of God’s commandments. The lawyer said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.” Jesus said, “Thou hast answered right: this do, and thou shalt live.” . . . In his [the lawyer’s] answer as to the requirements of the law, he passed by all the mass of ceremonial and ritualistic precepts. For these he claimed no value, but presented the two great principles on which hang all the law and the prophets. This answer, being commended by Christ, placed the Saviour on vantage ground with the rabbis. They could not condemn Him for sanctioning that which had been advanced by an expositor of the law. “This do, and thou shalt live,” Jesus said. He presented the law as a divine unity, and in this lesson taught that it is not possible to keep one precept, and break another; for the same principle runs through them all. Man’s destiny will be determined by his obedience to the whole law. Supreme love to God and impartial love to man are the principles to be wrought out in the life.’ *Desire of Ages*, pages 497-498.

6. How did Jesus respond to the further question posed by the lawyer? Luke 10:29-37.

NOTE: 'Among the Jews this question caused endless dispute. They had no doubt as to the heathen and the Samaritans; these were strangers and enemies. But where should the distinction be made among the people of their own nation, and among the different classes of society? Whom should the priest, the rabbi, the elder, regard as neighbour? They spent their lives in a round of ceremonies to make themselves pure. Contact with the ignorant and careless multitude, they taught, would cause defilement that would require wearisome effort to remove. Were they to regard the "unclean" as neighbours? Again Jesus refused to be drawn into controversy. He did not denounce the bigotry of those who were watching to condemn Him. But by a simple story He held up before His hearers such a picture of the outflowing of heaven-born love as touched all hearts, and drew from the lawyer a confession of the truth.' *Desire of Ages*, page 498.

'Not knowing the Scriptures'

7. How did Jesus respond to those who sought to ridicule the truth? Matthew 22:23-33.

NOTE: 'In seeking a controversy with Jesus, they felt confident of bringing Him into disrepute, even if they could not secure His condemnation. . . In answer to their questions, Jesus lifted the veil from the future life. "In the resurrection," He said, "they neither marry, nor are given in marriage, but are as the angels of God in heaven." He showed that the Sadducees were wrong in their belief. Their premises were false. "Ye do err," He added, "not knowing the Scriptures, nor the power of God." He did not charge them, as He had charged the Pharisees, with hypocrisy, but with error of belief. The Sadducees had flattered themselves that they of all men adhered most strictly to the Scriptures. But Jesus showed that they had not known their true meaning. That knowledge must be brought home to the heart by the enlightenment of the Holy Spirit. Their ignorance of the Scriptures and the power of God He declared to be the cause of their confusion of faith and darkness of mind. They were seeking to bring the mysteries of God within the compass of their finite reasoning. Christ called upon them to open their minds to those sacred truths that would broaden and strengthen the understanding. Thousands become infidels because their finite minds cannot comprehend the mysteries of God. They cannot explain the wonderful exhibition of divine power in His providences, therefore they reject the evidences of such power, attributing them to natural agencies which they can comprehend still less. The only key to the mysteries that surround us is to acknowledge in them all the presence and power of God. Men need to recognise God as the Creator of the universe, One who commands and executes all things. They need a broader view of His character, and of the mystery of His agencies.' *Desire of Ages*, page 605.

8. What response did Jesus make to a ruler who sought to know how eternal life might be gained? Matthew 19:16-22.

NOTE: 'Jesus looked with love upon the young man, and faithfully pointed out to him his deficiency in keeping the divine law. He did not love his neighbour as himself. His selfish love of riches was a defect, which, if not remedied, would debar him from heaven. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Christ would have the young man understand that He required nothing of him more than to follow the example that He Himself, the Lord of heaven, had set. He left His riches and glory, and became poor, that man, through His poverty, might be made rich; and for the sake of these riches, He requires man to yield earthly wealth, honour, and pleasure. He knows that while the affections are upon the world, they will be withdrawn from God; therefore He said to the young man, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me.'" *Counsels on Stewardship*, pages 210-211.

'Questions and strifes of words'

9. How did Jesus respond to provocative questions only designed to entrap Him? Luke 22:66-68.

NOTE: 'Jesus looked calmly at His hypocritical questioners, and answered, "If I tell you, ye will not believe. And if I ask you, ye will not answer Me, nor let me go." Jesus could have traced down the prophecies, and given His accusers evidence that the very things were then taking place which had been predicted in regard to Messiah. He could have silenced them thus; but they would not then have believed. He could have pointed them to His mighty miracles; but they had set their hearts against the light of Heaven, and no power could change them.' *Spirit of Prophecy, volume 3*, page 121.

10. What kind of answer is best when provocative questions are asked? Proverbs 15:1.

NOTE: 'When unkind, discouraging words are spoken to you, do not retaliate. Do not reply unless you can return a pleasant answer. Say to yourself, "I will not disappoint my Saviour." The Christian woman is a gentlewoman. On her lips is ever the law of kindness. She utters no hasty words. To speak gentle words when you are irritated will bring sunshine into your hearts and make your path more smooth. A schoolgirl, when asked for a definition of meekness, said, "Meek people are those who give soft answers to rough questions." Christ says, "Blessed are the meek: for they shall inherit the earth." They will be fit subjects for the kingdom of heaven, for they are willing to be taught.' *Review and Herald*, April 7, 1904.

'Knowing that they do gender strifes'

11. What counsel are we given about questions which are only designed to provoke argument? 1 Timothy 1:4, 2 Timothy 2:23.

NOTE: 'The Holy Spirit does not work with men who love to be sharp and critical. This spirit has been cherished in meeting debaters, and some have formed the habit of squaring off for combat. God is dishonoured in this. Keep back the sharp thrusts; do not learn in Satan's school his methods of warfare. The Holy Spirit does not inspire the words of censure. A time of trouble is before us, and every honest soul who has not had the light of truth will then take a stand for Christ. Those who believe the truth are to be newly converted every day. Then they will be vessels unto honour. Do not repeat the words of your opponents,

or enter into controversy with them. You meet not merely the men, but Satan and his angels. Christ did not bring against Satan a railing accusation concerning the body of Moses. If the world's Redeemer, who understood the crooked, deceptive arts of Satan, durst not bring against him a railing accusation, but in holiness and humility said, "The Lord rebuke thee, O Satan," is it not wise for His servants to follow His example? Will finite human beings take a course that Christ shunned, because it would afford Satan occasion to pervert, misrepresent, and falsify the truth?" *The Upward Look*, page 270.

12. What do such questions reveal about the questioner? 1 Timothy 6:3-5.

NOTE: 'We shall have to meet crooked elements in the world and in the church. Men will come claiming to have great light; but those who have experience in the cause of God will see that what they present as light is great darkness. Men of this class will have to be treated according to the specifications of the word of God. Those who are in error may become excited in advocating their views, but those who are walking in the light can afford to be calm, gentle with the erring, "apt to teach," making manifest the fact that they have asked and received wisdom of God. They will have no occasion to move excitedly, but occasion to move wisely, patiently, "in meekness instructing those that oppose themselves.'" *Testimonies to Ministers*, page 164.

Lesson 6: August 2-8 'Forgiving one another'

MEMORY VERSE: 'And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.' Ephesians 4:32.

STUDY HELP: *Christ's Object Lessons*, pages 243-251.

LESSON SCRIPTURE: Matthew 18:21-35.

LESSON AIM: To study what Christ taught about forgiveness.

Introduction

'He who is unforgiving cuts off the very channel through which alone he can receive mercy from God. We should not think that unless those who have injured us confess the wrong we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults.' *The Faith I Live By*, page 131.

'As we forgive'

1. What basic principle of forgiveness did Jesus teach? Matthew 6:14-15.

NOTE: 'Nothing can justify an unforgiving spirit. He who is unmerciful toward others shows that he himself is not a partaker of God's pardoning grace. In God's forgiveness the heart of the erring one is drawn close to the great heart of Infinite Love. The tide of divine compassion flows into the sinner's soul, and from him to the souls of others. The tenderness and mercy that Christ has revealed in His own precious life will be seen in those who become sharers of His grace. But "if any man have not the Spirit of Christ, he is none of His." Romans 8:9. He is alienated from God, fitted only for eternal separation from Him.' *Christ's Object Lessons*, page 251.

2. By what standard does God forgive us? Matthew 6:12.

NOTE: 'We are not forgiven because we forgive, but as we forgive. The ground of all forgiveness is found in the unmerited love of God, but by our attitude toward others we show whether we have made that love our own. Wherefore Christ says, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Matthew 7:2.' *Christ's Object Lessons*, page 251.

'So likewise shall My heavenly Father do also unto you'

3. What parable did Jesus tell to show the importance of forgiving others? Matthew 18:23-34.

NOTE: 'This parable is designed to show the spirit of tenderness and compassion which man should manifest for his fellow man. The pardon of this king represents a pardon that is supernatural, a divine forgiveness of all sin. Christ is represented by the king who, moved with compassion, forgave the debt of his servant. Man was under the condemnation of the broken law. He could not save himself; and for this reason, Christ came to this world, clothed His divinity with humanity, and gave His life, the Just for the unjust. He desired to give in His own life an example of the forbearance that man should exercise toward his fellow man. When the debtor pleaded for delay, with the promise, "Have patience with me, and I will pay thee all," the sentence was revoked; the whole debt was cancelled; and he was soon given an opportunity to pattern after the master who had forgiven him. Going out, he met a fellow servant who owed him a hundred pence. But he who had been so mercifully treated dealt with his fellow labourer in an altogether different manner. His debtor made an appeal similar to that which he himself had made to the king, but without a similar result. He who had so recently been forgiven was not kind, and tender-hearted, and pitiful. The goodness, mercy, and love shown to him he did not exercise in dealing with his fellow servant. He heeded not the request to be patient. The goodness shown to him only hardened his heart. The small sum owed him was all that the ungrateful

servant could keep in mind. He demanded all that he considered his due, and carried into effect the sentence which had been so graciously revoked for him.' *Review & Herald*, January 3, 1899.

4. What lesson did Christ draw from this parable? Matthew 18:35.

NOTE: 'The lesson to be learned is that we must have the spirit of true forgiveness, even as Christ forgives the sinner, who can in no case pay his enormous debt. We are to bear in mind that Christ has paid an infinite price for the souls of men, and we are to treat them as Christ's purchased possession.' *Review & Herald*, January 3, 1899.

'Until seven times?'

5. What question did Peter ask Christ about forgiveness? Matthew 18:21.

NOTE: 'The Jewish precepts enjoined upon men the duty of forgiving five offences, and Peter thought that in suggesting seven times he had reached the limit of human patience.' *The Upward Look*, page 43.

6. What answer did Jesus give? Matthew 18:22.

NOTE: 'But Jesus would have him understand that those who have the divine mind, and were imbued with the divine spirit, would exercise forgiveness without limit. The plan and ground of salvation, which is love, is the principle which must be carried out by the human family. Should Christ limit His mercy, compassion, and forgiveness by a certain number of sins, how few men would be saved! But the mercy of Christ in forgiving the iniquities of men teaches us that there must be free forgiveness of wrongs and sins that are committed against us by our fellow men. Christ gave this lesson to His disciples to correct the evils that were being taught and practised in the precepts and examples of those who were interpreting the Scriptures at that time.'" *The Upward Look*, page 43.

'We must forgive those who trespass against us, if we would obtain pardon and grace when we approach the mercy-seat. Mercy and love must be cherished by all who would be followers of Jesus.' *Review & Herald*, December 26, 1882.

'To whom little is forgiven, the same loveth little'

7. What illustration did Jesus use to teach about forgiveness? Luke 7:41-42.

NOTE: 'Jesus turned to his host and said, "Simon, I have somewhat to say unto thee." Simon replied, "Master, say on." Then Jesus proceeded to speak a parable, which illustrated the contrast between the gratitude of his host, who had been healed of the leprosy, and that of Mary, whose sins had been pardoned. Said he, "There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?" Simon did not discern the application which Jesus designed to make, but he answered Him, "I suppose that he to whom he forgave most." Jesus replied, "Thou hast rightly judged." This answer condemned Simon. He had been a great sinner, and also a loathsome leper, avoided by all. He had come to Jesus piteously imploring His help, and He who never turned a deaf ear to human woe, had cleansed him from sin and from the terrible disease that was upon him. Simon was humbled, but he had been a proud Pharisee, and he did not look upon himself as being so great a sinner as he really was, and he had now become self-sufficient and lifted up in his own estimation. He had exalted himself as far superior to the poor woman who anointed the feet of her Lord. In entertaining Jesus at his house, he thought he was paying Him marked respect; but the Saviour was lowered in his estimation when He permitted the devotion of Mary, who had been so great a sinner. He overlooked the miracle which Jesus had wrought upon him in saving him from a living death, and coldly reasoned with himself if Jesus could be the Messiah, and yet stoop to receive the gift of this woman. He thought that if He were the Christ, He would know that a sinner had approached Him and repel her. He did not realise that he himself had been a greater sinner than she, and that Christ had forgiven him as well as Mary.' *Signs of the Times*, October 9, 1879.

8. What important lesson did Jesus draw from this illustration and from the experience of Simon and Mary? Luke 7:47.

NOTE: 'When we realise the full debt of obligation to our Saviour, we are united to Him by closer bonds, and our love will be expressed in all our acts. Jesus will remember every good work done by His children. The self-sacrificing and benevolent will live in His memory and be rewarded. No act of devotion to His cause will be forgotten by Him. There is no sacrifice too costly to be offered on the altar of our faith.' *Spirit of Prophecy*, volume 2, page 393.

'Father, forgive them'

9. What supreme example of forgiveness did Christ show? Luke 23:34.

NOTE: 'While the soldiers were doing their fearful work, Jesus prayed for His enemies, "Father, forgive them; for they know not what they do." His mind passed from His own suffering to the sin of His persecutors, and the terrible retribution that would be theirs. No curses were called down upon the soldiers who were handling Him so roughly. No vengeance was invoked upon the priests and rulers, who were gloating over the accomplishment of their purpose. Christ pitied them in their ignorance and guilt. He breathed only a plea for their forgiveness, "for they know not what they do.'" *Desire of Ages*, page 744.

10. What effect did this have on the officer in charge of Christ's crucifixion? Matthew 27:54

NOTE: 'When the darkness had lifted from the cross, and the Saviour's dying cry had been uttered, immediately another voice was heard, saying, "Truly this was the Son of God." Matthew 27:54. These words were said in no whispered tones. All eyes were turned to see whence they came. Who had spoken? It was the centurion, the Roman soldier. The divine patience of the

Saviour, and His sudden death, with the cry of victory upon His lips, had impressed this heathen. In the bruised, broken body hanging upon the cross, the centurion recognised the form of the Son of God. He could not refrain from confessing his faith.' *Desire of Ages*, page 770.

'Lay not this sin to their charge'

11. How did Stephen show that he had learned the lesson of forgiveness from Christ? Acts 7:60.

NOTE: 'Amid the agonies of this most cruel death, the faithful martyr, like his divine Master, prayed for his murderers. . . The martyrdom of Stephen made a deep impression upon all who witnessed it. It was a sore trial to the church, but resulted in the conversion of Saul. The faith, constancy, and glorification of the martyr could not be effaced from his memory. The signet of God upon his face, his words, that reached to the very soul of all who heard them, except those who were hardened by resisting the light, remained in the memory of the beholders, and testified to the truth of that which he had proclaimed.' *Spirit of Prophecy*, volume 3, page 299.

12. How did Paul advise us to treat those who have erred? 2 Corinthians 2:7-8.

NOTE: 'There is never a time when it is right for you or me to say, "I will not forgive my brother; I will not walk in fellowship with him." He who does this places himself in opposition to the teachings of Christ. If your brother does you an injustice ignorantly, and then holds out the hand of fellowship, saying, "If I have erred and have done you an injury, forgive me," and you draw away from him, refusing to forgive, you walk away from the great Counsellor, and need yourself to repent and be forgiven. If he does you an injury knowingly, and afterward repents, saying, "Forgive me," it is not for you to turn away, refusing to forgive because you may think that he does not feel humble enough, and does not mean what he says. You have no right to judge him, for you cannot read the heart. If a brother errs, forgive him if he asks you. If he is not humble enough to ask, forgive him in your heart, and express your forgiveness in word and action. Then the weight of his sin will not in any degree rest on you. "Considering thyself, lest thou also be tempted." "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." And we are not only to forgive seven times, but seventy times seven. Just as often as God forgives us, we are to forgive one another. One man is never to say to another, "When I see that you have reformed, then I will forgive you." This is not God's plan. This is in accordance with the promptings of human nature. By showing that you do not desire fellowship with your brother, you not only hurt his soul and your own, but you also wound and bruise the heart of Christ.' *Review & Herald*, April 8, 1902.

Lesson 7: August 9-15

'The faith of Jesus'

MEMORY VERSE: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' Revelation 14:12.

STUDY HELP: *Selected Messages*, volume 3, pages 172, 184.

LESSON SCRIPTURE: Hebrews 11:6, Hebrews 12:1-4.

LESSON AIM: To study the example that Christ gave us of a life of faith.

Introduction

"The faith of Jesus." It is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel's message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. And faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.' *Selected Messages*, volume 3, page 172.

'By every word'

1. What principle did Christ explain as the basis for the life of faith? Matthew 4:4. (Compare Deuteronomy 8:3.)

NOTE: "'Man shall not live by bread alone, but by every word of God.'" Often the follower of Christ is brought where he cannot serve God and carry forward his worldly enterprises. Perhaps it appears that obedience to some plain requirement of God will cut off his means of support. Satan would make him believe that he must sacrifice his conscientious convictions. But the only thing in our world upon which we can rely is the word of God. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6:33. Even in this life it is not for our good to depart from the will of our Father in heaven. When we learn the power of His word, we shall not follow the suggestions of Satan in order to obtain food or to save our lives. Our only questions will be, What is God's command? and what [is] His promise? Knowing these, we shall obey the one, and trust the other.' *Desire of Ages*, page 121.

2. How do we know that Christ relied totally upon His Father? John 14:10.

NOTE: 'A mere profession of godliness is worthless. It is he that abideth in Christ that is a Christian. Unless the mind of God becomes the mind of men, every effort to purify himself will be useless; for it is impossible to elevate man except through a knowledge of God. The question you need to put to yourselves is, "Am I a Christian?" To be a Christian is to be far more than

many understand. It means more than simply having your name upon the church records. It means to be joined to Christ. It means to have simple faith, unwavering reliance upon God. It means to have childlike confidence in your heavenly Father through the name and merit of His dear Son.' *The Faith I Live By*, page 130.

'He that sent Me is with Me'

3. What result did Christ's total reliance on His Father was seen in Christ's life? John 8:29.

NOTE: 'When we receive Christ as an abiding guest in the soul, the peace of God, which passeth all understanding, will keep our hearts and minds through Christ Jesus. The Saviour's life on earth, though lived in the midst of conflict, was a life of peace. While angry enemies were constantly pursuing Him, He said, "He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him." No storm of human or satanic wrath could disturb the calm of that perfect communion with God. And He says to us: "Peace I leave with you, My peace I give unto you." "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest.'" *Sons & Daughters of God*, page 104.

4. How may we have the same experience? Galatians 2:20.

NOTE: Before we can have this experience, 'I', that is, self, must be crucified.

'This work can be accomplished only through faith in Christ, by the power of the indwelling Spirit of God. Paul admonishes believers: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure" (Philippians 2:12, 13). The Christian will feel the promptings of sin, but he will maintain a constant warfare against it. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).' *A New Life*, page 14.

'Talk of the promises; talk of Jesus' willingness to bless. He does not forget us for one brief moment. When, notwithstanding disagreeable circumstances, we rest confidently in His love and shut ourselves in with Him, the sense of His presence will inspire a deep, tranquil joy. Of Himself Christ said: "I do nothing of Myself; but as My Father hath taught Me, I speak these things. And He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him." [John 8:28, 29.]' *Gospel Workers*, page 478.

'How is it that ye have no faith?'

5. What example of faith did Jesus reveal to His disciples? Mark 4:37-40.

NOTE: 'When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the "Master of earth and sea and sky" that He reposed in quiet. That power He had laid down, and He says, "I can of Mine own self do nothing." John 5:30. He trusted in the Father's might. It was in faith, faith in God's love and care, that Jesus rested, and the power of that word which stilled the storm was the power of God.' *Desire of Ages*, page 336.

6. How did Jesus teach that we can have an experience like His? John 15:7.

NOTE: 'Our growth in grace, our joy, our usefulness, all depend upon our union with Christ. It is by communion with Him, daily, hourly, by abiding in Him, that we are to grow in grace. He is not only the author, but the finisher of our faith. It is Christ first and last and always. He is to be with us, not only at the beginning and the end of our course, but at every step of the way. Do you ask, "How am I to abide in Christ?" In the same way as you received Him at first. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Colossians 2:6. "The just shall live by faith." Hebrews 10:38. You gave yourself to God, to be His wholly, to serve and obey Him, and you took Christ as your Saviour. You could not yourself atone for your sins or change your heart; but having given yourself to God, you believe that He for Christ's sake did all this for you. By faith you became Christ's, and by faith you are to grow up in Him, by giving and taking. You are to give all, your heart, your will, your service, give yourself to Him to obey all His requirements; and you must take all, Christ, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper, to give you power to obey. Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, "Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee." This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be moulded more and more after the life of Christ.' *The Faith I Live By*, page 125.

'O thou of little faith'

7. What amazing thing was Jesus enabled to do because of His faith? Matthew 14:24-25.

NOTE: 'Christ, whom they had left upon the other side, appeared to them, walking calmly upon the boisterous, white-capped waves. They had been bewildered by the uselessness of their efforts and the apparent hopelessness of their case and had given up all for lost. When they saw Jesus before them upon the water, it increased their terror; they interpreted it as a sure precursor of their immediate death. They cried out in great fear. But, instead of His appearance heralding the presence of death, He came as the messenger of life. His voice was heard above the roar of the elements: "It is I; be not afraid." How quickly the scene now changed from the horror of despair to the joy of faith and hope in the presence of the beloved Master! The disciples felt no more anxiety nor dread of death, for Christ was with them. Shall we refuse obedience to the Source of all power, whose law even the sea and the waves obey? Shall I fear to trust myself to the protection of Him who has said that not a sparrow falleth to the ground without the notice of our heavenly Father?' *Testimonies, volume 4*, page 288.

8. How did Jesus warn against those who do not exercise their faith? Matthew 14:28-31.

NOTE: 'This is the science of the gospel. The Scripture declares, "Without faith it is impossible to please God." The knowledge of what the Scripture means, when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired. We suffer much trouble and grief because of our unbelief, and our ignorance of how to exercise faith. We must break through the clouds of unbelief. We can not have a healthy Christian experience, we cannot obey the gospel unto salvation, until the science of faith is better understood, and until more faith is exercised. There can be no perfection of Christian character without that faith that works by love, and purifies the soul.' *Review & Herald*, October 18, 1898.

'I knew that Thou hearest Me always'

9. How did Jesus demonstrate His complete faith in His Father? John 11:41-42. Consider verses 43-44.

NOTE: Notice that Jesus thanked His Father for hearing His prayer before He saw the answer to that prayer.

'True faith lays hold of and claims the promised blessing before it is realised and felt. We must send up our petitions in faith within the second veil and let our faith take hold of the promised blessing and claim it as ours. We are then to believe that we receive the blessing, because our faith has hold of it, and according to the Word it is ours. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. Here is faith, naked faith, to believe that we receive the blessing, even before we realise it. When the promised blessing is realised and enjoyed, faith is swallowed up.' *Early Writings*, page 72.

10. What promise are we to lay hold of in prayer? Isaiah 65:24. Consider Daniel 9:20-23.

NOTE: "'Before they call, I will answer; and while they are yet speaking, I will hear.'" Isaiah 65: 24. Since He has made such gracious promises, why do we not trust God? Why do we not take Him at his word? We must have increased faith. We must pray with our heart in our petitions, believing that God hears, and answers even while we pray.' *Review & Herald*, May 27, 1884.

'The prayer of Daniel was not offered in vain. Even before he had finished pleading with God, Gabriel again appeared to him.' *Review & Herald*, March 21, 1907.

'Here are they'

11. What supreme example of faith did Jesus show? Hebrews 5:7.

NOTE: 'In the Garden of Gethsemane, Christ prayed to His Father, saying, "O My Father, if it be possible, let this cup pass from Me" (Matthew 26:39). The cup which He prayed should be removed from Him, that looked so bitter to His soul, was the cup of separation from God in consequence of the sin of the world. "Nevertheless not what I will, but what Thou wilt" (Matthew 26:39). The spirit of submission that Christ manifested in offering up His prayer before God is the spirit that is acceptable to God. Let the soul feel its need, its helplessness, its nothingness; let all its energies be called forth in an earnest desire for help, and help will come. Let faith pierce the darkness. Walk with God in the dark as well as in the light, repeating the words, "He is faithful that promised" (Hebrews 10:23). Through the trial of our faith we shall be trained to trust in God.' *In Heavenly Places*, page 89.

12. What warning are we given about the importance of faith? Hebrews 11:6.

NOTE: 'Many suppose they have much faith when sharing largely of the Holy Spirit and that they cannot have faith unless they feel the power of the Spirit. Such confound faith with the blessing that comes through faith. The very time to exercise faith is when we feel destitute of the Spirit. When thick clouds of darkness seem to hover over the mind, then is the time to let living faith pierce the darkness and scatter the clouds. True faith rests on the promises contained in the Word of God, and those only who obey that Word can claim its glorious promises. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22.' *Early Writings*, page 72.

13. How are the true saints of God identified? Revelation 14:12.

NOTE: 'That men may be prepared to stand in the judgment, the message commands them to "fear God, and give glory to Him," "and worship Him that made heaven, and earth, and the sea, and the fountains of waters." The result of an acceptance of these messages is given in the word: "Here are they that keep the commandments of God, and the faith of Jesus." In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment. The apostle Paul declares: "As many as have sinned in the law shall be judged by the law, . . . in the day when God shall judge the secrets of men by Jesus Christ." And he says that "the doers of the law shall be justified." Romans 2:12-16. Faith is essential in order to the keeping of the law of God; for "without faith it is impossible to please Him." And "whatsoever is not of faith is sin." Hebrews 11:6; Romans 14:23.' *Great Controversy*, page 435.

Lesson 8: August 16-22

'If ye have love one to another'

MEMORY VERSE: 'For if ye love them which love you, what thank have ye? For sinners also love those that love them.'
Luke 6:32.

STUDY HELP: *Fundamentals of Christian Education*, pages 177-180.

LESSON SCRIPTURE: Luke 6:27-36.

LESSON AIM: To study what Christ taught and demonstrated about the importance of love.

Introduction

'Love vaunteth not itself. It is a humble element; it never prompts a man to boast, to exalt himself. Love for God and for our fellow men will not be revealed in acts of rashness nor lead us to be overbearing, faultfinding, or dictatorial. Love is not puffed up. The heart where love reigns will be guided to a gentle, courteous, compassionate course of conduct toward others, whether they suit our fancy or not, whether they respect us or treat us ill. Love is an active principle; it keeps the good of others continually before us, thus restraining us from inconsiderate actions lest we fail of our object in winning souls to Christ. Love seeks not its own. It will not prompt men to seek their own ease and indulgence of self. It is the respect we render to 'I' that so often hinders the growth of love.' *Testimonies, volume 5*, page 123.

'As I have loved you'

1. What command did Jesus give to His disciples? John 15:12. Compare John 13:34, John 15:17.

NOTE: 'Love to man is the earthward manifestation of the love of God. It was to implant this love, to make us children of one family, that the King of glory became one with us. And when His parting words are fulfilled, "Love one another, as I have loved you" (John 15:12); when we love the world as He has loved it, then for us His mission is accomplished. We are fitted for heaven; for we have heaven in our hearts.' *Desire of Ages*, page 641.

'God is love. Whoso dwelleth in God dwelleth in love. All who have indeed become acquainted with the love and tender compassion of our heavenly Father will impart light and joy wherever they may be. Their presence and influence will be to their associates as the fragrance of sweet flowers, because they are linked to God and heaven, and the purity and exalted loveliness of heaven are communicated through them to all that are brought within their influence.' *The Faith I Live By*, page 235.

2. How did Paul explain that love is a practical principle? 1 Corinthians 13:4-7.

NOTE: When King James laid down the principles for the translators of his new version of the Scriptures, one of these principles was that they should continue to use the terms commonly in use in ecclesiastical circles. Thus the Greek word 'agape' was here translated 'charity', as had been the prevailing custom. (Tyndale had correctly translated the Greek word as 'love.') In the same way the Greek word 'ecclesia' continued to be translated 'church', rather than congregation, as Tyndale had preferred to translate it.

'It was the same Jesus who commanded that love should be the ruling principle in the old dispensation, that commanded that love should be the ruling principle in the hearts of His followers in the New Testament. The working out of the principle of love is true sanctification. Those who walk in the light will be the children of the light, and will diffuse light to those who are around them in kindness, in affection, in unmistakable love. "God is love: and he that dwelleth in love dwelleth in God, and God in him." Unless love is cherished in the soul, and that continually, Christ does not abide in the heart. He who is devoid of love has not the shining of the bright beams of the Sun of Righteousness in the chambers of heart and mind. But the soul who has opened the door of the heart to Jesus, will reveal the light of life in practical godliness.' *Youth's Instructor*, November 8, 1894.

'Love your enemies'

3. How far is the Christian's love to extend? Matthew 5:44-45. Compare Luke 6:27-35.

NOTE: 'We are to love our enemies with the same love that Christ manifested toward His enemies by giving His life to save them. Many may say, "This is a hard commandment; for I want to keep just as far as I can from my enemies." But acting in accordance with your own inclination would not be carrying out the principles that our Saviour has given. "Do good," He says, "to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." This scripture illustrates one phase of Christian perfection. While we were yet enemies of God, Christ gave His life for us. We are to follow His example.' *Medical Ministry*, page 253.

4. How did Jesus demonstrate this kind of love? Luke 23:34. Compare Acts 7:60.

NOTE: 'While the soldiers were doing their fearful work, Jesus prayed for His enemies, "Father, forgive them; for they know not what they do." His mind passed from His own suffering to the sin of His persecutors, and the terrible retribution that would be theirs. No curses were called down upon the soldiers who were handling Him so roughly. No vengeance was invoked upon the priests and rulers, who were gloating over the accomplishment of their purpose. Christ pitied them in their ignorance and guilt. He breathed only a plea for their forgiveness, "for they know not what they do." Had they known that they were putting to torture One who had come to save the sinful race from eternal ruin, they would have been seized with remorse and horror. But their ignorance did not remove their guilt; for it was their privilege to know and accept Jesus as their Saviour. Some of them would yet see their sin, and repent, and be converted. Some by their impenitence would make it an

impossibility for the prayer of Christ to be answered for them. Yet, just the same, God's purpose was reaching its fulfilment. Jesus was earning the right to become the advocate of men in the Father's presence.' *Desire of Ages*, page 744.

'What lack I yet?'

5. How did Jesus sum up the qualification for entering the kingdom of heaven? Matthew 19:16-19. Consider Romans 13:10.

NOTE: 'The love of Jesus and the love of money cannot dwell in the same heart. The love of God so far surpasses the love of money that the possessor breaks away from his riches and transfers his affections to God. Through love he is then led to minister to the wants of the needy and to assist the cause of God. It is his highest pleasure to make a right disposition of his Lord's goods. He holds all that he has as not his own, and faithfully discharges his duty as God's steward. In this way it is possible for a rich man to enter the kingdom of God.' *In Heavenly Places*, page 301.

6. How did Jesus reveal the practical element of commandment-keeping? Matthew 19:20-21.

NOTE: 'The lover of self is a transgressor of the law. This Jesus desired to reveal to the young man, and He gave him a test that would make manifest the selfishness of his heart. He showed him the plague spot in his character. The young man desired no further enlightenment. He had cherished an idol in the soul; the world was his god. He professed to have kept the commandments, but he was destitute of the principle which is the very spirit and life of them all. He did not possess true love for God or man. This want was the want of everything that would qualify him to enter the kingdom of heaven. In his love of self and worldly gain he was out of harmony with the principles of heaven.' *Christ's Object Lessons*, page 392.

'Love is the fulfilling of the law'

7. What demonstrates our love to God? John 14:21.

NOTE: 'We give evidence of being the friends of Christ when we manifest implicit obedience to His will. It is no evidence to say, and do not; but in doing, in obeying, is the evidence. Who are obeying the commandment to love one another as Christ has loved them? . . . You must have a firmer, deeper, and more unselfish love than you have ever yet possessed, if you obey the commandment of Christ.' *Testimonies, volume 1*, page 690.

8. How did John show his understanding of this principle? 1 John 5:2-3.

NOTE: 'Those who have genuine love for God will manifest an earnest desire to know His will and to do it. Says the apostle John, whose epistles treat so fully upon love, "This is the love of God, that we keep His commandments" (1 John 5:3). The child who loves his parents will show that love by willing obedience; but the selfish, ungrateful child seeks to do as little as possible for his parents, while he at the same time desires to enjoy all the privileges granted to the obedient and faithful. The same difference is seen among those who profess to be children of God. Many who know that they are the objects of His love and care, and who desire to receive His blessing, take no delight in doing His will. They regard God's claims upon them as an unpleasant restraint, His commandments as a grievous yoke. But he who is truly seeking for holiness of heart and life delights in the law of God, and mourns only that he falls so far short of meeting its requirements.' *The Sanctified Life*, page 81.

'Greater love hath no man than this'

9. What did Jesus consider to be the greatest evidence that a man loves his friends? John 15:13.

NOTE: 'How did Christ manifest His love for poor mortals? By the sacrifice of His own glory, His own riches, and even His most precious life. Christ consented to a life of humiliation and great suffering. He submitted to the cruel mockings of an infuriated, murderous multitude, and to the most agonizing death upon the cross. Said Christ: "This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you.'" *Testimonies, volume 1*, page 690.

10. What demonstration of this love did Jesus show? John 10:17. Consider Isaiah 53:4-5.

NOTE: 'Here is love that no language can express. He who beholds this matchless love will be elevated in thought, purified in heart, transformed in character, and will go forth to be a light to the world, to reflect in some degree this mysterious love. The more we contemplate the cross of Christ, the more we shall adopt the language of the apostle when he said, "I determined not to know anything among you, save Jesus Christ and Him crucified." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'" *Bible Echo*, September 15, 1892.

'By this shall all men know'

11. What does Jesus regard as evidence that we are His disciples? John 13:35.

NOTE: 'The golden chain of love, binding the hearts of the believers in unity, in bonds of fellowship and love, and in oneness with Christ and the Father, . . . bears to the world a testimony of the power of Christianity that cannot be controverted. Satan understands the power of such a testimony as a witness to the world of what grace can do in transforming character. He will work every conceivable device to break this golden chain which links heart to heart of those who believe the truth and binds them up in close connection with the Father and the Son. Those who have never experienced the tender, winning love of Christ cannot lead others to the fountain of life. His love in the heart is a constraining power, which leads men to reveal Him in the conversation, in the tender, pitiful spirit, in the uplifting of the lives of those with whom they associate. In the heart renewed by

divine grace, love is the ruling principle of action. It modifies the character, governs the impulses, controls the passions, and ennoble the affections. This love, cherished in the soul, sweetens the life, and sheds a refining influence on all around. He who loves God supremely and his neighbour as himself will work with the constant realisation that he is a spectacle to the world, to angels, and to men. Making God's will his will, he will reveal in his life the transforming power of the grace of Christ. In all the circumstances of life, he will take Christ's example as his guide. Every true, self-sacrificing worker for God is willing to spend and be spent for the sake of others. By earnest, thoughtful efforts to help where help is needed, the true Christian shows his love for God and for his fellow beings. He may lose his life in service. But when Christ comes to gather His jewels to Himself, he will find it again.' *God's Amazing Grace*, page 237.

12. What practical evidence of this love was seen among the early believers? Acts 2:44-46.

NOTE: 'This love is the evidence of their discipleship. "By this shall all men know that ye are My disciples," said Jesus, "if ye have love one to another." When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural agencies of evil, and that the grace of God subdues the selfishness inherent in the natural heart.' *Desire of Ages*, page 678.

'The plant of love must be carefully nourished, else it will die. Every good principle must be cherished if we would have it thrive in the soul. That which Satan plants in the heart, envy, jealousy, evil surmising, evil speaking, impatience, prejudice, selfishness, covetousness, and vanity, must be uprooted. If these evil things are allowed to remain in the soul, they will bear fruit by which many shall be defiled. Oh, how many cultivate the poisonous plants that kill out the precious fruits of love and defile the soul! Some of these who cherish evil think they have a burden for souls. They make public profession of their love to God, and yet see no necessity for weeding the garden of the heart, for uprooting every unsightly, unholy weed, for letting the beams of the Sun of Righteousness shine into the soul temple. They do not know Jesus. They have no knowledge of what it is to be a practical Christian, that is, to be Christlike.' *Signs of the Times*, November 14, 1892.

Lesson 9: August 23-29 'Peace be unto you'

MEMORY VERSE: 'And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.' Philippians 4:7.

STUDY HELP: *Our High Calling*, page 179.

LESSON SCRIPTURE: Matthew 11:28-30.

LESSON AIM: To study the importance of peace in Christ's life and teaching.

Introduction

'A blessing rests upon the peacemakers. O that the Lord would imbue me with His Holy Spirit, that I shall ever be what Christ calls a peacemaker! I do not love the atmosphere of strife and contention. I want to be able to say the Lord's Prayer, "Forgive us our trespasses, as we forgive those who trespass against us." Oh, how can we utter this prayer and be unforgiving?' *Our High Calling*, page 239.

'Ye shall have rest'

1. What does Jesus offer to all those come to Him? Matthew 11:28.

NOTE: 'In these words Christ is speaking to every human being. Whether they know it or not, all are weary and heavy-laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place. "The Lord hath laid on Him the iniquity of us all." Isaiah 53:6. He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear. He invites us to cast all our care upon Him; for He carries us upon His heart.' *Desire of Ages*, page 328.

2. How are we to receive the rest that Jesus offers? Matthew 11:29-30.

NOTE: 'Cattle are yoked for labour, and the yoke is essential that they may labour effectually. By this illustration Christ teaches us that we are called to service as long as life shall last. We are to take upon us His yoke, that we may be co-workers with Him. . . There are many whose hearts are aching under a load of care because they seek to reach the world's standard. They have chosen its service, accepted its perplexities, adopted its customs. Thus their character is marred, and their life made a weariness. In order to gratify ambition and worldly desires, they wound the conscience, and bring upon themselves an additional burden of remorse. The continual worry is wearing out the life forces. Our Lord desires them to lay aside this yoke of bondage. He invites them to accept His yoke; He says, "My yoke is easy, and My burden is light." He bids them seek first the kingdom of God and His righteousness, and His promise is that all things needful to them for this life shall be added. Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who

accept the one principle of making the service and honour of God supreme will find perplexities vanish, and a plain path before their feet.' *Desire of Ages*, pages 329-330.

'Peace, good will towards men'

3. How are we shown that Christ came to bring peace to mankind? Luke 2:14, Ephesians 2:14.

NOTE: 'At the birth of Jesus the angel announced, Peace on earth, and good will to men. And now at His first appearance to the disciples after His resurrection, the Saviour addressed them with the blessed words, "Peace be unto you." Jesus is ever ready to speak peace to souls that are burdened with doubts and fears. He waits for us to open the door of the heart to Him, and say, Abide with us. He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3:20.' *Desire of Ages*, page 803.

4. How do we gain access to this peace that Christ came to bring? Romans 5:1.

NOTE: 'Every man's experience testifies to the truth of the words of Scripture, "The wicked are like the troubled sea, when it cannot rest. . . . There is no peace, saith my God, to the wicked." Isaiah 57:20, 21. Sin has destroyed our peace. While self is unsubdued, we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm. But He who spoke peace to the billows of Galilee has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, "Lord, save us," will find deliverance. His grace, that reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven." Psalm 107:29, 30. "Being justified by faith, we have peace with God through our Lord Jesus Christ." "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Romans 5:1; Isaiah 32:17.' *Desire of Ages*, page 336.

'Not as the world giveth'

5. How did Christ explain that the peace He offers is different from any peace found in the world? John 14:27.

NOTE: 'Shortly before His crucifixion Christ had bequeathed to His disciples a legacy of peace. "Peace I leave with you," He said, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. This peace is not the peace that comes through conformity to the world. Christ never purchased peace by compromise with evil. The peace that Christ left His disciples is internal rather than external and was ever to remain with His witnesses through strife and contention.' *Acts of the Apostles*, page 84.

6. How did Jesus show that the peace He offers is not external? Luke 12:51-53. Compare John 16:33.

NOTE: 'Christ said of Himself, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Matthew 10:34. The Prince of Peace, He was yet the cause of division. He who came to proclaim glad tidings and to create hope and joy in the hearts of the children of men opened a controversy that burns deep and arouses intense passion in the human heart. And He warns His followers, "In the world ye shall have tribulation." "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake." "Ye shall be betrayed both by parents, and brethren, and kinfolks, and friends; and some of you shall they cause to be put to death." John 16:33; Luke 21:12, 16. . . . The history of truth has ever been the record of a struggle between right and wrong. The proclamation of the gospel has ever been carried forward in this world in the face of opposition, peril, loss, and suffering.' *Acts of the Apostles*, page 84.

'Why are ye so fearful?'

7. How did Jesus show that His life was one of peace? Mark 4:37-40.

NOTE: 'The storm has so increased that all their efforts to manage the ship are vain; in Jesus is their only hope. Presently a flash of lightning reveals Him fast asleep, undisturbed amid the noise and confusion. They rush to Him, and bending over His prostrate form, cry out reproachfully, "Master, Master, carest Thou not that we perish?" Their hearts are grieved that He should rest so peacefully, while danger and death threaten them, and they have been labouring so hard against the fury of the storm. This despairing cry arouses Jesus from His refreshing sleep. As the disciples rush back to their oars, to make a last effort, Jesus rises to His feet. In His divine majesty He stands in the humble vessel of the fishermen, amid the raging of the tempest, the waves breaking over the bows, and the vivid lightning playing about His calm and fearless countenance. He lifts His hand, so often employed in deeds of mercy, and says to the angry sea, "Peace, be still." The storm ceases, the heaving billows disciples, Jesus rebukes them, saying, "Why are ye so fearful? How is it that ye have no faith?"' *Spirit of Prophecy, volume 2*, page 308.

8. How did Jesus, at the crisis of His life, seek to bring peace to His disciples? John 14:1.

NOTE: 'In His discourse to the disciples, Jesus made no mournful allusion to His own sufferings and death. His last legacy to them was a legacy of peace. He said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." ' *Desire of Ages*, page 672.

'He left them the peace which had been His during His life on the earth, which had been with Him amid poverty, buffeting, and persecution, and which was to be with Him during His agony in Gethsemane and on the cruel cross. The Saviour's life on this earth, though lived in the midst of conflict, was a life of peace. No storm of satanic wrath could disturb the calm of that perfect communion with God. And He says to us, "My peace I give unto you." Those who take Christ at His word and

surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. In perfect acquiescence there is perfect rest. The Lord says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isaiah 26:3). It is the love of self that destroys our peace. While self is alive we stand ready continually to guard it from mortification and insult; but when self is dead, and our life hid with Christ in God, we shall not take neglects or slights to heart. When we receive Christ into the soul as an abiding guest, the peace of God, which passeth all understanding, will keep our hearts and minds. There is no other ground of peace than this. The grace of Christ, received into the heart, subdues enmity; it allays strife and fills the soul with love. He who is at peace with God and his fellow men cannot be made miserable. The heart that is in harmony with God is a partaker of the peace of heaven and will diffuse its blessed influence all around.' *In Heavenly Places*, page 249.

'The God of peace'

9. How may we be partakers of Christ's peace? Romans 8:6.

NOTE: 'Should we see more of heaven by the eye of faith, greater light, more peace and joy would be all along life's pathway. We keep our eyes fixed so closely upon the low land of earth, looking upon the transient and deceptive attractions of worldly things, that in beholding we become changed to the earthly. If the eye of faith were uplifted to see through the veil of the future and discern the tokens of God's love and glory in the promised life beyond, we should be more spiritually minded, and the beauties and joys of heaven would mingle with our daily life. We should be fitting up for the faithful performance of our work in this life, and for the higher life beyond.' *Signs of the Times*, December 12, 1878.

10. What counsel did Paul give for those seeking peace? 2 Corinthians 13:11, Philippians 4:9.

NOTE: 'The effect of truth upon the heart is to cleanse it from every defilement. It will not increase self love, but will lead the receiver to humble his heart, and to ascribe nothing to self, but all to God. He ceases to esteem himself more highly than his brethren. His former sensitiveness to reproach, neglect, or contempt disappears, and he is not so easily irritated; he becomes gentle and condescending, and exemplifies the simplicity of Christ who was meek and lowly of heart. His own nation and personal friends are no longer the boundary lines of his love. He loves Jesus with all his heart, and all who are trying to be the children of God he loves as himself. There is an entire change in his life. Whereas he once lived for himself, he now lives for God's glory, and holds up the cross of Christ as his banner, to be adored by all.' *Bible Echo*, February 1, 1886.

'With all lowliness and meekness'

11. What special blessing did Jesus confer on those who bring peace? Matthew 5:9. Compare James 3:18.

NOTE: 'We are in this world to meet with persons of varied minds and different temperaments, and you must consider that they do not differ with you any more than you differ with them. We are to cultivate forbearance, long-suffering, gentleness, goodness, and love and be bound together by the ties of human brotherhood. May the dear Saviour be a welcome guest in your heart. If Christ is abiding in your heart, you will manifest Christ in your words, the law of kindness will be upon your tongues, and you will have peace within. Then all will be peace without, and you will make melody to God in your hearts. A blessing rests upon the peacemakers.' *Our High Calling*, page 239.

12. What kind of character will be possessed by the peacemaker? Ephesians 4:2-3.

NOTE: 'The grace of Christ, received into the heart, subdues enmity; it allays strife and fills the soul with love. He who is at peace with God and his fellow men cannot be made miserable. Envy will not be in his heart; evil surmisings will find no room there; hatred cannot exist. The heart that is in harmony with God is a partaker of the peace of heaven and will diffuse its blessed influence on all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife. Christ's followers are sent to the world with the message of peace. Whoever, by the quiet, unconscious influence of a holy life, shall reveal the love of Christ; whoever, by word or deed, shall lead another to renounce sin and yield his heart to God is a peacemaker. And "blessed are the peacemakers: for they shall be called the children of God." The spirit of peace is evidence of their connection with heaven. The sweet savour of Christ surrounds them. The fragrance of the life, the loveliness of the character, reveal to the world the fact that they are children of God. Men take knowledge of them that they have been with Jesus.' *Reflecting Christ*, page 38.

Lesson 10: August 30-September 5

'The fruit of the Spirit is . . . joy'

MEMORY VERSE: 'These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.' John 15:11.

STUDY HELP: *Steps to Christ*, pages 115-126.

LESSON SCRIPTURE: Philippians 4:4-9.

LESSON AIM: To study what Jesus taught about the place of joy in the Christian's experience.

Introduction

‘When Christians appear as gloomy and depressed as though they thought themselves friendless, they give a wrong impression of religion. In some cases the idea has been entertained that cheerfulness is inconsistent with the dignity of the Christian character, but this is a mistake. Heaven is all joy; and if we gather to our souls the joys of heaven and, as far as possible, express them in our words and deportment, we shall be more pleasing to our heavenly Father than if we were gloomy and sad.’ *The Adventist Home*, page 430.

‘That your joy might be full’

1. What effect was the birth of Christ designed to have upon the world? Luke 2:10-11.

NOTE: ‘It is the duty of Christians to convince the world that the religion of Christ disrobes the soul of the garments of heaviness and mourning, and clothes it with joy and gladness. Those who receive Christ as a sin-pardoning Saviour are clothed with His garments of light. He takes away their sin and imparts to them His righteousness. Their joy is full. Who have a better right than Christians to sing songs of rejoicing? Have they not the expectation of being members of the royal family, children of the heavenly King? Is not the gospel good tidings of great joy? When the promises of God are freely and fully accepted, heaven’s brightness is brought into the life.’ *Manuscript Releases*, volume 13, page 212.

2. How did Jesus describe the effects His teaching is designed to have upon the heart of the hearer? John 15:11.

NOTE: “‘These things have I spoken unto you,” the Saviour said, “that My joy might remain in you, and that your joy might be full” (John 15:11). The work of overcoming is not a joyless work; no, indeed. It means communication with Heaven. You can go to God in prayer; you can ask, and receive; you can believe, hanging your helpless soul on Christ. It means that humanity can work the will and ways of God. Humanity and divinity are combined for this very purpose.’ *In Heavenly Places*, page 279.

‘Joy in heaven’

3. What did Jesus say brings joy to heaven? Luke 15:7, 10.

NOTE: ‘The soul redeemed and cleansed from sin, with all its noble powers dedicated to the service of God, is of surpassing worth; and there is joy in heaven in the presence of God and the holy angels over one soul redeemed, a joy that is expressed in songs of holy triumph.’ *Steps to Christ*, page 126.

4. What will bring exceeding joy to Jesus? Jude v. 24.

NOTE: “‘It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.” 1 John 3:2. Then, in the results of His work, Christ will behold its recompense. In that great multitude which no man could number, presented “faultless before the presence of His glory with exceeding joy” (Jude 24), He whose blood has redeemed and whose life has taught us, “shall see of the travail of His soul, and shall be satisfied.” Isaiah 53:11.’ *Education*, page 309.

‘Leap for joy’

5. How did Jesus teach us to respond at times when we are being persecuted? Luke 6:22-23. Compare James 1:2.

NOTE: ‘Not with sorrow, but with rejoicing, should they meet persecution. Each fiery trial is God’s agent for their refining. Each is fitting them for their work as co-labourers with Him. Each conflict has its place in the great battle for righteousness, and each will add to the joy of their final triumph. Having this in view, the test of their faith and patience will be cheerfully accepted rather than dreaded and avoided.’ *Desire of Ages*, page 306.

6. What light did Paul shed on Christ’s words? Hebrews 12:11.

NOTE: ‘In order that we may die to self, we are called upon to endure trial, and when the chastening hand of the Lord is laid upon us, we are not to fret and complain, not to rebel, not to worry ourselves out of the hand of Christ. We are to humble ourselves before God, pleading with Him to give us rest and peace. We enter the furnace of affliction with our hearts darkened by selfishness; but if patient under the crucial test, we shall come forth reflecting the divine image, as gold tried in the fire. “No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”’ *Signs of the Times*, December 10, 1896.

7. How did Christ describe those whose joy disappears in times of persecution? Matthew 13:20-21.

NOTE: ‘Many receive the gospel as a way of escape from suffering, rather than as a deliverance from sin. They rejoice for a season, for they think that religion will free them from difficulty and trial. While life moves smoothly with them, they may appear to be consistent Christians. But they faint beneath the fiery test of temptation. They cannot bear reproach for Christ’s sake. When the word of God points out some cherished sin, or requires self-denial or sacrifice, they are offended. It would cost them too much effort to make a radical change in their life. They look at the present inconvenience and trial, and forget the eternal realities. Like the disciples who left Jesus, they are ready to say, “This is an hard saying; who can hear it?” John 6:60.’ *Christ’s Object Lessons*, page 47.

‘For joy thereof’

8. How did Christ describe the joy that comes when we discover the truth? Matthew 13:44. Compare Romans 15:13.

NOTE: 'The true Christian's joys and consolation must and will be in heaven. The longing souls of those who have tasted of the powers of the world to come and have feasted on heavenly joys will not be satisfied with things of earth. Such will find enough to do in their leisure moments. Their souls will be drawn out after God. Where the treasure is, there will the heart be, holding sweet communion with the God they love and worship. Their amusement will be in contemplating their treasure, the Holy City, the earth made new, their eternal home. And while they dwell upon those things which are lofty, pure, and holy, heaven will be brought near, and they will feel the power of the Holy Spirit, and this will tend to wean them more and more from the world and cause their consolation and chief joy to be in the things of heaven, their sweet home. The power of attraction to God and heaven will then be so great that nothing can draw their minds from the great object of securing the soul's salvation and honouring and glorifying God.' *Early Writings*, page 112.

9. What did Jesus say will bring joy to the Christian? John 16:24.

NOTE: 'No sooner does the child of God approach the mercy seat than he becomes the client of the great Advocate. At his first utterance of penitence and appeal for pardon Christ espouses his case and makes it His own, presenting the supplication before the Father as His own request. As Christ intercedes in our behalf, the Father lays open all the treasures of His grace for our appropriation, to be enjoyed and to be communicated to others. "Ask in My name," Christ says; "I do not say that I will pray the Father for you; for the Father Himself loveth you, because you have loved Me. Make use of My name. This will give your prayers efficiency, and the Father will give you the riches of His grace; wherefore, 'ask and ye shall receive, that your joy may be full' (John 16:24)."' *God's Amazing Grace*, page 68.

'That they might have My joy fulfilled in themselves'

10. What prayer did Jesus pray on behalf of His disciples? John 17:13

NOTE: "'If any man serve Me," said Jesus, "let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour." All who have borne with Jesus the cross of sacrifice will be sharers with Him of His glory. It was the joy of Christ in His humiliation and pain that His disciples should be glorified with Him. They are the fruit of His self-sacrifice. The outworking in them of His own character and spirit is His reward, and will be His joy throughout eternity. This joy they share with Him as the fruit of their labour and sacrifice is seen in other hearts and lives. They are workers together with Christ, and the Father will honour them as He honours His Son.' *Desire of Ages*, page 624.

11. How does the Christian receive Christ's joy? Galatians 5:22.

NOTE: 'When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is filled by the inflowing of the Spirit of Christ. Such a one has the faith that purifies the soul from defilement. He is conformed to the Spirit, and he minds the things of the Spirit. He has no confidence in self. Christ is all and in all. He receives with meekness the truth that is constantly being unfolded, and gives the Lord all the glory, saying, "God hath revealed them unto us by His Spirit." "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." [1 Corinthians 2:10, 12.] The Spirit that reveals also works in him the fruits of righteousness. Christ is in him, "a well of water springing up into everlasting life." [John 4:14.] He is a branch of the True Vine, and bears rich clusters of fruit to the glory of God. What is the character of the fruit borne? The fruit of the Spirit is "love," not hatred; "joy," not discontent and mourning; "peace," not irritation, anxiety, and manufactured trials. It is "long-suffering, gentleness, goodness, faith, meekness, temperance." [Galatians 5:22, 23.]' *Gospel Workers*, page 287.

'The joy that was set before Him'

12. What sustained Jesus in the time of His greatest trial? Hebrews 12:2.

NOTE: 'Ever before Him He saw the result of His mission. His earthly life, so full of toil and self-sacrifice, was cheered by the prospect that He would not have all this travail for nought. By giving His life for the life of men, He would win back the world to its loyalty to God. Although the baptism of blood must first be received; although the sins of the world were to weigh upon His innocent soul; although the shadow of an unspeakable woe was upon Him; yet for the joy that was set before Him, He chose to endure the cross, and despised the shame.' *Desire of Ages*, page 410

13. What joy awaits those who are faithful to Christ in this life? Matthew 25:21.

NOTE: 'It is the faithfulness, the loyalty to God, the loving service, that wins the divine approval. Every impulse of the Holy Spirit leading men to goodness and to God is noted in the books of heaven, and in the day of God the workers through whom He has wrought will be commended. They will enter into the joy of the Lord as they see in His kingdom those who have been redeemed through their instrumentality. And they are privileged to participate in His work there, because they have gained a fitness for it by participation in His work here. What we shall be in heaven is the reflection of what we are now in character and holy service. Christ said of Himself, "The Son of man came not to be ministered unto, but to minister." Matthew 20:28. This, His work on earth, is His work in heaven. And our reward for working with Christ in this world is the greater power and wider privilege of working with Him in the world to come.' *Christ's Object Lessons*, page 361.

14. What special joy awaits those who are willing to undergo trials and hardships for Christ's sake? John 16:20-22. 1 Peter 4:13. Compare 1 Peter 1:8.

NOTE: 'One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming to complete the great work of redemption. To God's pilgrim people, so long left to sojourn in "the region and shadow of death," a

precious, joy-inspiring hope is given in the promise of His appearing, who is “the resurrection and the life,” to “bring home again His banished.” The doctrine of the Second Advent is the very keynote of the Sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer’s power and bring them again to the lost Paradise. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their hope. Enoch, only the seventh in descent from them that dwelt in Eden, he who for three centuries on earth walked with his God, was permitted to behold from afar the coming of the Deliverer. “Behold,” he declared, “the Lord cometh with ten thousands of His saints, to execute judgment upon all.” Jude 14, 15. The patriarch Job in the night of his affliction exclaimed with unshaken trust: “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: . . . in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.” Job 19:25-27.’ *Great Controversy*, page 299.

Lesson 11: September 6-12

‘That in me first Jesus Christ might show forth all longsuffering’

MEMORY VERSE: ‘Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus.’ Romans 15:5.

STUDY HELP: *Conflict & Courage*, page 289.

LESSON SCRIPTURE: Psalm 86:11-15.

LESSON AIM: To study what Christ taught about patience, forbearance and longsuffering.

Introduction

‘Christ. . . sought to impress upon men the paternal love of the Father, who “so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [John 3:16.] He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. He taught them honesty, forbearance, mercy, and compassion, enjoining upon them to love not only those who loved them, but those who hated them, who treated them despitefully. In this He was revealing to them the character of the Father, who is long-suffering, merciful, and gracious, slow to anger, and full of goodness and truth.’ *Christian Education*, page 74.

‘He shall not fail nor be discouraged’

1. What prophecy was made of Jesus? Isaiah 42:4.

NOTE: ‘Jesus did not contend for His rights. Often His work was made unnecessarily severe because He was willing and uncomplaining. Yet He did not fail nor become discouraged. He lived above these difficulties, as if in the light of God’s countenance. He did not retaliate when roughly used, but bore insult patiently.’ *Desire of Ages*, page 89.

2. When Martha tried to enlist Christ’s support in rebuking her sister, how did Jesus handle the situation? Luke 10:40-42.

NOTE: ‘This was the time of Christ’s first visit to Bethany. The Saviour and His disciples had just made the toilsome journey on foot from Jericho. Martha was anxious to provide for their comfort, and in her anxiety she forgot the courtesy due to her Guest. Jesus answered her with mild and patient words, “Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.” Mary was storing her mind with the precious words falling from the Saviour’s lips, words that were more precious to her than earth’s most costly jewels.’ *Desire of Ages*, page 525.

‘The longsuffering of our Lord’

3. How did Christ handle the unspoken criticism of Simon? Luke 7:39-43.

NOTE: ‘As did Nathan with David, Christ concealed His home thrust under the veil of a parable. He threw upon His host the burden of pronouncing sentence upon himself . . . Simon was touched by the kindness of Jesus in not openly rebuking him before the guests. He had not been treated as he desired Mary to be treated. He saw that Jesus did not wish to expose his guilt to others, but sought by a true statement of the case to convince his mind, and by pitying kindness to subdue his heart. Stern denunciation would have hardened Simon against repentance, but patient admonition convinced him of his error. He saw the magnitude of the debt which he owed his Lord. His pride was humbled, he repented, and the proud Pharisee became a lowly, self-sacrificing disciple.’ *Desire of Ages*, pages 566-567

4. How did Jesus demonstrate patience and longsuffering with Judas? John 13:21-30, Matthew 26:48-50.

NOTE: ‘How tenderly the Saviour dealt with him who was to be His betrayer! In His teaching, Jesus dwelt upon principles of benevolence that struck at the very root of covetousness. He presented before Judas the heinous character of greed, and many a time the disciple realised that his character had been portrayed, and his sin pointed out; but he would not confess and forsake his unrighteousness. He was self-sufficient, and instead of resisting temptation, he continued to follow his fraudulent practices.

. . . Jesus dealt him no sharp rebuke for his covetousness, but with divine patience bore with this erring man, even while giving him evidence that He read his heart as an open book. He presented before him the highest incentives for right doing; and in rejecting the light of Heaven, Judas would be without excuse.' *Conflict & Courage*, page 286.

'How often would I have gathered thy children together'

5. How did Christ express the longsuffering of God towards His rebellious people? Matthew 23:37.

NOTE: 'God will test the character on every point. He has a Father's heart, and He bears long with His children. In His dealings with the children of Israel He pleaded with them in mercy and love. Patiently He set their sins before them, and in forbearance waited for them to see and acknowledge their wrongs. When they repented and confessed their sins, He forgave them; and though the offence was oft repeated, there were no taunting words spoken, no resentment expressed.' *The Upward Look*, page 298.

6. How does Paul teach that we should behave towards others? Ephesians 4:2.

NOTE: 'Pity rather than censure them. Recall your own sins and how long the Lord bore with your neglect of His great salvation, and walk with fear and trembling before Him. Christ has said, "Without Me ye can do nothing." You need to be imbued with His Spirit. The human heart, uncontrolled by the Spirit of God, is void of the meekness of Christ, but loves to battle for the truth. Those who are proclaiming God's message to the world must not be captious or overbearing. They should not be too free to criticise or condemn others. They should be careful not to let their words wound, but should let pure Bible truth cut its way to the heart. When tempted to speak impatiently, remember, brethren, that when Jesus was reviled, He reviled not again. Give the reason of the hope that is in you, with meekness and fear. With fear lest you have not the truth? No; but with fear lest by some unwise, impatient word, you may close hearts against the truth. If you cannot be calm in answering the accusations of enemies, it is better to keep silent.' *Gospel Workers, 1892 ed.*, page 396

'When He was reviled, reviled not again'

7. How did Christ display His patience and forbearance when delivered into the hands of wicked men? 1 Peter 2:23.

NOTE: 'There is constant need of patience, gentleness, self-denial, and self-sacrifice in the exercise of Bible religion. . . . This religion teaches us to exercise patience and long-suffering when brought into places where we receive treatment that is harsh and unjust. "Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that we should inherit a blessing" (1 Peter 3:9). When Christ was reviled, He reviled not again. His religion brings with it a meek and quiet spirit.' *God's Amazing Grace*, page 248.

8. What supreme example of Christ's patience and forbearance are we shown? Luke 23:34.

NOTE: 'No curses were called down upon the soldiers who were handling Him so roughly. No vengeance was invoked upon the priests and rulers, who were gloating over the accomplishment of their purpose. Christ pitied them in their ignorance and guilt. He breathed only a plea for their forgiveness, "for they know not what they do."' *Desire of Ages*, page 744.

'Longsuffering to us-ward'

9. How is the patience of Christ displayed towards those who await His second coming? 2 Peter 3:9.

NOTE: 'The Father, the Son, and the Holy Spirit have pledged themselves to make God's children more than conquerors through Him that loved them. The Lord is gracious and longsuffering, not willing that any should perish. He has provided power to enable us to be overcomers.' *Pacific Union Recorder*, January 5, 1905.

'The reason why the Bridegroom delays is because He is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. O the precious longsuffering of our merciful Saviour! . . . We are living in altogether too solemn a period of the world's history to be careless and negligent. You must pray, believe, and obey. In your own strength you can do nothing; but in the grace of Jesus Christ, you can employ your powers in such a way as to bring the greatest good to your own soul, and the greatest blessing to the souls of others. Lay hold of Jesus, and you will diligently work the works of Christ, and will finally receive the eternal reward.' *Sons & Daughters of God*, page 118.

10. How did Peter link Christ's patience with our salvation? 2 Peter 3:15, first part. Compare 1 Timothy 1:16.

NOTE: 'The church has failed, sadly failed, to meet the expectations of her Redeemer, and yet the Lord does not withdraw Himself from His people. He bears with them still, not because of any goodness found in them, but that His name may not be dishonoured before the enemies of truth and righteousness, that the satanic agencies may not triumph in the destruction of God's people. He has borne long with their waywardness, unbelief and folly. With wonderful forbearance and compassion He has disciplined them. If they will heed His instruction He will cleanse away their perverse tendencies, saving them with an everlasting salvation and making them eternal monuments of the power of His grace.' *Last Day Events*, page 58.

'He that hath seen Me hath seen the Father'

11. How did God describe His character to Moses? Exodus 34:6.

NOTE: 'Where the Spirit of God is, there is meekness, patience, gentleness, and longsuffering; there is a tenderness of soul, a mildness which savours of Christ. But these fruits are not manifested by the unconverted. The more real need there is for this class to humble themselves before God, the less sense they have of their real standing, and the more self-confidence they

assume. . . A true disciple of Christ will seek to imitate the Pattern. His love will lead to perfect obedience. He will study to do the will of God on earth, as it is done in heaven. . . . The fruits of the Spirit, ruling in the heart and controlling the life, are love, joy, peace, longsuffering, gentleness, bowels of mercies, and humbleness of mind. True believers walk after the Spirit, and the Spirit of God dwells in them.' *This Day With God*, page 291.

12. How was that character displayed for men to witness? John 14:8-9.

NOTE: 'Are we worshipping the true God as He is revealed in His Word, in Christ, in nature, or are we adoring some philosophical idol enshrined in His place? God is a God of truth. Justice and mercy are the attributes of His throne. He is a God of love, of pity and tender compassion. Thus He is represented in His Son, our Saviour. He is a God of patience and long-suffering. If such is the being whom we adore and to whose character we are seeking to assimilate, we are worshipping the true God.' *The Faith I Live By*, page 59.

Lesson 12: September 13-19 **'To finish His work'**

MEMORY VERSE: 'Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work.' John 4:34.

STUDY HELP: *Christian Service*, pages 9-13.

LESSON SCRIPTURE: John 4:30-38.

LESSON AIM: To study the example Christ revealed of service.

Introduction

'Like our Saviour, we are in this world to do service for God. We are here to become like God in character, and by a life of service to reveal Him to the world. In order to be co-workers with God, in order to become like Him and to reveal His character, we must know Him aright. We must know Him as He reveals Himself.' *Ministry of Healing*, page 409.

'To finish His work'

1. What sense of urgency was the driving force in our Saviour's ministry? John 9:4.

NOTE: 'The most determined efforts should be made to arouse the people. Let all see that you are in earnest because you have a wonderful message from heaven. Tell them that the Lord is coming in judgment, and that neither kings nor rulers, wealth nor influence, will avail to ward off the judgments soon to fall. At the close of every meeting, decisions should be called for. Hold fast to those interested, until they are confirmed in the faith. We must be more decidedly in earnest. We must talk the truth in private and in public, presenting every argument, urging every motive of infinite weight, to draw men to the Saviour uplifted on the cruel cross. God desires every man to attain unto eternal life. Mark how all through the word of God there is manifest the spirit of urgency, of imploring men and women to come to Christ, to deny appetites and passions that corrupt the soul. With all our powers we must urge them to look unto Jesus and to accept His life of self-denial and sacrifice.' *Testimonies, volume 6*, pages 64-65.

2. How did Jesus describe the motivation for His life of service? John 4:34.

NOTE: 'God's will is to be made the will of the human agent, and this will is to be kept prominent. Men are not to act as though there were one rule for the master and another for the servant. Christ was a servant. He lived not to please Himself, and by His life of service He has exalted all service.' *Educational Messenger*, March 19, 1909.

'Jesus . . . went about doing good'

3. What reputation did Christ have during His ministry? Acts 10:38.

NOTE: 'Christ's work is to be our example. Constantly He went about doing good. In the temple and the synagogues, in the streets of the cities, in the marketplace and the workshop, by the seaside and among the hills, He preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lesson book. His tender, pitying love rebukes our selfishness and heartlessness. The motive that prompts us to work for Lord should have in it nothing akin to self-serving. Unselfish devotion and a spirit of sacrifice have always been and always will be the first requisite of acceptable service. Our Lord and Master designs that not one thread of selfishness shall be woven into His work. Into our efforts we are to bring the tact and skill, the exactitude and wisdom, that the God of perfection required of the builders of the earthly tabernacle; yet in all our labours we are to remember that the greatest talents or the most splendid services are acceptable only when self is laid upon the altar, a living, consuming sacrifice.' *Christian service*, page 242.

4. How did Jesus link the works He did with belief in Him? John 10:37, John 10:25.

NOTE: 'The priests and elders had had unmistakable evidence of Christ's power. In His cleansing of the temple they had seen Heaven's authority flashing from His face. They could not resist the power by which He spoke. Again in His wonderful deeds

of healing He had answered their question. He had given evidence of His authority which could not be controverted. But it was not evidence that was wanted. The priests and elders were anxious for Jesus to proclaim Himself the Messiah that they might misapply His words and stir up the people against Him. They wished to destroy His influence and to put Him to death. Jesus knew that if they could not recognise God in Him or see in His works the evidence of His divine character, they would not believe His own testimony that He was the Christ.' *Christ's Object Lessons*, page 273.

'As workers together with Him'

5. How did Christ demonstrate His concern to minister to physical, as well as spiritual, needs? Mark 6:34-42.

NOTE: 'When Christ saw the multitudes that gathered about Him, "He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Christ saw the sickness, the sorrow, the want and degradation of the multitudes that thronged His steps. To Him were presented the needs and woes of humanity throughout the world. Among the high and the low, the most honoured and the most degraded, He beheld souls who were longing for the very blessing He had come to bring; souls who needed only a knowledge of His grace, to become subjects of His kingdom. "Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." Matthew 9:36-38. Today the same needs exist. The world is in need of workers who will labour as Christ did for the suffering and the sinful. There is indeed a multitude to be reached. The world is full of sickness, suffering, distress, and sin. It is full of those who need to be ministered unto, the weak, the helpless, the ignorant, the degraded.' *Counsels on Health*, page 13.

6. How did Paul describe the true meaning of Christian service? 2 Corinthians 6:1.

NOTE: 'Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service, service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men.' *My Life Today*, page 218.

'Lest coming suddenly He find you sleeping'

7. What two common attitudes to work did Christ speak of? Matthew 21:28-31.

NOTE: 'Do not think that because you do not manifest decided hostility to Christ you are doing Him service. We thus deceive our own souls. By withholding that which God has given us to use in His service, be it time or means or any other of His entrusted gifts, we work against Him. Satan uses the listless, sleepy indolence of professed Christians to strengthen his forces and win souls to his side. Many, who think that though they are doing no actual work for Christ, they are yet on His side, are enabling the enemy to pre-occupy ground and gain advantages. By their failure to be diligent workers for the Master, by leaving duties undone and words unspoken, they have allowed Satan to gain control of souls who might have been won for Christ. We can never be saved in indolence and inactivity. . . . The son who for a time refused obedience to his father's command was not condemned by Christ; and neither was he commended. The class who act the part of the first son in refusing obedience deserve no credit for holding this position. Their frankness is not to be regarded as a virtue. Sanctified by truth and holiness, it would make men bold witnesses for Christ; but used as it is by the sinner, it is insulting and defiant, and approaches to blasphemy. The fact that a man is not a hypocrite does not make him any the less really a sinner. When the appeals of the Holy Spirit come to the heart, our only safety lies in responding to them without delay. When the call comes, "Go work today in My vineyard," do not refuse the invitation. "Today if ye will hear His voice, harden not your hearts." Hebrews 4:7. It is unsafe to delay obedience. You may never hear the invitation again.' *Christ's Object Lessons*, pages 279-280.

8. What warning did Christ give to those who profess to be His servants? Mark 13:34-36.

NOTE: 'When Jesus ceases to plead for man, the cases of all are forever decided. This is the time of reckoning with His servants. To those who have neglected the preparation of purity and holiness, which fits them to be waiting ones to welcome their Lord, the sun sets in gloom and darkness, and rises not again. Probation closes; Christ's intercessions cease in heaven. This time finally comes suddenly upon all, and those who have neglected to purify their souls by obeying the truth are found sleeping. They became weary of waiting and watching; they became indifferent in regard to the coming of their Master. They longed not for His appearing, and thought there was no need of such continued, persevering watching. They had been disappointed in their expectations and might be again. They concluded that there was time enough yet to arouse. They would be sure not to lose the opportunity of securing an earthly treasure. It would be safe to get all of this world they could. And in securing this object, they lost all anxiety and interest in the appearing of the Master. They became indifferent and careless, as though His coming were yet in the distance. But while their interest was buried up in their worldly gains, the work closed in the heavenly sanctuary, and they were unprepared.' *Testimonies, volume 2*, page 191.

'Glorify your Father'

9. What did Jesus say was to be the purpose of our works of service? Matthew 5:16.

NOTE: 'Let your light so shine that the glory will redound to God instead of to yourselves. If the praise comes to you, well may you tremble and be ashamed, for the great object is defeated; it is not God, but the servant, that is magnified. Let your light so shine; be careful, minister of Christ, in what manner your light shines. If it flashes heavenward, revealing the excellence of Christ, it shines aright. If it is turned upon yourself, if you exhibit yourself, and attract the people to admire you,

it would be better for you to hold your peace altogether; for your light shines in the wrong way.' *Gospel Workers, 1892 ed.*, page 18.

10. How did Jesus describe the purpose of His life of service? John 17:4.

NOTE: 'Christ has paid us our wages, even His own blood and suffering, to secure our willing service. He came to our world to give us an example of how we should work, and what spirit we should bring into our labour. He desires us to study how we can best advance His work and glorify His name in the world, crowning with honour, with the greatest love and devotion, the Father who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.' *Christ's Object Lessons*, page 330.

'Good and faithful servant'

11. What sad words were uttered by our Saviour as He contemplated the needs of His work? Luke 10:2.

NOTE: 'Those who have Christ abiding in the heart will have a love for the souls for whom He died. Those who have true love for Him will have an earnest desire to make His love comprehended by others. I feel sad to see so few that have any real burden for their fellow men who are in darkness. Let not any truly converted soul settle down as a careless idler in the Master's vineyard. All power is given to Christ, in heaven and in earth, and He will impart strength to His followers for the great work of drawing men to Himself. He is constantly urging His human instrumentalities on their Heaven-appointed ways, in all the world, promising to be always with them. Heavenly intelligences, "ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11), are sent as messengers to the world, to unite with human agencies for the salvation of souls. Why does not our faith in the great truths that we bear kindle a burning ardour upon the altar of our hearts? Why, I ask, in view of the greatness of these truths, are not all who profess to believe them inspired with missionary zeal, a zeal that must come to all who are labourers together with God?' *Counsels on Health*, page 32.

12. How did Jesus picture the reward of those who devoted their lives to His service? Matthew 25:19-23.

NOTE: 'Those who have received the five and the two talents return to the Lord the entrusted gifts with their increase. In doing this they claim no merit for themselves. Their talents are those that have been delivered to them; they have gained other talents, but there could have been no gain without the deposit. They see that they have done only their duty. The capital was the Lord's; the improvement is His. Had not the Saviour bestowed upon them His love and grace, they would have been bankrupt for eternity. But when the Master receives the talents, He approves and rewards the workers as though the merit were all their own. His countenance is full of joy and satisfaction. He is filled with delight that He can bestow blessings upon them. For every service and every sacrifice He requites them, not because it is a debt He owes, but because His heart is overflowing with love and tenderness. "Well done, thou good and faithful servant," He says; "thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." It is the faithfulness, the loyalty to God, the loving service that wins the divine approval. Every impulse of the Holy Spirit leading men to goodness and to God is noted in the books of heaven, and in the day of God the workers through whom He has wrought will be commended. They will enter into the joy of the Lord as they see in His kingdom those who have been redeemed through their instrumentality. And they are privileged to participate in His work there, because they have gained a fitness for it by participation in His work here. What we shall be in heaven is the reflection of what we are now in character and holy service. Christ said of Himself, "The Son of man came not to be ministered unto, but to minister." Matthew 20:28. This, His work on earth, is His work in heaven. And our reward for working with Christ in this world is the greater power and wider privilege of working with Him in the world to come.' *Christ's Object Lessons*, pages 360-361.

Lesson 13: September 20-26

'We shall be like Him'

MEMORY VERSE: 'Let this mind be in you, which was also in Christ Jesus.' *Philippians 2:5.*

STUDY HELP: *Christ's Object Lessons*, pages 65-69.

LESSON SCRIPTURE: *Philippians 2:1-15.*

LESSON AIM: To study the importance of being like Jesus.

Introduction

'Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.' *Christ's Object Lessons*, page 69.

'We shall see Him as He is'

1. How does John describe the character of those who will be ready to meet Jesus when He returns? 1 John 3:2.

NOTE: 'When God gave His Son to the world, He made it possible for men and women to be perfect by the use of every capability of their beings to the glory of God. In Christ He gave to them the riches of His grace, and a knowledge of His will.

As they would empty themselves of self, and learn to walk in humility, leaning on God for guidance, men would be enabled to fulfil God's high purpose for them. Perfection of character is based upon that which Christ is to us. If we have constant dependence on the merits of our Saviour, and walk in His footsteps, we shall be like Him, pure and undefiled. Our Saviour does not require impossibilities of any soul. He expects nothing of His disciples that He is not willing to give them grace and strength to perform. He would not call upon them to be perfect if He had not at His command every perfection of grace to bestow on the ones upon whom He would confer so high and holy a privilege. Our work is to strive to attain in our sphere of action the perfection that Christ in His life on the earth attained in every phase of character. He is our example. In all things we are to strive to honour God in character. We are to be wholly dependent on the power that He has promised to give us. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.' *God's Amazing Grace*, page 230.

2. What effect does this have on those who cherish the hope of seeing Jesus face to face? 1 John 3:3.

NOTE: 'Those who are looking for the revelation of Christ in the clouds of heaven with power and great glory, as King of kings and Lord of lords, in life and character will seek to represent Him to the world. "And every man that hath this hope in Him purifieth himself, even as He is pure" (1 John 3:3). They will hate sin and iniquity, even as Christ hated sin. They will keep the commandments of God, as Christ kept His Father's commandments. They will realise that it is not enough to acquiesce in the doctrines of truth, but that the truth must be applied to the heart, practised in the life, in order that the followers of Christ may be one with Him, and that men may be as pure in their sphere as God is in His sphere.' *Faith & Works*, page 115.

'Who shall be able to stand?'

3. In contrast, what will be the attitude of those who are unready to meet Jesus? Revelation 1:7.

NOTE: 'At His second coming, conviction will be brought to every heart. Those who have turned from Him to the trivial things of this earth, seeking selfish interests and worldly honour, will in the day of His coming acknowledge their mistake. These are the ones spoken of by the Revelator as "all kindreds of the earth," who "shall wail because of him."' *Maranatha*, page 292.

4. What will such people do, rather than look into the face of Jesus? Revelation 6:15-17.

NOTE: 'The sight of the inexpressible glory of the Son of God will be intensely painful to those whose characters are stained with sin. The pure light and glory emanating from Christ will awaken remorse, shame, and terror. They will send forth wails of anguish to the rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?'" *Confrontation*, page 87.

'Unto the measure of the stature of the fullness of Christ'

5. What is Christ's desire for every member of His church? Ephesians 4:13.

NOTE: 'The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counsellor, sanctifier, guide, and witness. The more closely believers have walked with God, the more clearly and powerfully have they testified of their Redeemer's love and of His saving grace. The men and women who through the long centuries of persecution and trial enjoyed a large measure of the presence of the Spirit in their lives have stood as signs and wonders in the world. Before angels and men they have revealed the transforming power of redeeming love. Those who at Pentecost were endued with power from on high were not thereby freed from further temptation and trial. As they witnessed for truth and righteousness they were repeatedly assailed by the enemy of all truth, who sought to rob them of their Christian experience. They were compelled to strive with all their God-given powers to reach the measure of the stature of men and women in Christ Jesus. Daily they prayed for fresh supplies of grace, that they might reach higher and still higher toward perfection. Under the Holy Spirit's working even the weakest, by exercising faith in God, learned to improve their entrusted powers and to become sanctified, refined, and ennobled. As in humility they submitted to the moulding influence of the Holy Spirit, they received of the fullness of the Godhead and were fashioned in the likeness of the divine.' *Acts of the Apostles*, page 49.

6. How is the church that Christ desires to see pictured in the Scriptures? Ephesians 5:27.

NOTE: 'Sins that have not been repented of and forsaken will not be pardoned, and blotted out of the books of record, but will stand to witness against the sinner in the day of God. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing.' *The Faith I Live By*, page 211.

'Let this mind be in you'

7. Where does this likeness to Christ begin? Philippians 2:5.

NOTE: “I am the Vine, ye are the branches,” Christ said to His disciples. Though He was about to be removed from them, their spiritual union with Him was to be unchanged. The connection of the branch with the vine, He said, represents the relation you are to sustain to Me. The scion is engrafted into the living vine, and fibre by fibre, vein by vein, it grows into the vine stock. The life of the vine becomes the life of the branch. So the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ’s strength, his emptiness to Christ’s fullness, his frailty to Christ’s enduring might. Then he has the mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched divinity. Thus through the agency of the Holy Spirit man becomes a partaker of the divine nature. He is accepted in the Beloved.’ *Desire of Ages*, page 675.

8. How does Paul describe the change that must take place? Romans 12:2.

NOTE: ‘Often the question arises, Why, then, are there so many, claiming to believe God’s word, in whom there is not seen a reformation in words, in spirit, and in character? Why are there so many who cannot bear opposition to their purposes and plans, who manifest an unholy temper, and whose words are harsh, overbearing, and passionate? There is seen in their lives the same love of self, the same selfish indulgence, the same temper and hasty speech, that is seen in the life of the worldling. There is the same sensitive pride, the same yielding to natural inclination, the same perversity of character, as if the truth were wholly unknown to them. The reason is that they are not converted. They have not hidden the leaven of truth in the heart. It has not had opportunity to do its work. Their natural and cultivated tendencies to evil have not been submitted to its transforming power. Their lives reveal the absence of the grace of Christ, an unbelief in His power to transform the character.’ *Christ’s Object Lessons*, page 99.

‘Every thought into captivity’

9. How does Paul describe what is necessary for that transformation to take place? 2 Corinthians 10:5.

NOTE: ‘God wishes us to have the mastery over ourselves. But He cannot help us without our consent and co-operation. The divine Spirit works through the powers and faculties given to man. Of ourselves, we are not able to bring the purposes and desires and inclinations into harmony with the will of God; but if we are “willing to be made willing,” the Saviour will accomplish this for us, “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:5.’ *Acts of the Apostles*, page 482.

10. How does Paul describe the thinking of the transformed mind? Philippians 4:8.

NOTE: ‘God expects those who bear the name of Christ to represent Him in thought, word, and deed. Their thoughts are to be pure and their words and deeds noble and uplifting, drawing those around them nearer to the Saviour. In the life of the true Christian there is nothing of self. Self is dead. There was no selfishness in the life that Christ lived while on this earth. Bearing our nature, He lived a life wholly devoted to the service of others. “Be ye therefore perfect” (Matthew 5:48) is God’s word to us. And in order that we might obey this word, He sent His only-begotten Son to this earth to live in our behalf a perfect life. We have before us His example, and the strength by which He lived this life is at our disposal. In thought, word, and act Jesus was sinless. Perfection marked all that He did. He points us to the path that He trod, saying, “If any man will come after Me, let him deny himself, and take up his cross, and follow Me” (Matthew 16:24). We are to copy no human being. There is no human being wise enough to be our criterion. We are to look to the man Christ Jesus, who is complete in the perfection of righteousness and holiness. He is the author and finisher of our faith. He is the pattern man. His experience is the measure of the experience that we are to gain. His character is our model. Let us, then, take our minds off the perplexities and the difficulties of this life and fix them on Him, that by beholding we may be changed into His likeness.’ *In Heavenly Places*, page 166.

‘Looking unto Jesus’

11. What assurance do we have that Christ is able to perform this work in us? Philippians 1:6.

NOTE: ‘There are those who have known the pardoning love of Christ, and who really desire to be children of God, yet they realise that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. Said the beloved John, “These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” And do not forget the words of Christ, “The Father Himself loveth you.” John 16:27. He desires to restore you to Himself, to see His own purity and holiness reflected in you. And if you will but yield yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ. All sin may be overcome by the Holy Spirit’s power.’ *The Faith I Live By*, page 118.

12. What counsel are those given who seek to finish the Christian race successfully? Hebrews 12:1-2.

NOTE: ‘We are to have an intense interest in Christ Jesus, for He is our Saviour. He came to this world to be tempted in all points as we are, to prove to the universe that in this world of sin human beings can live lives that God will approve. Let us seek for the blessings that Christ has placed within our reach, that we may be made capable of receiving more and still more of His grace, and that we may be filled with a living, active, growing faith, a faith that believes the promise, “Lo, I am with you always.” (Matthew 28:20).’ *In Heavenly Places*, page 166.

