

‘They that testify of Me’

General Introduction

‘And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself.’ Luke 24:27.

There is one great central truth to be kept ever before the mind in the searching of the Scriptures, Christ and Him crucified. Every other truth is invested with influence and power corresponding to its relation to this theme. It is only in the light of the cross that we can discern the exalted character of the law of God. The soul palsied by sin can be endowed with life only through the work wrought out upon the cross by the Author of our salvation. The love of Christ constrains man to unite with Him in His labours and sacrifice. The revelation of divine love awakens in them a sense of their neglected obligation to be light bearers to the world, and inspires them with a missionary spirit. This truth enlightens the mind and sanctifies the soul. It will banish unbelief and inspire faith. When Christ in His work of redemption is seen to be the great central truth of the system of truth, a new light is shed upon all the events of the past and the future. They are seen in a new relation, and possess a new and deeper significance.

The Old Testament is as verily the gospel in types and shadows as the New Testament is in its unfolding power. The New Testament does not present a new religion; the Old Testament does not present a religion to be superseded by the New. The New Testament is only the advancement and unfolding of the Old. Abel was a believer in Christ and was as verily saved by His power as was Peter or Paul. Enoch was a representative of Christ as surely as was the beloved disciple John. That God who walked with Enoch was our Lord and Saviour, Jesus Christ. He was the light of the world then, just as He is now.

The truth for this time is broad in its outlines, far reaching, embracing many doctrines, but these doctrines are not detached items which mean little; they are united by golden threads, forming a complete whole, with Christ as the living centre.

That I May Know Him, page 208.

Lesson 1: ‘My Lord and my God’

MEMORY VERSE: ‘And Thomas answered and said unto Him, My Lord and my God.’ John 20:28.

STUDY HELP: *The Faith I Live By*, page 47.

Introduction

‘Jesus declared, “I am the resurrection, and the life.” In Christ is life, original, unborrowed, underived. “He that hath the Son hath life.” 1 John 5:12. The divinity of Christ is the believer’s assurance of eternal life. “He that believeth in Me,” said Jesus, “though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?”’ *Desire of Ages*, page 530.

‘In the beginning’

1. How are we shown that Jesus Christ is truly God? John 1:1. Compare John 1:14.

NOTE: ‘Christ was God essentially, and in the highest sense. The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory.’ *That I May Know Him*, page 11.

2. How are we shown that Christ existed long before His birth in Bethlehem? Micah 5:2.

NOTE: ‘While God’s Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. “The Word was with God, and the Word was God.” Before men or angels were created, the Word was with God, and was God.’ *Second Advent Review & Sabbath Herald*, April 5, 1906.

‘The mighty God’

3. How did Isaiah identify the Child who was to be born for us? Isaiah 9:6.

NOTE: ‘Who was He who came to our world to redeem the fallen race? Isaiah tells us: “Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” Let us make it known that provision has been made for our redemption. Christ left the heavenly courts, and came to this world to make an atonement for us. All who come to Him in living faith will be enabled to stand on vantage-ground. As God’s servants proclaim these things, Satan steps up to some who have itching minds, and presents his scientific problems. Men will be tempted to place science above God. But who by searching can find

out God? Men may put their own interpretation upon God, but no human mind can comprehend Him. This problem has not been given us to solve. Let not finite man attempt to interpret Jehovah. Let none indulge in speculation regarding His nature. Here silence is eloquence. The omniscient One is above discussion.' *Second Advent Review & Sabbath Herald*, June 1, 1905.

4. How did Paul express his understanding of this truth? 1 Timothy 3:16.

NOTE: Some recent Bible versions claim that the word 'God' is missing from the original manuscript of this verse. The great majority of ancient Greek manuscripts of 1 Timothy (over 500 of them) contain the word 'God', and the primary evidence for omitting it rests on Codex Sinaiticus, a manuscript notorious for 3455 omissions and containing 14,800 corrections of the copying errors of its original scribes.

'What a sight was this for Heaven to look upon! Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition. This was humiliation greater than finite man can comprehend. God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation! So infinitely great that He was the Majesty of heaven, and yet He stooped so low, without losing one atom of His dignity and glory! He stooped to poverty and to the deepest abasement among men. For our sake He became poor, that we through His poverty might be made rich.' *God's Amazing Grace*, page 165.

'Look, O look to Jesus and live! You cannot but be charmed with the matchless attractions of the Son of God. Christ was God manifest in the flesh, the mystery hidden for ages, and in our acceptance or rejection of the Saviour of the world are involved eternal interests.' *Christian Education*, page 76.

'Before Abraham was, I AM'

5. How did Jesus assert His divinity? John 8:56-58. Compare John 10:30-33.

NOTE: 'With solemn dignity Jesus answered, "Verily, verily, I say unto you, Before Abraham was, I AM." Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. Again the priests and rabbis cried out against Jesus as a blasphemer. His claim to be one with God had before stirred them to take His life, and a few months later they plainly declared, "For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God." John 10:33. Because He was, and avowed Himself to be, the Son of God, they were bent on destroying Him.' *Desire of Ages*, pages 469-470.

6. On what other occasion did Christ identify Himself as 'I AM'? Mark 14:61-64.

NOTE: 'When He came "in the likeness of men," He declared Himself the I AM. The Child of Bethlehem, the meek and lowly Saviour, is God "manifest in the flesh." 1 Timothy 3:16. And to us He says: "I AM the Good Shepherd." "I AM the living Bread." "I AM the Way, the Truth, and the Life." "All power is given unto Me in heaven and in earth." John 10:11; 6:51; 14:6; Matt. 28:18. I AM the assurance of every promise. I AM; be not afraid. "God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven.' *Desire of Ages*, page 24.

7. In what other way did Jesus reveal His divinity? Luke 5:20-21.

NOTE: 'The Lord Jesus is the embodiment of the glory of the Godhead. The light of the knowledge of the glory of God is seen in the face of Jesus Christ. God has revealed Himself to men; He stooped to take upon Him our nature, and in His Son we see the glory of the divine attributes. Those who see not in Christ the divine character are in the shadow of Satan's misrepresentation of divinity. "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." "In whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature.'" *Signs of the Times*, December 12, 1895.

'He that hath seen Me'

8. What was one of the purposes of Christ's incarnation? John 14:7-9. Compare John 5:37-40.

NOTE: 'Christ alone was able to represent the Deity. He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone sufficient to accomplish this work. No verbal description could reveal God to the world. Through a life of purity, a life of perfect trust and submission to the will of God, a life of humiliation such as even the highest seraph in heaven would have shrunk from, God Himself must be revealed to humanity. In order to do this, our Saviour clothed His divinity with humanity. He employed the human faculties, for only by adopting these could He be comprehended by humanity. Only humanity could reach humanity. He lived out the character of God through the human body which God had prepared for Him. He blessed the world by living out in human flesh the life of God, thus showing that He had the power to unite humanity to divinity.' *Selected Messages Book 1*, page 264.

9. Why can no one know the Father except by accepting Christ? Matthew 11:27.

NOTE: 'Only by knowing God here can we prepare to meet Him at His coming. In His lessons and His mighty works Christ is a perfect revelation of God. This Christ declares through the inspired evangelist. "No man hath seen God at any time," He says; "the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." These

words show the importance of studying Christ's character. Only by knowing Christ can we know God.' *In Heavenly Places*, page 250.

'God blessed forever'

10. How did the apostles express their belief in Christ's divinity? Romans 9:5, Acts 3:14 (compare Job 6:10, Psalm 16:10), 1 Corinthians 2:8 (compare Psalm 24:8:10).

NOTE: 'Jehovah is the name given to Christ. "Behold, God is my salvation," writes the prophet Isaiah; "I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day ye shall say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted." "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord JEHOVAH is everlasting strength.'" *Signs of the Times*, May 3, 1899.

11. What title was given to the incarnate Christ? Matthew 1:23. Compare Isaiah 7:14.

NOTE: "The light of the knowledge of the glory of God" is seen "in the face of Jesus Christ." From the days of eternity the Lord Jesus Christ was one with the Father; He was "the image of God," the image of His greatness and majesty, "the outshining of His glory." It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love, to be "God with us." Therefore it was prophesied of Him, "His name shall be called Immanuel." By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God, God's thought made audible. In His prayer for His disciples He says, "I have declared unto them Thy name," "merciful and gracious, long-suffering, and abundant in goodness and truth," "that the love wherewith Thou hast loved Me may be in them, and I in them." *Desire of Ages*, page 19.

'My Lord and my God'

12. With what words did Thomas express his conviction of Christ's divinity? John 20:28.

NOTE: 'Many who, like Thomas, wait for all cause of doubt to be removed, will never realise their desire. They gradually become confirmed in unbelief. In His treatment of Thomas, Jesus gave a lesson for His followers. His example shows how we should treat those whose faith is weak, and who make their doubts prominent. Jesus did not overwhelm Thomas with reproach, nor did He enter into controversy with him. He revealed Himself to the doubting one. Thomas had been most unreasonable in dictating the conditions of his faith, but Jesus, by His generous love and consideration, broke down all the barriers. Unbelief is seldom overcome by controversy. But let Jesus, in His love and mercy, be revealed as the crucified Saviour, and from many once unwilling lips will be heard the acknowledgement of Thomas, "My Lord and my God.'" *Conflict & Courage*, page 328.

13. What acknowledgement will all created beings one day make? Philippians 2:9-11.

NOTE: "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, travelling in the greatness of His strength?" Isaiah 63:1. With assurance comes the answer: "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Timothy 3:16. "Being in the form of God," He "thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philippians 2:6-11.' *Counsels to Teachers, Parents and Students*, page 262.

Lesson 2: 'All things were made by Him'

MEMORY VERSE: 'For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist. Colossians 1:16-17.

STUDY HELP: *That I May Know Him*, page 18.

Introduction

'How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, He in whom was the fullness of the Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one' *The Faith I Live By*, page 48.

'By Him were all things created'

1. Who was the Creator of all things? John 1:1-3, 14, Colossians 1:14-17.

NOTE: 'All things were created by the Son of God. "In the beginning was the Word, and the Word was with God. . . . All things were made by Him; and without Him was not anything made that was made." John 1:1-3. And since the Sabbath is a memorial of the work of creation, it is a token of the love and power of Christ.' *Desire of Ages*, page 281.

'The apostle exalted Christ before his brethren as the One by whom God had created all things and by whom He had wrought out their redemption. He declared that the hand that sustains the worlds in space, and holds in their orderly arrangements and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for them. "By Him were all things created," Paul wrote, "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist.'" *Acts of the Apostles*, page 471.

2. By what means did Christ accomplish His work of creation? Psalm 33:6 & 9, Hebrews 11:3.

NOTE: 'No amount of reasoning or explanation can tell the whys and wherefores of the creation of the world. It is to be understood by faith in the great creative power. By faith we must believe in the mighty creative power of God through Jesus Christ. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" ("are now present to the eye"). This is a matter that can be stated, but mere reasoning will never convince one of the truth of the statement.' *Southern Watchman*, April 24, 1902.

'In six days'

3. How long did Christ take in His work of creation? Exodus 20:11, Exodus 31:17.

NOTE: 'Millions of years, it is claimed, were required for the evolution of the earth from chaos; and in order to accommodate the Bible to this supposed revelation of science, the days of creation are assumed to have been vast, indefinite periods, covering thousands or even millions of years. Such a conclusion is wholly uncalled for. The Bible record is in harmony with itself and with the teaching of nature. Of the first day employed in the work of creation is given the record, "The evening and the morning were the first day." Genesis 1:5. And the same in substance is said of each of the first six days of creation week. Each of these periods Inspiration declares to have been a day consisting of evening and morning, like every other day since that time. In regard to the work of creation itself the divine testimony is, "He spake, and it was done; He commanded, and it stood fast." Psalm 33:9. With Him who could thus call into existence unnumbered worlds, how long a time would be required for the evolution of the earth from chaos? In order to account for His works, must we do violence to His word?' *Education*, pages 128-129.

4. What lesson does Christ require men to learn from His example in creation? Deuteronomy 5:13.

NOTE: 'The first week, in which God performed the work of creation in six days and rested on the seventh day, was just like every other week. . . . On the seventh day of the first week God rested from His work, and then blessed the day of His rest, and set it apart for the use of man. The weekly cycle of seven literal days, six for labour and the seventh for rest, which has been preserved and brought down through Bible history, originated in the great facts of the first seven days. When God spake His law with an audible voice from Sinai, He introduced the Sabbath by saying, "Remember the Sabbath-day to keep it holy." He then declares definitely what shall be done on the six days, and what shall not be done on the seventh. He then, in giving the reason for thus observing the week, points them back to His example on the first seven days of time. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath-day and hallowed it." This reason appears beautiful and forcible when we understand the record of creation to mean literal days. The first six days of each week are given to man in which to labour, because God employed the same period of the first week in the work of creation. The seventh day God has reserved as a day of rest, in commemoration of His rest during the same period of time after He had performed the work of creation in six days.' *Spirit of Prophecy Volume 1*, pages 85-86.

'The Sabbath was made for man'

5. For whose benefit did Christ institute the Sabbath? Mark 2:27-28.

NOTE: 'The institutions that God has established are for the benefit of mankind. "All things are for your sakes." "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 2 Corinthians 4:15; 1 Corinthians 3:22, 23. The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing. "The Lord commanded us," said Moses, "to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive." Deuteronomy 6:24. And through the psalmist the message was given to Israel, "Serve the Lord with gladness: come before His presence with singing. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise." Psalm 100:2-4. And of all who keep "the Sabbath from polluting it," the Lord declares, "Even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isaiah 56:6, 7.' *Desire of Ages*, page 288.

6. Because Christ is the Creator, which day is the Lord's day? Matthew 12:8, Luke 6:5.

NOTE: 'These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For "all things were made by Him; and without Him was not anything made that was made." John 1:3. Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things

hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them," (make them holy). Ezekiel 20:12. Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God.' *Desire of Ages*, page 288.

'From the beginning of the creation'

7. What other institution owes its origin to Christ's work of creation? Mark 10:6-9.

NOTE: 'Jesus pointed His hearers back to the marriage institution as ordained at creation. 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, 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. Like every other one of God's good gifts entrusted to the keeping of humanity, marriage has been perverted by sin; but it is the purpose of the gospel to restore its purity and beauty.' *The Faith I Live By*, page 253.

8. What was Christ's plan for man's diet when he was created? Genesis 1:29. Compare Genesis 3:18, last part.

NOTE: 'In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigour of intellect, that are not afforded by a more complex and stimulating diet. God gave our first parents the food He designed that the race should eat. It was contrary to His plan to have the life of any creature taken. There was to be no death in Eden. The fruit of the trees in the garden, was the food man's wants required.' *Counsels On Diet and Foods*, page 81.

'You are the Lord's; for He created you. You are His by redemption; for He gave His life for you. The only begotten Son of God paid the ransom for your deliverance from Satan; and for His sake you should appreciate every power, every organ, every sinew and muscle. Preserve every portion of the living machinery, that you may use it for God. Preserve it for Him. Your health depends upon the right use of your physical organism. Do not misuse any portion of your God-given powers, physical, mental, or moral. All your habits are to be brought under the control of a mind that is itself under the control of God.' *Youth's Instructor*, April 7, 1898

'The LORD made the heavens'

9. How does the psalmist distinguish the Lord from false gods? Psalm 96:5. Compare Jeremiah 10:10-11.

NOTE: 'The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. "All the gods of the nations are idols: but the Lord made the heavens." Psalm 96:5. "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it: . . . I am the Lord; and there is none else." Isaiah 40:25, 26; 45:18. Says the psalmist: "Know ye that the Lord He is God: it is He that hath made us, and not we ourselves." "O come, let us worship and bow down: let us kneel before the Lord our Maker." Psalms 100:3; 95:6. And the holy beings who worship God in heaven state, as the reason why their homage is due to Him: "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things." Revelation 4:11.' *Great Controversy*, page 436.

10. What call is an essential part of God's last warning message to the world? Revelation 14:7, last part.

NOTE: "'The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God", because He is the Creator, and we are His creatures. "The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten." J. N. Andrews, *History of the Sabbath*, chapter 27. It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, "Him that made heaven, and earth, and the sea, and the fountains of waters." It follows that the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment.' *Great Controversy*, page 437.

'I will destroy'

11. Because He is our Creator, what may the Lord also do? Genesis 6:7. Compare Deuteronomy 32:39.

NOTE: 'The forbearance that God has exercised toward the wicked, emboldens men in transgression; but their punishment will be none the less certain and terrible for being long delayed. "The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act." Isaiah 28:21. To our merciful God the act of punishment is a strange act. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezekiel 33:11. The Lord is "merciful and gracious, long-suffering, and abundant in goodness and truth, . . . forgiving iniquity and transgression and sin." Yet He will "by no means clear the guilty." Exodus 34:6, 7. While He does not delight in vengeance, He will execute judgement upon the transgressors of His law. He is forced to do this, to preserve the inhabitants of the earth from utter depravity and ruin. In order to save some He must cut off those who have become hardened in sin. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." Nahum 1:3. By terrible things in righteousness He will vindicate the authority of His downtrodden law. And the very fact of His reluctance to execute justice testifies to the enormity of the sins that call forth His judgements and to the severity of the retribution awaiting the transgressor.' *Patriarchs & Prophets*, page 628.

12. What work will follow the final destruction of the wicked? Revelation 21:1-4. Compare Isaiah 65:17-18, 2 Peter 3:12-13.

NOTE: 'The fires of the last day are to destroy "the heavens and the earth, which are now;" but there shall come forth "new heavens and a new earth." 2 Peter 3:7, 13. The heavens and the earth will be made new. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9. No human language can fully describe the reward of the righteous. It will be known only to those who behold it. We can not comprehend the glory of the Paradise of God. Yet we have glimpses of that land even now; for "God hath revealed them unto us by His Spirit." 1 Corinthians 2:10. Precious to our hearts are the pictures of that country which the Bible gives. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.' *Story of Jesus*, page 184.

13. What memorial of creation will remain after the restoration of all things? Isaiah 66:22-23.

NOTE: 'In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation. When "the heavens and the earth were finished, and all the host of them," the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. "The morning stars sang together, and all the sons of God shouted for joy." When there shall be a "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began," the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as "from one Sabbath to another" the nations of the saved shall bow in joyful worship to God and the Lamb. The nations of the saved will know no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving. Over the scene the morning stars will sing together, and the sons of God will shout for joy. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." "The glory of the Lord shall be revealed, and all flesh shall see it together." "The Lord God will cause righteousness and praise to spring forth before all the nations." "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people." So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honoured by all beneath the sun.' *My Life Today*, page 364.

Lesson 3: 'All the holy angels with Him'

MEMORY VERSE: 'For He shall give His angels charge over thee, to keep thee in all thy ways.' Psalm 91:11.

STUDY HELP: *The Truth About Angels*, pages 23-26.

Introduction

'Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore. The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right.' *The Faith I Live By*, page 46.

'Michael the Archangel'

1. What is the title given to the Leader of the angels? I Thessalonians 4:16.

NOTE: The word 'archangel' is composed of two Greek words, 'archo' meaning 'to be first' and 'angelos' meaning 'messenger'. The Scripture uses this word only twice and never in the plural. The Bible only knows one Leader of the angels. In ancient times, the Jews speculated that there might be several archangels and even devised names for them. This ancient tradition was adopted by some Christian churches but it has no foundation in the Scriptures.

'The Life-giver will call up His purchased possession in the first resurrection, and until that triumphant hour, when the last trump shall sound and the vast army shall come forth to eternal victory, every sleeping saint will be kept in safety and will be guarded as a precious jewel, who is known to God by name. By the power of the Saviour that dwelt in them while living and

because they were partakers of the divine nature, they are brought forth from the dead. "The hour is coming," Christ said, "in the which all that are in the graves shall hear His voice, and shall come forth." That voice is to resound through all the habitations of the dead; and every saint who sleeps in Jesus will awake and leave his prison-house.' *Sons & Daughters of God*, page 359.

2. What name is given to the Archangel? Jude v.9. Compare Revelation 12:7, Daniel 10:21, Daniel 12:1.

NOTE: The name, 'Michael' signifies the One who is like God. It was a title and position coveted by Lucifer. See Isaiah 14:12-14. In Philippians 2:6, we are shown that for Christ equality to God was counted no robbery, arrogance or wrong. It was His by right. Yet He was willing to humble Himself and become as one of His creatures.

'There are many grown-up persons who need to enter the school of Christ and learn his meekness and lowliness of heart, else they will venture to do that which Michael the Archangel dared not do. The railing accusations will be at their tongue's end. There are many fathers and mothers who would today engage in the work of God if encouraged, but who, in their own home life, prove themselves unfit to handle sacred responsibilities. They are only grown-up children. There are very few parents who represent the character of Jesus in the home.' *Second Advent Review & Sabbath Herald*, October 14, 1902.

'Michael and his angels'

3. Into what conflict did the Archangel lead His loyal angels and with what result? Revelation 12:7-9.

NOTE: 'There was war in Heaven. The Son of God, the Prince of Heaven, and His loyal angels, engaged in conflict with the arch rebel and those who united with him. The Son of God and true, loyal angels prevailed; and Satan and his sympathisers were expelled from Heaven. All the heavenly host acknowledged and adored the God of justice. Not a taint of rebellion was left in Heaven. All was again peaceful and harmonious as before.' *Spirit of Prophecy Volume 1*, page 22.

4. What glimpse are we shown of the continuing conflict between good and evil angels? Whose intervention brought victory in this struggle? Daniel 10:12-13.

NOTE: 'The king of Persia was controlled by the highest of all evil angels. He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He [Satan] withstood me twenty-one days by his representations against the Jews. But Michael came to his help, and then He remained with the kings of Persia, holding the powers in check, giving right counsel against evil counsel. [Cyrus] the [Persian] monarch had resisted the impressions of the Spirit of God during the three weeks while Daniel was fasting and praying, but Heaven's Prince, the archangel, Michael, was sent to turn the heart of the stubborn king to take some decided action to answer the prayer of Daniel.' *The Truth About Angels*, page 144.

'We have before us in the Word of God instances of heavenly agencies working on the minds of kings and rulers, while at the same time satanic agencies were also at work on their minds. No human eloquence, in strongly set forth human opinions, can change the working of satanic agencies. Satan seeks continually to block the way, so that the truth shall be bound about by human devising; and those who have light and knowledge are in the greatest danger unless they constantly consecrate themselves to God, humiliating self, and realising the peril of the times. Heavenly beings are appointed to answer the prayers of those who are working unselfishly for the interests of the cause of God. The very highest angels in the heavenly courts are appointed to work out the prayers which ascend to God for the advancement of the cause of God. Each angel has his particular post of duty, which he is not permitted to leave for any other place. If he should leave, the powers of darkness would gain an advantage.' *Lift Him Up*, page 370.

'Ministering spirits'

5. How does Paul describe the ministry of the angels? Hebrews 1:14.

NOTE: 'We need to understand better than we do the mission of the angels. It would be well to remember that every true child of God has the co-operation of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim, and angels that excel in strength, stand at God's right hand, "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Hebrews 1:14.' *Acts of the Apostles*, page 154.

'Angels are ever present where they are most needed, with those who have the hardest battles with self to fight, and whose surroundings are the most discouraging. Weak and trembling souls who have many objectionable traits of character are their special charge. That which selfish hearts would regard as humiliating service, ministering to those who are wretched and in every way inferior in character, is the work of the pure, sinless beings from the courts above. All the angels of heaven are united in the work of bringing to man the infinite treasures of the better world. God and Christ and the heavenly angels are fighting with you. In the strength of the Redeemer, you can be more than conquerors.' *The Faith I Live By*, page 79.

6. How was Jacob shown the ministry of angels? Genesis 28:11-12.

NOTE: 'The ladder which Jacob saw in the night vision, the base of it resting upon the earth and the topmost round reaching unto the highest heavens, God Himself above the ladder, and His glory shining upon every round, angels ascending and descending upon this ladder of shining brightness, is a symbol of constant communication kept up between this world and heavenly places. God accomplishes His will through the instrumentality of heavenly angels in continual intercourse with humanity. This ladder reveals a direct and important channel of communication with the inhabitants of this earth.' *Christian Education*, page 155.

7. How did Jesus explain the significance of the ladder that Jacob saw? John 1:51.

NOTE: 'Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made "in the likeness of sinful flesh" (Romans 8:3), He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our "Father which is in heaven is perfect."' *Desire of Ages*, page 311.

'The LORD appeared unto him'

8. On what occasion did the Lord appear to Abraham and in what form? Genesis 18:1-2.

NOTE: 'In the records of Genesis we see the patriarch at the hot summer noontide resting in his tent door under the shadow of the oaks of Mamre. Three travellers are passing near. They make no appeal for hospitality, solicit no favour; but Abraham does not permit them to go on their way unrefreshed. He is a man full of years, a man of dignity and wealth, one highly honoured, and accustomed to command; yet on seeing these strangers he "ran to meet them from the tent door, and bowed himself toward the ground." Addressing the leader he said: "My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant" (Genesis 18:2, 3). With his own hands he brought water that they might wash the dust of travel from their feet. He himself selected their food; while they were at rest under the cooling shade, Sarah his wife made ready for their entertainment, and Abraham stood respectfully beside them while they partook of his hospitality. This kindness he showed them simply as wayfarers, passing strangers, who might never come his way again. But, the entertainment over, his guests stood revealed. He had ministered not only to heavenly angels, but to their glorious Commander, his Creator, Redeemer, and King. And to Abraham the counsels of heaven were opened, and he was called "the friend of God."' *Conflict & Courage*, page 50.

9. How are we made aware that two of the 'men' were angels and the other was the Lord? Genesis 18:22. Compare Genesis 19:1. Genesis 17:13-14, 17-33.

NOTE: 'Two of the heavenly messengers departed, leaving Abraham alone with Him whom he now knew to be the Son of God. And the man of faith pleaded for the inhabitants of Sodom. Once he had saved them by his sword, now he endeavoured to save them by prayer. Lot and his household were still dwellers there; and the unselfish love that prompted Abraham to their rescue from the Elamites, now sought to save them, if it were God's will, from the storm of divine judgement.' *Patriarchs & Prophets*, page 139.

'I saw four angels'

10. What role will the angels play in the time of the end? Revelation 7:1.

NOTE: 'Tremendous issues are before us, yea, and right upon us. Let our prayers ascend to God that the four angels may still hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. The present truth is to be our burden. The third angel's message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth. Our message is a life-and-death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul. The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes which prophecy has revealed be left untouched. If our people were half awake, if they realised the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message. We have no time to lose; God calls upon us to watch for souls as they that must give an account. Advance new principles, and crowd in the clear-cut truth. It will be as a sword cutting both ways. But be not too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of God. Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the centre of all hope, "the Root and the Offspring of David, and the bright and morning Star." Revelation 22:16.' *Testimonies Volume 6*, page 61.

11. When will the angels be commanded to release the winds? Revelation 7:2-3.

NOTE: 'Just as soon as the people of God are sealed in their foreheads (it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved), just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgements of God are now upon the land, to give us warning, that we may know what is coming. The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness. But there are men who will receive the truth, and these will take the places made vacant by those who become offended and leave the truth. Men of true Christian principle will take their place, and will become faithful, trustworthy householders, to advocate the word of God in its true bearings, and in its simplicity. The Lord will work so that the disaffected

ones will be separated from the true and loyal ones.... The ranks will not be diminished. Those who are firm and true will close up the vacancies that are made by those who become offended and apostatise.' *Maranatha*, page 200.

'The Son of man shall send forth His angels'

12. When will Christ finally lead forth His angels? Matthew 25:31.

NOTE: 'We believe without a doubt that Christ is soon coming. This is not a fable to us; it is a reality. We have no doubt, neither have we had a doubt for years, that the doctrines we hold today are present truth, and that we are nearing the judgement. We are preparing to meet Him who, escorted by a retinue of holy angels, is to appear in the clouds of heaven to give the faithful and the just the finishing touch of immortality. When He comes He is not to cleanse us of our sins, to remove from us the defects in our character, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honour, will then receive the finishing touch of immortality. But those who are unjust, unsanctified, and filthy, will remain so forever. No work will then be done for them to remove their defects, and give them holy characters. The Refiner does not then sit to pursue His refining process and remove their sins and their corruption. This is all to be done in these hours of probation. It is now that this work is to be accomplished for us.' *Counsels on Health*, page 43.

13. What will their work be? Matthew 13:38-42, Matthew 13:47-49.

NOTE: 'When Christ came to this earth the first time, He came in lowliness and obscurity, and His life here was one of suffering and poverty. At His second coming all will be changed. Not as a prisoner surrounded by a rabble will men see Him, but as heaven's King. Christ will come in His own glory, in the glory of His Father, and in the glory of the holy angels. Ten thousand times ten thousand and thousands of thousands of angels, the beautiful, triumphant sons of God, possessing surpassing loveliness and glory, will escort Him on His way. In the place of a crown of thorns, He will wear a crown of glory, a crown within a crown. In the place of that old purple robe, He will be clothed in a garment of whitest white, "so as no fuller on earth can white" it (Mark 9:3). And on His vesture and on His thigh a name will be written, "King of kings, and Lord of lords."' *God's Amazing Grace*, page 358.

Lesson 4: 'Messiah the Prince'

MEMORY VERSE: 'And we believe and are sure that Thou art that Christ, the Son of the living God.' John 6:69.

STUDY HELP: *Acts of the Apostles*, pages 221-227.

NOTE: The Old Testament title, 'Messiah' is translated as 'Christ' in the New Testament. These two words are identical in significance and mean 'The Anointed One.'

Introduction

'Those who cherish the view that there was no Saviour in the old dispensation, have as dark a veil over their understanding as did the Jews who rejected Christ. The Jews acknowledged their faith in a Messiah to come in the offering of sacrifices which typified Christ. Yet when Jesus appeared, fulfilling all the prophecies regarding the promised Messiah, and doing works that marked Him as the divine Son of God, they rejected Him, and refused to accept the plainest evidence of His true character. The Christian church, on the other hand, who profess the utmost faith in Christ, in despising the Jewish system virtually deny Christ, who was the originator of the entire Jewish economy.' *Selected Messages Book 1*, page 232.

'Her seed'

1. When did man first hear of the promised Messiah? Genesis 3:15.

NOTE: 'To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. The Lord declared, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken. Adam and his companion were assured that notwithstanding their great sin, they were not to be abandoned to the control of Satan. The Son of God had offered to atone, with His own life, for their transgression. A period of probation would be granted them, and through repentance, and faith in Christ, they might again become the children of God. The instant man accepted the temptations of Satan, and did the very things God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying, "Let the punishment fall on Me. I will stand in man's place. He shall have another chance." As soon as there was sin, there was a Saviour.' *The Faith I Live By*, page 75.

2. How was man to express his faith in the coming Messiah? Genesis 4:4.

NOTE: 'Fallen man, because of his guilt, could no longer come directly before God with his supplications; for his transgression of the divine law had placed an impassable barrier between the holy God and the transgressor. But a plan was devised that the sentence of death should rest upon a Substitute. In the plan of redemption there must be the shedding of blood, for death must come in consequence of man's sin. The beasts for sacrificial offerings were to prefigure Christ. In the slain victim, man was to see the fulfilment for the time being of God's word, "Thou shalt surely die." And the flowing of the blood

from the victim would also signify an atonement. There was no virtue in the blood of animals; but the shedding of the blood of beasts was to point forward to a Redeemer who would one day come to the world and die for the sins of men.' *Confrontation*, page 21.

'In thy seed'

3. How was the promise of the Messiah renewed to Abraham? Genesis 22:18. Compare Acts 3:25-26.

NOTE: 'The covenant of grace was first made with man in Eden, when after the Fall, there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation. This same covenant was renewed to Abraham in the promise: "In thy seed shall all the nations of the earth be blessed." Genesis 22:18. This promise pointed to Christ. So Abraham understood it, and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law. The Lord appeared unto Abraham, and said, "I am the Almighty God; walk before me, and be thou perfect." The testimony of God concerning His faithful servant was, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 17:1; 26:5. The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second," or "new," covenant, because the blood by which it was sealed was shed after the blood of the first covenant. The covenant of grace is not a new truth, for it existed in the mind of God from all eternity. This is why it is called the everlasting covenant.' *The Faith I Live By*, page 77.

4. How was this covenant promise renewed to Jacob? Genesis 28:11-14.

NOTE: 'In the vision the plan of redemption was presented to Jacob, not fully, but in such parts as were essential to him at that time. The mystic ladder revealed to him in his dream was the same to which Christ referred in His conversation with Nathanael. Said He, "Ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." John 1:51. Up to the time of man's rebellion against the government of God, there had been free communion between God and man. But the sin of Adam and Eve separated earth from heaven, so that man could not have communion with his Maker. Yet the world was not left in solitary hopelessness. The ladder represents Jesus, the appointed medium of communication. Had He not with His own merits bridged the gulf that sin had made, the ministering angels could have held no communion with fallen man. Christ connects man in his weakness and helplessness with the source of infinite power. All this was revealed to Jacob in his dream. Although his mind at once grasped a part of the revelation, its great and mysterious truths were the study of his lifetime, and unfolded to his understanding more and more.' *Patriarchs & Prophets*, page 184.

'A Prophet like unto me'

5. How did the aged Jacob remind his sons of the coming Messiah? Genesis 49:10. From what tribe would He be born? See verse 9.

NOTE: 'In every page, whether history or precept or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the Gospel. To Christ "give all the prophets witness." From the promise given to Adam, down through the patriarchal line and the legal economy, Heaven's glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice, Christ's death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the Holy of Holies His glory dwelt.' *Signs of the Times*, June 20, 1906.

6. How did Moses teach the people of Israel about the coming Messiah? Deuteronomy 18:15.

NOTE: 'Moses, near the close of his work as a leader and teacher of Israel, plainly prophesied of the Messiah to come. "The Lord thy God," he declared to the assembled hosts of Israel, "will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." And Moses assured the Israelites that God Himself had revealed this to him while in Mount Horeb, saying, "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him." Deuteronomy 18:15, 18.' *Acts of the Apostles*, page 222.

'Behold My Servant'

7. What insights into the coming of the Messiah was Isaiah shown? Isaiah 7:14, Isaiah 9:6, Isaiah 11:1-5.

NOTE: 'The prophet was permitted to look down the centuries to the time of the advent of the promised Messiah. At first he beheld only "trouble and darkness, dimness of anguish." Isaiah 8:22. Many who were longing for the light of truth were being led astray by false teachers into the bewildering mazes of philosophy and spiritism; others were placing their trust in a form of godliness, but were not bringing true holiness into the life practice. The outlook seemed hopeless; but soon the scene changed, and before the eyes of the prophet was spread a wondrous vision. He saw the Sun of Righteousness arise with healing in His wings; and, lost in admiration, he exclaimed: "The dimness shall not be such as was in her vexation, when at the first He lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isaiah 9:1, 2.' *Prophets & Kings*, page 373.

8. What was Isaiah further shown about the work of the Messiah? Isaiah 52:13-53:12. See also Isaiah 61:1-3, Isaiah 63:1-6.

NOTE: 'Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed." By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfil His word. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The I AM is the Daysman [see Job 9:33] between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Hebrews 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our Brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love.' *Desire of Ages*, page 25.

'The Lord our Righteousness'

9. How did Jeremiah prophesy of the coming Messiah? Jeremiah 23:5-6.

NOTE: 'Jeremiah also bore witness of the coming Redeemer as a Prince of the house of David: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, The Lord Our Righteousness." And again: "Thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." Jeremiah 23:5, 6; 33:17, 18.' *Acts of the Apostles*, page 223.

10. What did other prophets reveal concerning the Messiah? Micah 5:2, Zechariah 9:9, 11:12-13, 13:1, 6, Psalm 22:13-19.

NOTE: 'Who is this?... Adam will tell you, It is the seed of the woman that shall bruise the serpent's head. Ask Abraham, he will tell you, It is Melchizedek, King of Salem, King of Peace. Jacob will tell you, He is Shiloh of the tribe of Judah. Isaiah will tell you, Immanuel, Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Jeremiah will tell you, The Branch of David, the Lord, our righteousness. Daniel will tell you, He is the Messiah. Hosea will tell you, He is the Lord God of Hosts, the Lord is his memorial. John the Baptist will tell you, He is the Lamb of God who taketh away the sin of the world. The great Jehovah has proclaimed from his throne, This is my beloved Son. We, his disciples, declare, This is Jesus, the Messiah, the Prince of Life, the Redeemer of the world. And even the Prince of the powers of darkness acknowledges him, saying, "I know thee who thou art, the Holy One of God."'*Spirit of Prophecy, Volume 2*, page 395.

'Messiah the Prince'

11. How was Daniel shown the time when Jesus was anointed as the Messiah? Daniel 9:25. Compare Acts 10:38. See also Luke 3:21-22, 1 & Mark 1:10-11, 14-15.

NOTE: "'Seventy weeks," said the angel, "are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Daniel 9:24. A day in prophecy stands for a year. See Numbers 14:34; Ezekiel 4:6. The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years. A starting point for this period is given: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks," sixty-nine weeks, or four hundred and eighty-three years. Daniel 9:25. The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus (see Ezra 6:14; 7:1, 9, margin), went into effect in the autumn of BC 457. From this time four hundred and eighty-three years extend to the autumn of AD 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In AD 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed. "The time is fulfilled."'*Desire of Ages*, page 233.

12. What further was Daniel shown concerning the Messiah? Daniel 9:26-27.

NOTE: 'Not infrequently the minds of the people, and even of God's servants, are so blinded by human opinions, the traditions and false teaching of men, that they are able only partially to grasp the great things which He has revealed in His word. Thus it was with the disciples of Christ, even when the Saviour was with them in person. Their minds had become imbued with the popular conception of the Messiah as a temporal prince, who was to exalt Israel to the throne of the universal empire, and they could not understand the meaning of His words foretelling His sufferings and death. Christ Himself had sent them forth with the message: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15. That message was based on the prophecy of Daniel 9. The sixty-nine weeks were declared by the angel to extend to "the Messiah the Prince," and with high hopes and joyful anticipations the disciples looked forward to the establishment of Messiah's

kingdom at Jerusalem to rule over the whole earth. They preached the message which Christ had committed to them, though they themselves misapprehended its meaning. While their announcement was founded on Daniel 9:25, they did not see, in the next verse of the same chapter, that Messiah was to be cut off. From their very birth their hearts had been set upon the anticipated glory of an earthly empire, and this blinded their understanding alike to the specifications of the prophecy and to the words of Christ. They performed their duty in presenting to the Jewish nation the invitation of mercy, and then, at the very time when they expected to see their Lord ascend the throne of David, they beheld Him seized as a malefactor, scourged, derided, and condemned, and lifted up on the cross of Calvary. What despair and anguish wrung the hearts of those disciples during the days while their Lord was sleeping in the tomb!' *Great Controversy*, page 345.

Lesson 5: 'The Son of man'

MEMORY VERSE: 'For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren.' Hebrews 2:11.

STUDY HELP: *Selected Messages Book 1*, pages 242-256.

Introduction

'We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. 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.

'The mystery of godliness'

1. What did Paul describe as 'the mystery of godliness'? 1 Timothy 3:16.

NOTE: By the alteration of the key word, 'God,' this verse becomes virtually meaningless in many popular modern versions of the Bible. The vast majority of ancient Greek manuscripts containing this verse (about three hundred) contain the word 'God'; a handful do not. The Roman Catholic versions all omit the word 'God'. The first Protestant Bible to omit it was the Revised Version, under the influence of the Unitarian, Vance Smith, a member of the Revision Committee.

'The incarnation of Christ is the mystery of all mysteries. Christ was one with the Father, yet He was willing to step down from the exaltation of one who was equal with God. That He might accomplish His purpose of love for the fallen race, He became bone of our bone and flesh of our flesh. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, He in whom was the fullness of the Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one.' *The Faith I Live By*, page 48.

2. How was this great truth expressed by the angel to Joseph? Matthew 1:23. Compare Isaiah 7:14.

NOTE: 'His name shall be called Immanuel, . . . God with us.' "The light of the knowledge of the glory of God" is seen "in the face of Jesus Christ." From the days of eternity the Lord Jesus Christ was one with the Father; He was "the image of God," the image of His greatness and majesty, "the outshining of His glory." It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love, to be "God with us." Therefore it was prophesied of Him, "His name shall be called Immanuel." By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God, God's thought made audible. In His prayer for His disciples He says, "I have declared unto them Thy name," "merciful and gracious, long-suffering, and abundant in goodness and truth," "that the love wherewith Thou hast loved Me may be in them, and I in them." But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which "angels desire to look," and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song.' *Desire of Ages*, page 19.

'It behoved Him'

3. How did Paul express the necessity for Christ to be made like those He came to save? Hebrews 2:17-18.

NOTE: 'Adam was in the perfection of manhood, the noblest of the Creator's works. He was in the image of God, but a little lower than the angels. What a contrast the second Adam presented as He entered the gloomy wilderness to cope with Satan single-handed. Since the fall, the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. In order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He who knew no sin became sin for us. He humiliated Himself to the lowest depths of human woe, that He might be qualified to reach man and bring him up from the degradation in which sin had plunged him.' *Confrontation*, page 32.

4. What had to happen before Christ could become our Brother? Hebrews 2:9-11.

NOTE: 'It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfil His word. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren.' *Desire of Ages*, page 25.

'I can of Mine own self do nothing'

5. How did Christ express His complete dependency on His heavenly Father? John 5:19, 30; John 8:28; John 12:49-50, John 14:10.

NOTE: 'The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them. 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.' *Desire of Ages*, page 664.

6. How did Jesus explain His dependence on His heavenly Father? John 5:20.

NOTE: 'See the entire dependence of the Son on the Father was shown in the words "The Son can do nothing of Himself, but what He seeth the Father do" (mark the implicit obedience in the words) "for what things soever He doeth, these also doeth the Son likewise" (John 5:19). No less entire is to be our dependence on Christ, and no less implicit our obedience. Christ's words regarding this matter are definite. "For the Father loveth the Son, and showeth Him all things that Himself doeth" (verse 20). It was in our behalf that Christ came to this world to make known the will of His Father, and to show human beings what they must become before they can stand before God in the heavenly courts. It is our work to obey God, to learn and obey the laws of His kingdom.' *The Upward Look*, page 341.

'Tempted in all points like as we are'

7. What does the Bible say of Christ's experience under temptation? Hebrews 4:15.

NOTE: '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.

8. How is Christ's experience under temptation described? Hebrews 5:7.

NOTE: 'Christ was one with us in suffering the temptations common to human nature. He was tempted in all points like as we are, and yet He sinned not, neither was guile found in His mouth. When tempted, He sought strength from His heavenly Father, just as every individual may do who is tempted. He prayed often, pouring out His petitions with strong crying and tears. He besought His Father for help, in order that He might be braced for trial and strengthened for duty. My dear brother, you place yourself in the society of those who bring temptations upon you, and you do not always resist temptation; yet the first decided resistance would bring angels to your side, to strengthen you. When you present your petitions to God for help, an angel lifts up a standard for you against the enemy, in order that you may not be overcome. You should look by faith to Jesus, saying, "Lord, save, or I perish." When this petition is sincerely offered, the heavenly standard is raised, and one stronger than your enemy shields you from his assaults.' *Second Advent Review & Sabbath Herald*, May 19, 1896.

'Leaving us an example'

9. What example has Jesus left us in the battle with sin? 1 Peter 2:21-22.

NOTE: '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. The Lord now demands that every son and daughter of Adam, through faith in Jesus Christ, serve Him in human nature which we now have. The Lord Jesus has bridged the gulf that sin has made. He has connected earth with heaven, and finite man with the infinite God. Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them.' *Our High Calling*, page 48.

10. What was the secret of Christ's victory? Matthew 4:4, 7 & 10. (Compare Psalm 119:11.)

NOTE: 'The example of Christ is before us. He overcame Satan, showing us how we also may overcome. Christ resisted Satan with Scripture. He might have had recourse to His own divine power, and used His own words; but He said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If the Sacred Scriptures were studied and followed, the Christian would be fortified to meet the wily foe; but the word of God is neglected, and disaster and defeat follow.' *Counsels on Stewardship*, page 210.

11. What example did Christ give us in His earthly life? Philippians 2:5-7. Compare Romans 12:1-2, John 3:3.

NOTE: 'In our character-building Christ is our example. He placed himself at the head of the human race to show us how to live in a way that God can approve. He is the only one who has lived a perfect life, who has formed a pure, spotless character. He has shown us what it means to be a perfect human being. He has shown us what God is, and what we are to become, godlike in character. God does not ask us to carry forward the work of character-building in our own strength. We are not sufficient of ourselves to think anything of ourselves. The Holy Spirit is our efficiency in this work. When we think ourselves capable of moulding our character aright, we deceive ourselves. Never can we in our own strength obtain the victory over temptation. But he who trusts in Christ, and submits to the guidance of His Spirit, will grow daily into the likeness of God. His growth will be proportionate to his dependence on the Spirit's help. Such a one in every time of difficulty will turn, and not in vain, to the One who has said. "Come unto me, . . . and I will give you rest." On the one side is the all-wise, all-powerful God, infinite in wisdom, goodness, and compassion; on the other His frail, erring creatures, weak, sinful and absolutely helpless. God proposes to make them labourers together with Him in the building of character, and all His mighty power is at their disposal as they co-operate with Him.' *Youth's Instructor*, May 16, 1901.

'The temptations that Christ withstood were as much stronger than ours as His nobility and majesty are greater than ours. Having been tempted so strongly on every point, He is able to succour every one whom Satan is now tempting. And today it is the privilege of men and women to gain the victory over temptation through the merits of the crucified and risen Saviour, who is familiar with every trial of humanity. In giving Christ, God gave all the facilities of heaven. His pledges of help are made to every troubled soul. None need fear defeat if they walk obediently and gratefully before Him with all humility.' *Atlantic Union Gleaner*, August 26, 1903.

'One like the Son of man'

12. At the climax of the judgement in heaven, whom did Daniel see? Daniel 7:13-14.

NOTE: 'As a personal being, God has revealed Himself in His Son. The outshining of the Father's glory, "and the express image of His person," Jesus, as a personal Saviour, came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like unto the Son of man."' *Ministry of Healing*, page 418.

13. Of what have we been assured concerning the Second Coming? Acts 1:11. Compare 1 Thessalonians 4:16.

NOTE: 'Christ had ascended to heaven in the form of humanity. The disciples had beheld the cloud receive Him. The same Jesus who had walked and talked and prayed with them; who had broken bread with them; who had been with them in their boats on the lake; and who had that very day toiled with them up the ascent of Olivet, the same Jesus had now gone to share His Father's throne. And the angels had assured them that the very One whom they had seen go up into heaven, would come again even as He had ascended.' *Desire of Ages*, page 832.

Lesson 6: 'The Lord that healeth thee'

MEMORY VERSE: 'And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick.' Matthew 14:14

STUDY HELP: *Ministry of Healing*, pages 226-233.

Introduction

'Christ has empowered His church to do the same work that He did during His ministry. Today He is the same compassionate physician that He was while on this earth. We should let the afflicted understand that in Him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as His disciples of old prayed. And recoveries will follow, for "the prayer of faith shall save the sick." James 5:15. We need the Holy Spirit's power, the calm assurance of faith that can claim God's promises.' *Second Advent Review & Sabbath Herald*, June 9, 1904.

'Jesus had compassion on them'

1. What was Christ's motive for healing the sick? Matthew 20:34, Mark 1:41, Mark 5:19.

NOTE: 'In every city, every town, every village through which He passed, with the solicitude of a loving father He laid His hands upon the afflicted ones, making them whole and speaking words of tenderest sympathy and compassion. How precious

to them were His words! From Him flowed a stream of healing power which made the sick whole. He healed men and women with unhesitating willingness and with hearty joyfulness, for He was glad to be able to restore suffering ones to health.' *Counsels on Health*, page 526.

2. What other practical demonstrations of Christ's compassion are we shown? Mark 6:34-42, Mark 8:1-8.

NOTE: 'As Christ worked, so you are to work. In tenderness and love seek to lead the erring to the right way. This will call for great patience and forbearance, and for the constant manifestation of the forgiving love of Christ. Daily the Saviour's compassion must be revealed. The example He has left must be followed. He took upon His sinless nature our sinful nature that He might know how to succour those that are tempted. He who does this work must put into it his whole heart; for it is a work that requires all there is of a man. He who does it as a work that is done for wages, will make an utter failure.' *Medical Ministry*, page 181. .

'Thy sins be forgiven thee'

3. How did Jesus link physical and spiritual healing? Luke 5:17-25.

NOTE: 'Our Saviour saw and understood his condition perfectly. He also knew that this wretched man had a sickness of the soul far more aggravating than bodily suffering. He knew that the greatest burden he had borne for months was on account of sins. The crowd of people waited with almost breathless silence to see how Christ would treat this case, apparently so hopeless, and were astonished to hear the words which fell from His lips: "Son, be of good cheer; thy sins be forgiven thee." These were the most precious words that could fall upon the ear of that sick sufferer, for the burden of sin had lain so heavily upon him that he could not find the least relief. Christ lifts the burden that so heavily oppressed him: "Be of good cheer;" I, your Saviour, came to forgive sins. How quickly the pallid countenance of the sufferer changes! Hope takes the place of dark despair, and peace and joy take the place of distressing doubt and stolid gloom. The mind being restored to peace and happiness, the suffering body can now be reached.' *Testimonies Volume 3*, pages 168-169.

4. Is sin always the cause of physical sickness? John 9:1-3.

NOTE: 'It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some wrongdoing, either of the sufferer himself or of his parents. It is true that all suffering results from the transgression of God's law, but this truth had become perverted. Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God, as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen had the additional burden of being regarded as a great sinner.' *Desire of Ages*, page 471.

'It is no evidence that God is against us, because we are afflicted. When Christ was on earth, a man born blind was brought to Him to be healed. The question was asked Jesus, "Master, who did sin, this man or his parents, that he was born blind?" The Saviour answered, "Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him." This answers the troubled questioning of many minds, "Why should these things be? Is it because of our sins that distress and sorrow have come upon us?" It is true that pain and death are the consequence of sin. But the Lord permits those He loves to be brought into trial, that they may learn the precious lessons of trust and faith. If trials are received aright, they will prove of the highest value to us in our religious experience. As they lead us to put our trust more firmly in God, we become better acquainted with His character.' *Signs of the Times*, March 10, 1881

'Thy faith hath saved thee'

5. What part does faith play in healing? Luke 18:35-43.

NOTE: 'Many have expected that God would keep them from sickness merely because they have asked Him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if His name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health. Those who will gratify their appetite, and then suffer because of their intemperance, and take drugs to relieve them, may be assured that God will not interpose to save health and life which are so recklessly periled. The cause has produced the effect. Many, as their last resort, follow the directions in the word of God, and request the prayers of the elders of the church for their restoration to health. God does not see fit to answer prayers offered in behalf of such, for He knows that if they should be restored to health, they would again sacrifice it upon the altar of unhealthy appetite.' *Medical Ministry*, pages 13-14.

6. What course are we instructed to follow today in praying for divine healing? James 5:15-15.

NOTE: 'The offering of such prayer is a most solemn act, and should not be entered upon without careful consideration. To those who desire prayer for their restoration to health, it should be made plain that the violation of God's law, either natural or spiritual, is sin, and that in order for them to receive His blessing, sin must be confessed and forsaken. We know that God hears us if we ask according to His will. But to press our petitions without a submissive spirit is not right; our prayers must take the form, not of command, but of intercession. There are cases where God works decidedly by His divine power in the restoration of health. But not all the sick are healed. Many are laid away to sleep in Jesus. Our desires and interests should be lost in His will. These experiences that test faith are for our benefit. Faith is strengthened by exercise. We must let patience have its

perfect work, remembering that there are precious promises in the Scriptures for those who wait upon the Lord.' *The Faith I Live By*, page 315.

'Speak the word only'

7. What supreme example of faith in the healing power of Christ is given us? Matthew 8:5-10.

NOTE: 'We need a living experience. In faith we are only like little children learning to walk. As a child takes its first steps, it often totters and falls; but it gets up again, and finally learns that it can walk alone. We must learn how to believe in God. We are not to look at our feelings, but to know God by living faith. Look at the centurion who came to Christ for an example of genuine faith... What kind of power did this centurion think was vested in Jesus? He knew it was the power of God. He said, "I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth." The centurion saw with the eye of faith that the angels of God were all around Jesus, and that His word would commission an angel to go to the sufferer. He knew that His word would enter the chamber, and that his servant would be healed. And how Christ commended this man's faith! He exclaimed, "I have not found so great faith, no, not in Israel.'" *Second Advent Review & Sabbath Herald*, March 11, 1890.

8. What other examples of faith in the healing power of Christ are we shown? Matthew 9:20-22, Matthew 15:22-28.

NOTE: 'Faith is not a happy flight of feeling; it is simply taking God at His word, believing that He will fulfil His promises because He said He would.' *Our High Calling*, page 119.

'Faith is simple in its operation and powerful in its results. Many professed Christians, who have a knowledge of the sacred word, and believe its truth, fail in the childlike trust that is essential to the religion of Jesus. They do not reach out with that peculiar touch that brings the virtue of healing to the soul. They allow cold doubt to creep in and destroy their confidence. He who waits for entire knowledge before he can exercise faith, will never be blessed of God. "Faith is the substance of things hoped for, the evidence of things not seen." The diseased woman believed that Jesus could heal her, and the more her mind was exercised in that direction, the more certain she became that even to touch His garment would relieve her malady. In answer to her firm belief, the virtue of divine power granted her prayer.' *Spirit of Prophecy Volume 2*, page 322.

'Is it lawful to heal on the Sabbath days?'

9. What challenge to His ministry of healing did Christ repeatedly face? Matthew 12:10, Luke 13:14, Luke 14:3.

NOTE: '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.

10. What principle of Sabbath observance did Jesus explain to the Pharisees? Matthew 12:11-12.

NOTE: 'The Jews had so perverted the law that they made it a yoke of bondage. Their meaningless requirements had become a byword among other nations. Especially was the Sabbath hedged in by all manner of senseless restrictions. It was not to them a delight, the holy of the Lord, and honourable. The scribes and Pharisees had made its observance an intolerable burden. A Jew was not allowed to kindle a fire nor even to light a candle on the Sabbath. As a consequence the people were dependent upon the Gentiles for many services which their rules forbade them to do for themselves. They did not reflect that if these acts were sinful, those who employed others to perform them were as guilty as if they had done the work themselves. They thought that salvation was restricted to the Jews, and that the condition of all others, being already hopeless, could be made no worse. But God has given no commandments which cannot be obeyed by all. His laws sanction no unreasonable or selfish restrictions.' *Desire of Ages*, page 204.

'Gifts of healing'

11. Was healing to remain in the church after Christ's ascension? I Corinthians 12:8-10.

NOTE: It is interesting to note that Paul distinguishes the gift of healing from the gift of working miracles.

'Some have asked me, "Why should we have sanitariums? Why should we not, like Christ, pray for the sick, that they may be healed miraculously?" I have answered, "Suppose we were able to do this in all cases; how many would appreciate the healing? Would those who were healed become health reformers, or continue to be health destroyers?" Jesus Christ is the Great Healer, but He desires that by living in conformity with His laws, we may co-operate with Him in the recovery and the maintenance of health. Combined with the work of healing there must be an imparting of knowledge of how to resist temptations. Those who come to our sanitariums should be aroused to a sense of their own responsibility to work in harmony with the God of truth. We cannot heal. We cannot change the diseased conditions of the body. But it is our part, as medical missionaries, as workers together with God, to use the means that He has provided. Then we should pray that God will bless these agencies. We do believe in a God; we believe in a God who hears and answers prayer. He has said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.'" *Medical Ministry*, page 13.

12. What warnings are God's people given about miracle-workers in the last days? Matthew 24:24, 2 Thessalonians 2:9, Revelation 13:13-14, Revelation 16:14.

NOTE: 'Many who refuse the message which the Lord sends them are seeking to find pegs on which to hang doubts, to find some excuse for rejecting the light of heaven. In the face of clear evidence they say, as did the Jews, "Show us a miracle, and we will believe. If these messengers have the truth, why do they not heal the sick?" Could their eyes be opened, they would see evil angels exulting around them and triumphing in their power to deceive them. The day is just before us when Satan will answer the demand of these doubters and present numerous miracles to confirm the faith of all those who are seeking this kind of evidence. How terrible will be the situation of those who close their eyes to the light of truth and ask for miracles to establish them in deception!' *Evangelism*, page 594.

'We are asked by some, Do you have power to work miracles and to heal the sick? I answer, I have never worked a miracle in my life; but I have presented many suffering ones in faith to Christ, and the mighty Healer has rebuked disease and raised the suffering ones to health. Christ alone can heal the sick and raise the dead.' *Manuscript Releases Volume 7*, page 381.

'God's miracles do not always bear the outward semblance of miracles. Often they are brought about in a way which looks like the natural course of events. When we pray for the sick, we also work for them. We answer our own prayers by using the remedies within our reach. Water, wisely applied, is a most powerful remedy. As it is used intelligently, favourable results are seen. God has given us intelligence, and He desires us to make the most of His health-giving blessings. We ask that God will give bread to the hungry; we are then to act as His helping hand in relieving hunger. We are to use every blessing God has placed within our reach for the deliverance of those in danger. Natural means, used in accordance with God's will, bring about supernatural results. We ask for a miracle, and the Lord directs the mind to some simple remedy.' *Selected Messages Book 2*, page 346.

Lesson 7: 'As one having authority'

MEMORY VERSE: 'And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes.' Mark 1:22.

STUDY HELP: *Counsels to Teachers, Parents & Students*, pages 49-55.

Introduction

'In the school of Christ students are never graduated. Among the pupils are both old and young. Those who give heed to the instructions of the divine Teacher constantly advance in wisdom, refinement, and nobility of soul, and thus they are prepared to enter that higher school where advancement will continue throughout eternity.' *God's Amazing Grace*, page 329.

'But I say unto you'

1. How as Jesus' manner of teaching prophesied? Isaiah 42:21. (See Matthew 5:21-22, 27-28, 33-34, 38-39, 43-44.)

NOTE: 'The teaching of the scribes and elders was cold and formal, like a lesson learned by rote. To them the word of God possessed no vital power. Their own ideas and traditions were substituted for its teaching. In the accustomed round of service they professed to explain the law, but no inspiration from God stirred their own hearts or the hearts of their hearers. Jesus had nothing to do with the various subjects of dissension among the Jews. It was His work to present the truth. His words shed a flood of light upon the teachings of patriarchs and prophets, and the Scriptures came to men as a new revelation. Never before had His hearers perceived such a depth of meaning in the word of God.' *Desire of Ages*, page 253.

2. How was Jesus' teaching contrasted with that of the scribes? Matthew 7:28-29.

NOTE: 'Jesus met the people on their own ground, as one who was acquainted with their perplexities. He made truth beautiful by presenting it in the most direct and simple way. His language was pure, refined, and clear as a running stream. His voice was as music to those who had listened to the monotonous tones of the rabbis. But while His teaching was simple, He spoke as one having authority. This characteristic set His teaching in contrast with that of all others. The rabbis spoke with doubt and hesitancy, as if the Scriptures might be interpreted to mean one thing or exactly the opposite. The hearers were daily involved in greater uncertainty. But Jesus taught the Scriptures as of unquestionable authority. Whatever His subject, it was presented with power, as if His words could not be controverted.' *Desire of Ages*, page 253.

'The commandments of men'

3. What type of teaching did Christ describe as futile? Mark 7:6-7.

NOTE: 'The priests and Pharisees thought they were doing great things as teachers by putting their own interpretation upon the word of God, but Christ said of them, "Ye know not the scriptures, neither the power of God." Mark 12:24. He charged them with the guilt of "teaching for doctrines the commandments of men." Mark 7:7. Though they were the teachers of the oracles of God, though they were supposed to understand His word, they were not doers of the word. Satan had blinded their eyes that they should not see its true import. This is the work of many in our day. Many churches are guilty of this sin. There is danger, great danger, that the supposed wise men of today will repeat the experience of the Jewish teachers. They falsely interpret the divine oracles, and souls are brought into perplexity and shrouded in darkness because of their misconception of divine truth.' *Christ's Object Lessons*, page 110.

4. What counsel did Paul give concerning those who obey the commandments of men? Titus 1:13-14.

NOTE: 'Error draws its life from the truth of God. The traditions of men, like floating germs, attach themselves to the truth of God, and men regard them as a part of the truth. Through false doctrines, Satan gains a foothold, and captivates the minds of men, causing them to hold theories that have no foundation in truth. Men boldly teach for doctrines the commandments of men; and as traditions pass on, from age to age, they acquire a power over human mind. But age does not make error truth, neither does its burdensome weight cause the plant of truth to become a parasite. The tree of truth bears its own genuine fruit, showing its true origin and nature. The parasite of error also bears its own fruit, and makes manifest that its character is diverse from the plant of heavenly origin.' *Evangelism*, page 589.

'He taught them many things by parables'

5. What method of teaching Christ use? Mark 4:2, first part.

NOTE: 'In Christ's parable teaching the same principle is seen as in His own mission to the world. That we might become acquainted with His divine character and life, Christ took our nature and dwelt among us. Divinity was revealed in humanity; the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men. So it was in Christ's teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar. The Scripture says, "All these things spake Jesus unto the multitude in parables; . . . that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world." Matthew 13:34, 35. Natural things were the medium for the spiritual; the things of nature and the life-experience of His hearers were connected with the truths of the written word. Leading thus from the natural to the spiritual kingdom, Christ's parables are links in the chain of truth that unites man with God, and earth with heaven.' *Christ's Object Lessons*, page 17.

6. What surprising things did Christ say regarding His use of parables? Matthew 10:13-16.

NOTE: 'Christ had to deal with many who would hear, and not understand, who would have eyes, and not perceive, and hearts that stubbornly refused to admit one ray of heavenly light. They clung tenaciously to their old traditions and superstitions, and they could not consent to give up the customs and habits handed down to them by their fathers. They were fortified against truth by their proud self-righteousness.' *Signs of the Times*, October 24, 1892.

'Know ye not this parable?'

7. How did Jesus respond when His disciples did not understand one of His parables? Mark 4:13.

NOTE: 'The words of Jesus implied a reproof to His disciples, because of their dullness to comprehend His meaning; for in the parable of the sower, He had illustrated the doctrine He had come to the world to teach. If they could not discern things so easily to be understood, how could they fathom greater truths that He would declare to them in parables? He also said that He would reveal greater mysteries concerning the kingdom of God unto them who followed Him so closely and obeyed Him than unto those who were outside of His companionship. They must open their minds to instruction and be ready to believe.' *Spirit of Prophecy Volume 2*, page 236.

8. Did Jesus only reprove the disciples for their dullness of comprehension? Matthew 13:18-23.

NOTE: 'Some who heard the parables of Christ came to Him privately, and asked for an explanation. This was the desire that Christ wished to arouse, that He might give them more definite instruction. Those who study His word, with hearts open to receive the impressions made by the Holy Spirit, will not complain that they cannot see clearly the meaning of his word. All who come to Christ and inquire for a clearer knowledge of truth, will receive it. He will unfold to them the mysteries of the kingdom of heaven; and these mysteries will be understood by the heart that longs to know the truth. A heavenly light will shine into the soul temple, and will be revealed to others as the bright shining of a candle on a dark path.' *Second Advent Review & Sabbath Herald*, September 26, 1899.

'The mysteries of the kingdom of heaven'

9. What was Christ's purpose in teaching by parables? Matthew 13:10-11.

NOTE: 'Christ gave His disciples to understand that He preached in parables and hid the great truths He presented under similitudes that persons who have not the truth or the love of it, whose hearts are misled by their own tempers and gratified inclinations, could not know of His doctrines.' *This Day With God*, page 361.

'In His instruction to His followers the Lord used scenes from nature, occurrences from life, the habits and customs of the world, as illustrations whereby to convey to the minds of men the significance of truth. If they desired to understand divine things, they might have perceived the import of His words; for the divine Teacher was ever willing to explain what He taught, to the honest inquirer after truth. In figurative language He brought before the multitudes that which pertained to their eternal interest. He pictured before them the perils of the times, and made plain the way of escape to those who had ears to hear, eyes to see, and a heart to understand.' *Signs of the Times*, October 24, 1892.

10. What command did Christ give to His church? Matthew 28:19-20, first part.

NOTE: 'Much of Christ's teaching the disciples did not at first understand, and often His lessons seemed to be almost forgotten. But under the influence of the Holy Spirit these truths were afterward revived with distinctness, and through the disciples they were brought vividly before the new converts who were added to the church.' *Christ's Object Lessons*, page 368. 'If you take upon you the sacred responsibility of teaching others, you take upon you the duty of going to the bottom of every subject you seek to teach. If you present a subject from the word of God to your pupils in the Sabbath school, you should make the reasons for your faith so plain that your scholars shall be convinced of its truth. You should diligently search and compare the evidences of the word of God on messages that He sends to the church, that you may know what is truth, and be able to direct those who look to you into the way of righteousness.' *Counsels on Sabbath School Work*, page 31.

'Thou shalt teach them diligently'

11. What responsibility does the Lord place upon parents? Deuteronomy 6:5-7.

NOTE: 'Parents should in a special sense regard themselves as agents of God to instruct their children, as did Abraham, to keep the way of the Lord. They need to search the Scriptures diligently, to know what is the way of the Lord, that they may teach it to their household. Micah says, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" [Micah 6:8.] In order to be teachers, parents must be learners, gathering light constantly from the oracles of God and by precept and example bringing this precious light into the education of their children.' *The Adventist Home*, page 184.

12. What promise is given to those who are faithful teachers? Daniel 12:3.

NOTE: The marginal reading for 'wise' is 'teachers'.

'Those who teach in Sabbath school must have their hearts warmed and invigorated by the truth of God, being not hearers only, but also doers of the Word. They should be nourished in Christ as the branches are nourished in the vine. The dews of heavenly grace should fall upon them, that their hearts may be like precious plants, whose buds open and expand and give forth a grateful fragrance, as flowers in the garden of God. Teachers should be diligent students of the word of God, and ever reveal the fact that they are learning daily lessons in the school of Christ, and are able to communicate to others the light they have received from Him who is the Great Teacher, the Light of the world. Teachers should feel their responsibility, and make use of every opportunity to improve, that they may render the best kind of service in a manner that will result in the salvation of souls.' *Counsels on Sabbath School Work*, page 94.

Lesson 8: 'Leaving us an example'

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

STUDY HELP: *God's Amazing Grace*, page 230.

Introduction

'Jesus has opened to everyone a way by which wisdom, grace, and power may be obtained. He is our example in all things, and nothing should divert the mind from the main object in life, which is to have Christ in the soul, melting and subduing the heart.' *God's Amazing Grace*, page 110.

'He humbled Himself'

1. Though Christ was equal with God what was He willing to do for our redemption? Philippians 2:6-9.

NOTE: 'Those whose hearts are filled with the love of Christ, will follow the example of Him who for our sake became poor, that through His poverty we might be made rich. Money, time, influence, all the gifts they have received from God's hand, they will value only as a means of advancing the work of the gospel. Thus it was in the early church; and when in the church of today it is seen that by the power of the Spirit the members have taken their affections from the things of the world, and that they are willing to make sacrifices in order that their fellow men may hear the gospel, the truths proclaimed will have a powerful influence upon the hearers.' *Acts of the Apostles*, page 71.

2. What demonstration of humility did Christ give? John 13:3-5, 14-15.

NOTE: 'The object of this service is to call to mind the humility of our Lord, and the lessons He has given in washing the feet of His disciples. There is in man a disposition to esteem himself more highly than his brother, to work for himself, to serve himself, to seek the highest place; and often evil-surmisings and bitterness of spirit spring up over mere trifles. This ordinance preceding the Lord's Supper is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of spirit that will lead him to wash his brother's feet.' *Second Advent Review & Sabbath Herald*, May 31, 1898.

'When He was reviled'

3. What example did Jesus leave when treated unjustly? 1 Peter 2:21-23.

NOTE: 'How often we feel that we have been dealt with unjustly, that things have been said concerning us that were untrue, and that we have been set in a false light before others. When we are thus tried, we shall need to keep strict guard over our

spirit and our words. We shall need to have the love of Christ, that we may not cherish an unforgiving spirit. Let us not think that unless those who have injured us confess their wrongs, we are justified in withholding from them our forgiveness. We should not accumulate our grievances, holding them to our hearts until the one we think guilty has humbled his heart by repentance and confession. However sorely they may have wounded us, we are not to cherish our grievances and sympathise with ourselves over our injuries, but as we hope to be pardoned for our offences against God, so must we pardon those who have done evil to us. When we are reviled, how strong is the temptation to revile in return, but in doing this we show ourselves as bad as the reviler. When tempted to revile, send up a silent prayer that God will give you His grace, and keep the tongue in silence.’ *Sons & Daughters of God*, page 144.

4. How did Jesus deal with false accusations? Matthew 27:12. Compare Isaiah 53:7.

NOTE: ‘Christ, our example, did nothing to vindicate or deliver Himself. He committed His case to God. So His followers are not to accuse or condemn, or to resort to force in order to deliver themselves.’ *Christ’s Object Lessons*, page 171.

‘Those who reject the truth will stand to accuse and oppress the disciples. But under loss and suffering, even unto death, the Lord’s children are to reveal the meekness of their divine Example. Thus will be seen the contrast between Satan’s agents and the representatives of Christ. The Saviour will be lifted up before the rulers and the people.’ *Desire of Ages*, page 354.

5. When we do answer, in what spirit are we to do so? 1 Peter 3:14-16.

NOTE: ‘Let the soul cultivate the habit of contemplating the world’s Redeemer. When the mind is thus filled, the soul will thus continue in prayer, and watch unto the same with thanksgiving; and the believer in Christ will be able to bring forth good things from the treasure of the heart, speaking of Christ, His mercy, His love, and compassion. God will give wisdom to such a soul, as He gave it to Daniel, making manifest to him how he ought to speak, and how he ought to walk in wisdom toward them that are without, redeeming the time. He will see meaning in the apostle’s injunction, “Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.”’ *Youth’s Instructor*, June 7, 1894.

‘I have kept My Father’s commandments’

6. What example of obedience did Jesus leave us? John 15:10.

NOTE: ‘Consider the life of Christ. Standing at the head of humanity, serving His Father, He is an example of what every son should and may be. The obedience that Christ rendered God requires from human beings today. He served His Father with love, in willingness and freedom. “I delight to do Thy will, O My God,” He declared; “yea, Thy law is within My heart.” Psalm 40:8. Christ counted no sacrifice too great, no toil too hard, in order to accomplish the work which He came to do. At the age of twelve He said, “Wist ye not that I must be about My Father’s business?” Luke 2:49. He had heard the call, and had taken up the work. “My meat,” He said, “is to do the will of Him that sent Me, and to finish His work.” John 4:34. Thus we are to serve God. He only serves who acts up to the highest standard of obedience.’ *Christ’s Object Lessons*, pages 282-283.

7. What are we told about the way Christ learned to be obedient? Hebrews 5:8.

NOTE: ‘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*, page 262.

‘He was moved with compassion’

8. What was Jesus’ attitude towards those with whom He came in contact? Matthew 9:36, Matthew 14:14, Matthew 15:32.

NOTE: ‘Our Lord Jesus Christ was rich, yet for our sake He became poor, that we through His poverty might be rich. He bids all whom He has entrusted with temporal blessings to follow His example. Jesus says, “Ye have the poor with you always, and whensoever ye will ye may do them good.” The want and wretchedness in the world are constantly appealing to our compassion and sympathy, and the Saviour declares that ministry to the afflicted and suffering is the service most pleasing to Him. “Is it not,” He says, “to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” We are to minister to the sick, to feed the hungry, to clothe the naked, and to instruct the ignorant.’ *Counsels on Stewardship*, page 161.

9. What story did Christ tell to show that we, to whom He has shown compassion, should be compassionate to others? Matthew 18:21-35.

NOTE: “‘Be ye therefore merciful, as your Father also is merciful.” The Lord honours His human agents by taking them into partnership with Himself. The heart of Christ is full of forgiving mercy and truth. He is afflicted in all the afflictions of His people. We are to be compassionate, and find joy in coming with a kindly interest to bind up the wounds of those who have been pursued and left half dead by the ruthless hand of the destroyer. We are to be ready to heal the bruises that sin has made. Those who do this are Christ’s ministers, and the world has a living testimony of the love of God before them in his representatives. God is revealed before the world in those who practise the works of Christ, and through His messengers he is known as a God of mercy, goodness, and forgiveness.’ *Signs of the Times*, September 19, 1895.

‘Learn of Me’

10. What counsel did Christ give to sin-sick souls? Matthew 11:29.

NOTE: 'We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous. Sweet, kind words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured into His lips that He might "know how to speak a word in season to him that is weary." Psalm 45:2; Isaiah 50:4. And the Lord bids us, "Let your speech be always with grace" (Colossians 4:6) "that it may minister grace unto the hearers" (Ephesians 4:29). In seeking to correct or reform others we should be careful of our words. They will be a savour of life unto life or of death unto death. In giving reproof or counsel, many indulge in sharp, severe speech, words not adapted to heal the wounded soul. By these ill-advised expressions the spirit is chafed, and often the erring ones are stirred to rebellion. All who would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances reproof should be spoken in love. Then our words will reform but not exasperate. Christ by His Holy Spirit will supply the force and the power. This is His work.' *Christ's Object Lessons*, pages 336-337.

11. How are we always to speak with others? Colossians 4:6.

NOTE: 'What Christ was on this earth, the Christian worker should strive to be. He is our example, not only in His spotless purity, but in His patience, gentleness, and winsomeness of disposition. His life is an illustration of true courtesy. He had ever a kind look and a word of comfort for the needy and the oppressed. His presence brought a purer atmosphere into the home. His life was as leaven working amid the elements of society. Pure and undefiled, He walked among the thoughtless, the rude, the uncourteous; among unjust publicans, unrighteous Samaritans, heathen soldiers, rough peasants, and the mixed multitude. The religion of Jesus softens whatever is hard and rough in the temper, and smoothes whatever is rugged and sharp in the manners. It makes the words gentle and the demeanour winning. Let us learn from Christ how to combine a high sense of purity and integrity with sunniness of disposition. A kind, courteous Christian is the most powerful argument that can be produced in favour of Christianity.' *Colporteur Ministry*, page 73.

'The Father doeth the works'

12. How did Jesus reveal His total dependence on His heavenly Father? John 4:34, John 5:19, 30, John 8:28.

NOTE: 'Even Christ during His life on earth sought His Father daily for fresh supplies of needed grace; and from this communion with God He went forth to strengthen and bless others. Behold the Son of God bowed in prayer to His Father! Though He is the Son of God, He strengthens His faith by prayer, and by communion with heaven gathers to Himself power to resist evil and to minister to the needs of men.' *Acts of the Apostles*, page 56.

13. What important truth must we learn if we are to follow Christ's example? John 15:5.

NOTE: 'To all who give themselves wholly to His service He promises divine aid. His own example is an assurance that earnest, persevering supplication to God in faith, faith that leads to entire dependence upon God, and unreserved consecration to His work, will avail to bring to men the Holy Spirit's aid in the battle against sin.' *Acts of the Apostles*, page 56.

'The life of Christ was a perfect pattern. He was ever, by His example and teachings, teaching man that God was his dependence, and that in Him should be his faith and firm trust.' *Confrontation*, page 44.

Lesson 9: 'Behold My Servant'

MEMORY VERSE: 'Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high.' Isaiah 52:13.

STUDY HELP: *Desire of Ages*, pages 644-651.

Introduction

'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 to 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 the Father committed to His Son. Jesus was given to stand at the head of humanity, by His example to teach what it means to minister. His whole life was under a law of service. He served all, ministered to all.' *Acts of the Apostles*, page 359.

'The Son of man came not to be ministered unto'

1. What prophecies showed that the Messiah was to be a servant? Isaiah 42:1, Isaiah 52:13, Isaiah 53:11. (Compare Matthew 12:17-18)

NOTE: 'No one can keep the law of God without ministering to others. Man is not to act as though there was 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 ennobled all service. Those who for Christ's sake minister to the hungry and thirsty, the sick and imprisoned, because they see in every being a soul for whom Christ died; those who do not exalt themselves above their fellow-beings, but minister to their necessities, are doing the work Christ came to do. For them a reward is prepared by the Father.' *Signs of the Times*, May 23, 1900

2. How are we shown Christ's willingness to be a servant? Matthew 20:25-28.

NOTE: 'The Saviour's life on earth was not a life of ease and devotion to Himself, but He toiled with persistent, earnest, untiring effort for the salvation of lost mankind. From the manger to Calvary He followed the path of self-denial and sought not to be released from arduous tasks, painful travels and exhausting care and labour. He said, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matthew 20:28. This was the one great object of His life. Everything else was secondary and subservient. It was His meat and drink to do the will of God and to finish His work. Self and self-interest had no part in His labour.' *Steps to Christ*, page 78.

'The form of a servant'

3. How did Paul describe Christ's willing condescension? Philippians 2:5-7.

NOTE: 'Paul was deeply anxious that the humiliation of Christ should be seen and realised. He was convinced that if men could be led to consider the amazing sacrifice made by the Majesty of heaven, selfishness would be banished from their hearts. The apostle lingers over point after point, that we may in some measure comprehend the wonderful condescension of the Saviour in behalf of sinners. He directs the mind first to the position which Christ occupied in heaven in the bosom of His Father; he reveals Him afterward as laying aside His glory, voluntarily subjecting Himself to the humbling conditions of man's life, assuming the responsibilities of a servant, and becoming obedient unto death, and that the most ignominious and revolting, the most agonising, the death of the cross. Can we contemplate this wonderful manifestation of the love of God without gratitude and love, and a deep sense of the fact that we are not our own? Such a Master should not be served from grudging, selfish motives.' *Ministry of Healing*, page 501.

4. How did Jesus show that this service was not a mere form? John 13:3-5.

NOTE: 'He gave them [His disciples] an example they would never forget. His love for them was not easily disturbed or quenched. 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.

'Even so I do'

5. How did Christ express His desire to serve His Father? John 12:49-50.

NOTE: 'We see Christ's obedience. His life was without sin. His life-long obedience is a reproach to disobedient humanity. The obedience of Christ is not to be put aside as altogether different from the obedience He requires of us individually. Christ has shown us that it is possible for all humanity to obey the laws of God. He served as a son with the Father. Just so we must every one serve with God, not in our own improvised plans. Serving is a living service, when self is not made supreme.' *Manuscript Releases Volume 8*, page 447.

6. How complete was Christ's service of His Father? John 9:4, John 8:28, John 5:19, John 7:16.

NOTE: 'As Christ was dependent upon His Father, so man is dependent upon Christ. "I can of Mine own self do nothing," He declared. The work which I do is all of My Father. The necessity is anticipated by Him to whom I have access at all times. Had there been one deviation from the divine mind in the work of Christ, the plan of redemption would have proved a failure. So man can do nothing apart from Christ. When there is any deviation on our part from working in Christ's lines, a false mould is given to his work. Man is to live only for the accomplishment of the same work given the Son of God to do.' *Second Advent Review & Sabbath Herald*, February 15, 1898.

'My meat is to do the will of Him that sent Me'

7. How did Jesus explain the priority of His life? John 4:31-34. Compare John 6:38.

NOTE: 'Christ counted no sacrifice too great, no toil too hard, in order to accomplish the work which He came to do. At the age of twelve He said, "Wist ye not that I must be about My Father's business?" Luke 2:49. He had heard the call, and had taken up the work. "My meat," He said, "is to do the will of Him that sent Me, and to finish His work." John 4:34. Thus we are to serve God. He only serves who acts up to the highest standard of obedience.' *Christ's Object Lessons*, page 282.

8. What was Christ's immediate response to those who asked His help? Matthew 8:7.

NOTE: 'Christ did not turn the earnest petitioner away. His great heart of infinite love responded to the anxious interest and compassion shown by the master. He is always pleased to see that the superior position of the master has not led him to neglect those connected with him in service. He needed no further entreaty, but gladly responded, "I will come and heal him." To do good to all, to encourage and strengthen instead of discouraging and weakening, this is true missionary work. Paul enjoined upon the Philippians, "Look not every man on his own things, but every man also on the things of others." And as their example he points them to Christ.' *Signs of the Times*, May 22, 1901.

'Go with him twain'

9. How did Christ explain the principle of willing service? Matthew 5:41.

NOTE: 'Here is set forth the very spirit and character of the work of Christ. His whole life was a sacrifice of Himself for the saving of the world. Whether fasting in the wilderness of temptation or eating with the publicans at Matthew's feast, He was giving His life for the redemption of the lost. Not in idle mourning, in mere bodily humiliation and multitudinous sacrifices, is the true spirit of devotion manifested, but it is shown in the surrender of self in willing service to God and man.' *Desire of Ages*, page 278.

10. How should this principle of willing service be carried over into our daily life? Ephesians 6:5-6, Colossians 3:22.

NOTE: 'Those who enter the work as "eye-servants," will find that their work cannot bear the inspection of men or of angels. The thing essential for successful work is a knowledge of Christ; for this knowledge will give sound principles of right, impart a noble, unselfish spirit, like that of our Saviour whom we profess to serve. Faithfulness, economy, care-taking, thoroughness, should characterise all our work, wherever we may be, whether in the kitchen, in the workshop, in the office of publication, in the sanitarium, in the college, or wherever we are stationed in the vineyard of the Lord. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."' *Second Advent Review & Sabbath Herald*, September 22, 1891.

'Faithful in a few things'

11. What story did Christ tell to illustrate the principle of faithful service? Matthew 25:14-23.

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.' *Christ's Object Lessons*, page 361.

12. How does the Lord expect to find His servants when He returns? Luke 12:43.

NOTE: "'Every Christian is a steward of God, entrusted with His goods. Ministers and laymen have a work committed to them as individuals. All who are connected by faith with our Lord Jesus Christ have a ministry to perform. Those who do not take their position on the Lord's side, ought to without delay; for they will have to give an account of themselves to God... "The Lord has need of your words, dictated by His Holy Spirit. He has need of the investment of your means. He needs your work for the salvation of souls. You can permit your means to be taken out of your hands to please your children. You may allow the enemy to rob you of the means that God calls for, to be used in lifting up the standard of truth in places where the people have not yet heard the message. Your means may be sunk in worldly investments, and turned into worldly channels. It may be used to do no one any good. But the Lord, the owner of all, will call you to render your account to Him.' *Second Advent Review & Sabbath Herald*, June 21, 1898.

Lesson 10: 'By the sacrifice of Himself'

MEMORY VERSE: 'The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.' John 1:29.

STUDY HELP: *Steps to Christ*, pages 12-14.

Introduction

'By pledging His own life Christ has made Himself responsible for every man and woman on the earth. He stands in the presence of God, saying, "Father, I take upon Myself the guilt of that soul. It means death to him if he is left to bear it. If he repents he shall be forgiven. My blood shall cleanse him from all sin. I gave My life for the sins of the world."' *In Heavenly Places*, page 42.

'Sin, when it is finished, bringeth forth death'

1. What is the inevitable consequence of sin? Genesis 2:16-17, Ezekiel 18:20, first part, Romans 5:12.

NOTE: 'We are not to regard God as waiting to punish the sinner for his sin. The sinner brings punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.' *The Faith I Live By*, page 84.

2. What provision has God made to preserve us from the death that results from our sins? Romans 5:6-8.

NOTE: 'The moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains. God could not change nor alter one precept of His law in order to save man; for the law is the foundation of His government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honour of the law to be maintained, it was necessary for the Son of God to offer Himself as a sacrifice for sin. He who knew no sin became sin for us, He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of His law.' *God's Amazing Grace*, page 80.

'The Lamb of God'

3. How was this lesson taught to those who lived before Christ came to earth? Hebrews 9:22.

NOTE: 'Christ was as much man's Redeemer in the beginning of the world as He is today. Before He clothed His divinity with humanity and came to our world, the gospel message was given by Adam, Seth, Enoch, Methuselah, and Noah. Abraham in Canaan and Lot in Sodom bore the message, and from generation to generation faithful messengers proclaimed the Coming One. The rites of the Jewish economy were instituted by Christ Himself. He was the foundation of their system of sacrificial offerings, the great antitype of all their religious service. The blood shed as the sacrifices were offered pointed to the sacrifice of the Lamb of God. All the typical offerings were fulfilled in Him.' *Christ's Object Lessons*, page 126.

4. How Christ identified as the fulfilment of the sacrificial system? John 1:29. Compare Acts 8:32-35.

NOTE: 'And "when the fullness of time was come, God sent forth His Son." God's wrath against sin must be exhausted. The punishment for sin must be borne. Having taken a survey of all that would be required of Him, Christ summed up the guilt to be cancelled. He then gathered the entire responsibility to His heart, and bent His whole being to the task. He clothed His divinity with humanity, and as our Substitute and Surety, prepared Himself for the sword that was to smite Him. "For their sakes," He declared, "I sanctify Myself," in fulfilment of the covenant made before the foundations of the world were laid. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Christ died that He might bring life and immortality to light. Thou, O Lamb of God, didst come to offer Thyself as a living sacrifice, withdrawing Thyself from the heavenly universe, and setting Thyself apart to make a complete offering!' *Signs of the Times*, January 4, 1899.

'For our transgressions'

5. How did Isaiah explain the personal application of Christ's sacrifice? Isaiah 53:4-6.

NOTE: 'Has not Jesus shown His love for you? How could He give you any stronger evidence of His love than He gave when He died for you on Calvary's cross? He died that you might have power to break with Satan, that you might cast off his hellish shackles, and be delivered from his power. Jesus paid your ransom with His own blood, and shall He have died for you in vain? How can you answer in the judgement for your neglect of His great salvation? O that God would open your eyes, that you might see how flimsy are the excuses you now think to present to God! Why have you not responded to His love? Why has He died for you in vain?' *Youth's Instructor*, March 2, 1893.

6. How did Paul express his understanding of this important truth? 1 Timothy 1:15.

NOTE: 'Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.' *Desire of Ages*, page 753.

'With His stripes'

7. How are the sufferings of Christ described? Matthew 27:26-30, Luke 23:33-39.

NOTE: 'It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross.' *Desire of Ages*, page 83.

8. How did the prophets convey the sufferings of Christ? Psalm 69:20-21, Lamentations 1:12, Isaiah 53:3.

NOTE: 'And now the Lord of glory was dying, a ransom for the race. In yielding up His precious life, Christ was not upheld by triumphant joy. All was oppressive gloom. It was not the dread of death that weighed upon Him. It was not the pain and ignominy of the cross that caused His inexpressible agony. Christ was the prince of sufferers; but His suffering was from a sense of the malignity of sin, a knowledge that through familiarity with evil, man had become blinded to its enormity. Christ saw how deep is the hold of sin upon the human heart, how few would be willing to break from its power. He knew that without help from God, humanity must perish, and He saw multitudes perishing within reach of abundant help. Upon Christ as our substitute and surety was laid the iniquity of us all.' *Desire of Ages*, page 753.

‘This do in remembrance of Me’

9. How are we often to recall the Sacrifice that has been made for us? Luke 22:19-20.

NOTE: ‘This is a special service; and in its observance there is to be a peaceful, grateful heart. Inasmuch as this service, in the bread and wine, represents the body the Lord gave for the sin of the world, the ministration of the sacrament is commemorative of Christ’s humiliation, betrayal, and sufferings, as an offered sacrifice. In symbol, Christ is set forth crucified among us. The representative of Christ is present. No one can partake of the emblems of the Lord’s sacrifice in behalf of the world, with his spiritual sensibilities in full and free exercise, without recalling the whole painful history connected with the scene of Christ’s communion with His disciples. Before the mind passes the whole scene of His great agony in the garden of Gethsemane. All the abuse and suffering that man could heap upon his fellow man were endured by our Lord and Master.’ *Second Advent Review & Sabbath Herald*, June 28, 1898.

10. How does the prophet picture the enduring memory of Christ’s sacrifice? Zechariah 13:6.

NOTE: ‘One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory: “He had bright beams coming out of His side: and there was the hiding of His power.” Habakkuk 3:4, margin. That pierced side whence flowed the crimson stream that reconciled man to God, there is the Saviour’s glory, there “the hiding of His power.” And the tokens of His humiliation are His highest honour; through the eternal ages the wounds of Calvary will show forth His praise and declare His power.’ *Maranatha*, page 362.

‘Reconciled to God’

11. What was the purpose of Christ’s sacrifice? Romans 5:10, Colossians 1:21-22.

NOTE: ‘Well would it be for us if we could always remember Calvary, where Jesus bore the terrible burden of the sins of the world. In His expiring agony hear Him exclaim, “My God, My God, why hast Thou forsaken Me!” [Matthew 27:46.] and remember that He endured the hiding of His Father’s face, that it might not be forever hidden from fallen man. He endured shame, cruel scourging, insult, and mockery, that we might be reconciled to God and rescued from endless death. If our minds dwell upon these themes, our conversation will be in heaven, from whence we look for the Saviour, and even vain thoughts will seem out of place.’ *Gospel Workers (1892 ed.)*, page 419.

12. What solemn warning is given to those who persist in sin after receiving knowledge of the truth? Hebrews 10:26.

NOTE: ‘Here is a most solemn statement, and one which should often be presented to souls, to show them the danger of entering into sin after they have received a knowledge of the truth of God. We would warn men and women off this ground. All would do well to remember, when tempted to leave the straight path of right, that those who, having received a knowledge of the truth, apostatise, “sin wilfully,” transgress the law of God (“for sin is the transgression of the law”),--for such there remaineth no more a sacrifice for sin.’ *Second Advent Review & Sabbath Herald*, July 31, 1888.

‘How, then, are we to be saved? “As Moses lifted up the serpent in the wilderness,” so the Son of man has been lifted up, and everyone who has been deceived and bitten by the serpent may look and live. “Behold the Lamb of God, which taketh away the sin of the world.” John 1:29. The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself. Then the law of God is written in the mind and heart, and we can say with Christ, “I delight to do Thy will, O my God.” Ps. 40:8.’ *Desire of Ages*, page 175.

Lesson 11: ‘Our Lord and Saviour Jesus Christ’

MEMORY VERSE: ‘Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.’ Hebrews 7:25.

STUDY HELP: *The Faith I Live By*, page 205.

Introduction

‘Jesus came not to save men in their sins, but from their sins. “Sin is the transgression of the law,” and if we fail to obey the law, we do not accept our Saviour. The only hope we have of salvation is through Christ. If His Spirit abides in the heart, sin cannot dwell there.’ *Second Advent Review & Sabbath Herald*, March 16, 1886.

‘He shall save His people from their sins’

1. Why did Christ come to earth and what does His name ‘Jesus’ mean? Matthew 1:21.

NOTE: The name 'Jesus' is the Greek equivalent of the Hebrew name 'Joshua.' It is a combination of the divine name 'Jehovah' and a word which means to deliver, to free, to save, to help, to preserve, to get victory, to bring salvation. Together, the name 'Jesus' means 'The Lord saves.'

'Jesus, precious Saviour! Assurance, helpfulness, security, and peace are all in Him. He is the dispeller of all our doubts, the earnest of all our hopes. How precious is the thought that we may indeed become partakers of the divine nature, whereby we may overcome as Christ overcame! Jesus is the fullness of our expectation. He is the melody of our songs, the shadow of a great rock in a weary land. He is living water to the thirsty soul. He is our refuge in the storm. He is our righteousness, our sanctification, our redemption. When Christ is our personal Saviour, we shall show forth the praises of Him who hath called us out of darkness into His marvellous light.' *Reflecting Christ*, page 21.

2. Can salvation be obtained from any other source? Acts 4:10-12, Isaiah 43:11.

NOTE: 'It is claimed by some that the human race is in need, not of redemption, but of development, that it can refine, elevate, and regenerate itself. As Cain thought to secure the divine favour by an offering that lacked the blood of a sacrifice, so do these expect to exalt humanity to the divine standard, independent of the atonement. This history of Cain shows what must be the result. It shows what man will become apart from Christ. Humanity has no power to regenerate itself. It does not tend upward, toward the divine, but downward, toward the satanic. Christ is our only hope. "There is none other name under heaven given among men, whereby we must be saved." "Neither is there salvation in any other" (Acts 4:12).' *Conflict & Courage*, page 25.

'Much more'

3. What did the death of Christ on Calvary accomplish for us? Romans 5:10, first part. Compare Colossians 1:21-22.

NOTE: 'Well would it be for us if we could always remember Calvary, where Jesus bore the terrible burden of the sins of the world. In His expiring agony hear Him exclaim, "My God, My God, why hast Thou forsaken Me!" [Matthew 27:46] and remember that He endured the hiding of His Father's face, that it might not be forever hidden from fallen man. He endured shame, cruel scourging, insult, and mockery, that we might be reconciled to God and rescued from endless death. If our minds dwell upon these themes, our conversation will be in heaven, from whence we look for the Saviour, and even vain thoughts will seem out of place.' *Second Advent Review & Sabbath Herald*, June 17, 1884.

4. Wonderful as this is, what even more wonderful truth about Christ did Paul reveal? Romans 5:10, last part. Compare Hebrews 7:25.

NOTE: 'The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the Forerunner is for us entered." Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.' *The Faith I Live By*, page 203.

'Things that accompany salvation'

5. What must we do before Christ can begin the work of salvation in us? Romans 10:10, 2 Corinthians 7:10.

NOTE: 'According to this, there is something to believe, also something to confess. The heart must first accept the truth as it is in Jesus. This is the foundation of true religion. Conviction of sin then begins to be felt; the sin-sick soul, feeling his need of a physician, comes to Jesus of Nazareth for pardon. Taking up the warfare against the enemy, he looks to Jesus for strength to resist temptation. He watches unto prayer, and searches the Scriptures. The truths of the Bible are seen in a new and intensely interesting light, and the Spirit of God opens to him their solemn importance. He studies the life of Christ, and the more clearly he discerns the spotless purity of the Saviour's character, the less confidence he has in his own goodness; the more steadily and closely he views Jesus, the less he discovers of perfection in himself. His self-righteousness disappears, and he falls, all helpless and broken, upon the Rock, Christ Jesus. He will be sorely pressed by the tempter, and at times may have feelings of discouragement, and be tempted to think that God will not accept him; but, taking God at his word, and pleading his sure promises, he presses through the darkness into the clear sunlight of Christ's love.' *Historical Sketches*, page 129.

6. What resolve must be ours for Christ to begin the work of salvation? Hebrews 5:9.

NOTE: 'God has laid down the conditions of salvation. He requires that men keep His commandments as obedient children. The Holy Scriptures are full of lessons showing that God is satisfied with no partial obedience. He does not leave men to rely on their human judgement, and select that portion of His law which they choose to obey. They are required to have correct views of duty. They are not at liberty to accept what ignorant, sinful, feeble man may suggest, believe, or urge upon them; but they must take God's word, and walk in accordance with His revealed will.' *Signs of the Times*, July 24, 1884.

7. What has God provided to give us wisdom for the way of salvation? 2 Timothy 3:15.

NOTE: 'God has provided abundant means for successful warfare against the evil that is in the world. The Bible is the armoury where we may equip for the struggle. Our loins must be girt about with truth. Our breastplate must be righteousness. The shield of faith must be in our hand, the helmet of salvation on our brow; and with the sword of the Spirit, which is the word of God, we are to cut our way through the obstructions and entanglements of sin.' *Acts of the Apostles*, page 502.

‘The power of God’

8. What must God supply to man in order for salvation to take place? Romans 1:16.

NOTE: ‘Every time a soul is converted, and learns to love God and keep His commandments, the promise of God is fulfilled, “A new heart also will I give you, and a new spirit will I put within you.” Ezekiel 36:26. The change in human hearts, the transformation of human characters, is a miracle that reveals an ever-living Saviour, working to rescue souls. A consistent life in Christ is a great miracle. In the preaching of the word of God, the sign that should be manifest now and always is the presence of the Holy Spirit, to make the word a regenerating power to those that hear. This is God’s witness before the world to the divine mission of His Son.’ *Desire of Ages*, page 407.

9. What response is required from man for salvation to take place? Romans 1:16.

NOTE: ‘Our only safety is in continually looking to Jesus. By living faith we must appropriate the precious promises; for every promise and command, necessary for our salvation, must become a part of us, that we may become one with Christ.’ *Second Advent Review & Sabbath Herald*, September 3, 1889.

‘Able to save to the uttermost’

10. What assurance do we have that Jesus will save His people from all their sins? Hebrews 7:25.

NOTE: ‘There are very many who claim to serve God, but who have no experimental knowledge of Him. Their desire to do His will is based upon their own inclination, not upon the deep conviction of the Holy Spirit. Their conduct is not brought into harmony with the law of God. They profess to accept Christ as their Saviour, but they do not believe that He will give them power to overcome their sins. They have not a personal relation with a living Saviour.’ *Christ’s Object Lessons*, page 48.

11. How are we shown that we must become co-workers with God in the way of salvation? Philippians 2:12-13.

NOTE: ‘The spirit of unselfish labour for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who thus exercise the Christian graces will grow, and will become strong to work for God. They will have clear spiritual perceptions, a steady, growing faith, and an increased power in prayer. The Spirit of God, moving upon their spirit, calls forth the sacred harmonies of the soul, in answer to the divine touch. Those who thus devote themselves to unselfish effort for the good of others, are most surely working out their own salvation. The only way to grow in grace is to engage, to the extent of our ability, in helping and blessing those who need the help we can give them.’ *God’s Amazing Grace*, page 305.

‘Salvation ready to be revealed’

12. When may we be certain that the work of salvation is complete? 1 Peter 1:5. Compare Hebrews 9:28.

NOTE: ‘We are never to rest in a satisfied condition, and cease to make advancement, saying, “I am saved.” When this idea is entertained, the motives for watchfulness, for prayer, for earnest endeavour to press onward to higher attainments, cease to exist. No sanctified tongue will be found uttering these words till Christ shall come, and we enter in through the gates into the city of God. Then, with the utmost propriety, we may give glory to God and to the Lamb for eternal deliverance.’ *Maranatha*, page 236.

13. Can we have confidence that Jesus will complete His work of salvation in us? Lamentations 3:26, 1 Thessalonians 5:8. Philippians 1:6.

NOTE: ‘God designed that the Prince of sufferers in humanity should be judge of the whole world. He who came from the heavenly courts to save man from eternal death; He whom men despised, rejected, and upon whom they heaped all the contempt of which human beings, inspired by Satan, are capable; He who submitted to be arraigned before an earthly tribunal, and who suffered the ignominious death of the cross, He alone is to pronounce the sentence of reward or of punishment. He who submitted to the suffering and humiliation of the cross here, in the counsel of God is to have the fullest compensation, and ascend the throne acknowledged by all the heavenly universe as the King of saints. He has undertaken the work of salvation, and shown before unfallen worlds and the heavenly family that the work He has begun He is able to complete. It is Christ who gives men the grace of repentance; His merits are accepted by the Father in behalf of every soul that will help to compose the family of God.’ *Second Advent Review & Sabbath Herald*, November 22, 1898.

Lesson 12: ‘Our great High priest’

MEMORY VERSE: ‘Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.’ Hebrews 2:17.

STUDY HELP: *Great Controversy*, pages 415-432.

Introduction

‘The Lord’s direction was, “Aaron shall bear the names of the children of Israel in the breastplate of judgement upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.” Exodus 28:29. So Christ, the great High Priest, pleading His blood before the Father in the sinner’s behalf, bears upon His heart the name of every repentant,

believing soul. Says the psalmist, "I am poor and needy; yet the Lord thinketh upon me." Psalm 40:17.' *Patriarchs & Prophets*, page 351.

'Taken from among men'

1. What important qualification does Christ have to be our great High priest? Hebrews 2:17-18.

NOTE: 'Christ entered in once into the holy place, having obtained eternal redemption for us. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." He has qualified Himself to be not only man's representative, but his advocate, so that every soul, if he will, may say, I have a Friend at court, a High Priest who is touched with the feeling of my infirmities.' *Second Advent Review & Sabbath Herald*, June 12, 1900

2. How are we shown that Christ truly understands our human weaknesses? Hebrews 4:15.

NOTE: 'Your fellow men cannot absolve you from sin or cleanse you from iniquity. Jesus is the only One who can give you peace. He loved you and gave Himself for you. His great heart of love is "touched with the feeling of our infirmities" (Hebrews 4:15). What sins are too great for Him to pardon? What soul too dark and sin-oppressed for Him to save? He is gracious, not looking for merit in us, but of His own boundless goodness healing our backslidings and loving us freely, while we are yet sinners. He is "slow to anger, and of great kindness" (Nehemiah 9:17). There is a remedy for the sin-sick soul. That remedy is in Jesus. Precious Saviour! His grace is sufficient for the weakest; and the strongest must also have His grace or perish.' *God's Amazing Grace*, page 87.

'A more excellent ministry'

3. In what ways is Christ's ministry as High Priest superior to that of human priests? Hebrews 7:23-25.

NOTE: 'The priests entered into the earthly with the blood of an animal as an offering for sin. Christ entered into the heavenly sanctuary by the offering of His own blood. The earthly priests were removed by death; therefore they could not continue long; but Jesus was a priest forever. Through the sacrifices and offerings brought to the earthly sanctuary, the children of Israel were to lay hold of the merits of a Saviour to come. And in the wisdom of God the particulars of this work were given us that we might, by looking to them, understand the work of Jesus in the heavenly sanctuary. As Jesus died on Calvary, He cried, "It is finished," and the veil of the temple was rent in twain, from the top to the bottom. This was to show that the services of the earthly sanctuary were forever finished, and that God would no more meet with the priests in their earthly temple, to accept their sacrifices. The blood of Jesus was then shed, which was to be offered by Himself in the heavenly sanctuary.' *Early Writings*, page 252.

4. What was the purpose of the earthly sanctuary? Hebrews 9:9, first part.

NOTE: 'In patriarchal times the sacrificial offerings connected with divine worship constituted a perpetual reminder of the coming of a Saviour, and thus it was with the entire ritual of the sanctuary services throughout Israel's history. In the ministrations of the tabernacle, and of the temple that afterward took its place, the people were taught each day, by means of types and shadows, the great truths relative to the advent of Christ as Redeemer, Priest, and King; and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners. The sacrifices and offerings of the Mosaic ritual were ever pointing toward a better service, even a heavenly. The earthly sanctuary was "a figure for the time then present," in which were offered both gifts and sacrifices; its two holy places were "patterns of things in the heavens;" for Christ, our great High Priest, is today "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 9:9, 23; 8:2.' *Prophets & Kings*, page 684.

'By one offering He hath perfected forever them that are sanctified'

5. In what other way is Christ's ministry superior? Hebrews 7:26-27. Hebrews 9: 7, 11-12.

NOTE: 'The very best preparation we can have for His second coming, is to rest with firm faith, with trust and unshaken confidence, in the great salvation brought to us at His first advent. We must believe that Christ was once offered to bear the sins of many. Is He your personal Saviour? Are you, because the love of Jesus is abiding in your heart, saved from making mistakes and errors? Is the love of Christ a living, active agent in your soul, correcting, reforming, refining you, and purifying you from your wrong practices? There is need of cultivating every grace that Jesus, through His suffering and death, has brought within your reach. You are to manifest the grace that has been so richly provided for you, in the small as well as in the large concerns of life.' *Youth's Instructor*, September 7, 1893.

6. What could the ministry of the earthly priests not achieve? Hebrews 9:9, Hebrews 10:1. (Contrast Hebrews 10:14.)

NOTE: 'Our Saviour is a Saviour for the perfection of the whole man. He is not the God of part of the being only. The grace of Christ works to the disciplining of the whole human fabric. He made all. He has redeemed all. He has made the mind, the strength, the body as well as the soul, partaker of the divine nature, and all is His purchased possession. He must be served with the whole mind, heart, soul, and strength. Then the Lord will be glorified in His saints in even the common, temporal things with which they are connected. "Holiness unto the Lord" will be in the inscription placed upon them.' *God's Amazing Grace*, page 230.

'To make intercession'

7. How does Paul explain the purpose of Christ's priestly ministry? Hebrews 7:25.

NOTE: 'Oh, that all could behold our precious Saviour as He is, a Saviour. Let His hand draw aside the veil which conceals His glory from our eyes. It shows Him in His high and holy place. What do we see? Our Saviour, not in a position of silence and inactivity. He is surrounded with heavenly intelligences, cherubim, and seraphim, ten thousand times ten thousand of angels. All these heavenly beings have one object above all others, in which they are intensely interested, His church in a world of corruption. They are working for Christ under His commission, to save to the uttermost all who look to Him and believe in Him. Heavenly angels are commissioned to watch the sheep of Christ's pasture. When Satan with his deceptive snares would deceive if possible the very elect, these angels set in operation influences that will save the tempted souls if they will take heed to the Word of the Lord, realize their danger, and say, "No, I will not enter into that scheme of Satan. I have an Elder Brother on the throne in heaven, who has shown that He has a tender interest in me, and I will not grieve His heart of love." Living amid these opposing forces, we may through the exercise of faith and prayer, call to our side a retinue of heavenly angels, who will guard us from every corrupting influence.' *Our High Calling*, page 23.

8. What does the blood of Christ, ministered in the heavenly sanctuary, achieve for us? Hebrews 9:14.

NOTE: 'The Father has given the world into the hands of Christ, that through His mediatorial work He may save the sinner, and completely vindicate the claims of the law. His mission was to convince men of sin, which is the transgression of the law, and through the merits of His blood, and by His mediation. He was to bring them back to obedience. Through the sacrifice of Christ, the law could be maintained, and the sinner could be pardoned, not only freed from the power of sin, but renewed "after the image of Him that created him." Colossians 3:10.' *Bible Training School*, February 1, 1908.

'This is the covenant'

9. What were the promises that established the old covenant? Exodus 19:8, Exodus 24:3, 7.

NOTE: 'God brought them to Sinai; He manifested His glory; He gave them His law, with the promise of great blessings on condition of obedience: "If ye will obey My voice indeed, and keep My covenant, then . . . ye shall be unto Me a kingdom of priests, and an holy nation." Exodus 19:5, 6. The people did not realise the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, "All that the Lord hath said will we do, and be obedient." Exodus 24:7.' *Patriarchs & Prophets*, page 371.

10. Why was a new covenant necessary? Hebrews 8:6.

NOTE: 'They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favour of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant.' *Patriarchs & Prophets*, page 371.

11. What are the 'better promises' that establish the 'new covenant'? Hebrews 8:10, 12.

NOTE: 'The "new covenant" was established upon "better promises", the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God's law. "This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. . . . I will forgive their iniquity, and will remember their sin no more." Jeremiah 31:33, 34. The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit." Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked. Through the prophet He declared of Himself, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. And when among men He said, "The Father hath not left Me alone; for I do always those things that please Him." John 8:29.' *Patriarchs & Prophets*, page 372-373.

'Once every year'

12. What work did the high priest do once each year? Hebrews 9:7. See Leviticus 16.

NOTE: 'Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not cancelled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people.' *Great Controversy*, page 420.

13. What does the work of Christ, our great High Priest, mean to us today? Hebrews 9:22-28.

NOTE: 'In the ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly things," the holy of holies was opened only upon the great Day of Atonement, the typical day of judgement, set apart for the cleansing of the sanctuary. Therefore the announcement, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament," [Revelation 11:19] points to the opening of the most holy place of the heavenly sanctuary, at the end of the twenty-three hundred days, in 1844, as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest, as He entered upon His ministry in the most holy place, beheld the ark of the testament. The sanctuary in heaven is the very centre of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give to every one that asketh them a reason for the hope that is in them. We are now living in the great Day of Atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin, by humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance. There must be deep, faithful searching of heart.' *Second Advent Review & Sabbath Herald*, November 9, 1905.

Lesson 13: 'King of kings'

MEMORY VERSE: 'And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.' Revelation 19:16.

STUDY HELP: *Great Controversy*, pages 662-678.

Introduction

'In the presence of the assembled inhabitants of earth and heaven the final coronation of the Son of God takes place. And now, invested with supreme majesty and power, the King of kings pronounces sentence upon the rebels against His government and executes justice upon those who have transgressed His law and oppressed His people. Says the prophet of God: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." *Great Controversy*, page 666.

'He shall reign for ever and ever'

1. What will Christ be wearing when He comes the second time? Revelation 14:14.

NOTE: 'When Christ shall come to the earth again, not as a prisoner surrounded by a rabble will men see Him. They will see Him then as heaven's King. Christ will come in His own glory, in the glory of His Father, and the glory of the holy angels. Ten thousand times ten thousand, and thousands of thousands of angels, the beautiful and triumphant sons of God, possessing surpassing loveliness and glory, will escort Him on His way. Then shall He sit upon the throne of His glory, and before Him shall be gathered all nations. Then every eye shall see Him, and they also that pierced Him. In the place of a crown of thorns, He will wear a crown of glory, a crown within a crown. In place of that old purple kingly robe, He will be clothed in raiment of whitest white, "so as no fuller on earth can white them." Mark 9:3. And on His vesture and on His thigh a name will be written, "King of kings, and Lord of lords." Revelation 19:16.' *Desire of Ages*, page 739.

2. When will Christ assume His role as King of kings? Revelation 11:15-19.

NOTE: 'Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly Sanctuary, and the sins which had been confessed while He was in the Most Holy place, He placed back upon the originator of sin, the Devil. He must suffer the punishment of these sins. Then I saw Jesus lay off His priestly attire, and clothe Himself with His most kingly robes; upon his head were many crowns, a crown within a crown, and surrounded by the angelic host, He left heaven. The plagues were falling upon the inhabitants of the earth.' *Spiritual Gifts Volume 1*, page 198.

'There was given Him a kingdom'

3. How is this pictured in prophecy? Daniel 7:13-14.

NOTE: 'Christ, as stated by the prophet Daniel, will receive from the Ancient of Days in heaven, "dominion, and glory, and a kingdom;" He will receive the New Jerusalem, the capital of His kingdom, "prepared as a bride adorned for her husband." Daniel 7:14; Revelation 21:2. Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to "sit down with Abraham, and Isaac, and Jacob," at His table in His kingdom (Matthew 8:11; Luke 22:30), to partake of the marriage supper of the Lamb.' *Great Controversy*, page 426.

4. What will happen to the kingdoms of the earth when Christ is king? Daniel 2:44. Compare Revelation 6:15-17.

NOTE: 'At His own will God summons the forces of nature to overthrow the might of His enemies, "fire, and hail; snow, and vapours; stormy wind fulfilling His word." Psalm 148:8. When the heathen Amorites had set themselves to resist His purposes, God interposed, casting down "great stones from heaven" upon the enemies of Israel. We are told of a greater battle to take place in the closing scenes of earth's history, when Jehovah "hath opened His armoury, and hath brought forth the weapons of His indignation." Jeremiah 50:25. "Hast thou," He inquires, "entered into the treasures of the snow? Or hast thou seen the

treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job 38:22, 23. The revelator describes the destruction that is to take place when the "great voice out of the temple of heaven" announces, "It is done." He says, "There fell upon men a great hail out of heaven, every stone about the weight of a talent." Revelation 16:17, 21. In the last scenes of this earth's history, war will rage. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon. The Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. He on whose vesture is written the name, King of kings and Lord of lords, leads forth the armies of heaven on white horses, clothed in fine linen, clean and white. When He shall come to the earth again, He will shake "not the earth only, but also heaven." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." "The heavens shall be rolled together as a scroll"; "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." But "the Lord will be the hope of his people, and the strength of the children of Israel." Hebrews 12:26; Isaiah 24:20; 34:4; 2 Peter 3:10; Joel 3:16.' *Maranatha*, page 297.

'A King shall reign in righteousness'

5. How is the nature of His kingdom described? Isaiah 9:7, Isaiah 32:1.

NOTE: "Whereunto," asked Christ, "shall we liken the kingdom of God? Or with what comparison shall we compare it?" Mark 4:30. He could not employ the kingdoms of the world as a similitude. In society He found nothing with which to compare it. Earthly kingdoms rule by the ascendancy of physical power; but from Christ's kingdom every carnal weapon, every instrument of coercion, is banished. This kingdom is to uplift and ennoble humanity.' *Acts of the Apostles*, page 12.

6. What things will be missing in Christ's eternal kingdom? Revelation 21:3-5.

NOTE: 'In the home of the redeemed there will be no tears, no funeral trains, no badges of mourning. "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isaiah 33:24. One rich tide of happiness will flow and deepen as eternity rolls on. Let us consider most earnestly the blessed hereafter. Let our faith pierce through every cloud of darkness and behold Him who died for the sins of the world. He has opened the gates of Paradise to all who receive and believe on Him. Let the afflictions which pain us so grievously become instructive lessons, teaching us to press forward toward the mark of the prize of our high calling in Christ. Let us be encouraged by the thought that the Lord is soon to come. Let this hope gladden our hearts. We are homeward bound. He who loved us so much as to die for us hath builded for us a city. The New Jerusalem is our place of rest. There will be no sadness in the city of God. No wail of sorrow, no dirge of crushed hopes and buried affections, will evermore be heard. Soon the garments of heaviness will be changed for the wedding garment. Soon we shall witness the coronation of our King.' *The Faith I Live By*, page 362.

'The redeemed shall walk there'

7. What sort of people will be citizens of Christ's kingdom? Matthew 7:21, Matthew 18:3, John 3:5, Revelation 22:14.

NOTE: 'The Saviour gathered His disciples about Him, and said to them, "If any man desire to be first, the same shall be last of all, and servant of all." There was in these words a solemnity and impressiveness which the disciples were far from comprehending. That which Christ discerned they could not see. They did not understand the nature of Christ's kingdom, and this ignorance was the apparent cause of their contention. But the real cause lay deeper. By explaining the nature of the kingdom, Christ might for the time have quelled their strife; but this would not have touched the underlying cause. Even after they had received the fullest knowledge, any question of precedence might have renewed the trouble. Thus disaster would have been brought to the church after Christ's departure. The strife for the highest place was the outworking of that same spirit which was the beginning of the great controversy in the worlds above, and which had brought Christ from heaven to die.' *Desire of Ages*, page 435.

'Let every one who claims to be a child of the heavenly King seek constantly to represent the principles of the kingdom of God. Let each remember that in spirit, in words, and in works, he is to be loyal and true to all the precepts and commandments of the Lord. We are to be faithful, trustworthy subjects of the kingdom of Christ, that those who are worldly wise may have a true representation of the riches, the goodness, the mercy, the tenderness, and the courtesy of the citizens of the kingdom of God.' *Second Advent Review & Sabbath Herald*, October 24, 1907.

8. What has the Lord done to enable us to become citizens of His kingdom? 2 Peter 1:3-4.

NOTE: 'All who became the subjects of Christ's kingdom, [John the Baptist] said, would give evidence of faith and repentance. Kindness, honesty, and fidelity would be seen in their lives. They would minister to the needy, and bring their offerings to God. They would shield the defenceless, and give an example of virtue and compassion. So the followers of Christ will give evidence of the transforming power of the Holy Spirit. In the daily life, justice, mercy, and the love of God will be seen.' *Desire of Ages*, page 107.

9. What should be the aim of our lives? 2 Peter 1:5-10.

NOTE: 'Here are the conditions upon which every soul will be elected to eternal life. Your obedience to God's commandments will prove your right to an inheritance with the saints in light. God has elected a certain excellence of character; and every one who, through the grace of Christ, shall reach the standard of His requirement, will have an abundant entrance into the kingdom of glory. All who would reach this standard of character, will have to employ the means that God has provided to this end. If you would inherit the rest that remaineth for the children of God, you must become a co-labourer with God. You are elected to wear the yoke of Christ, to bear his burden, to lift his cross. You are to be diligent "to make your calling and election sure." [2 Peter 1:10.] Search the Scriptures, and you will see that not a son or a daughter of Adam is elected to be saved in disobedience

to God's law. The world makes void the law of God; but Christians are chosen to sanctification through obedience to the truth. They are elected to bear the cross, if they would wear the crown.' *Christian Education*, page 118.

'Not everyone'

10. Which people will enter the kingdom of heaven? Matthew 7:21.

NOTE: 'Here is the greatest deception that can affect the human mind; these persons believe that they are right when they are wrong. They think that they are doing a great work in their religious life, but Jesus finally tears off their self-righteous covering and vividly presents before them the true picture of themselves in all their wrongs and deformity of religious character. They are found wanting when it is forever too late to have their wants supplied. God has provided means to correct the erring: yet if those who err, choose to follow their own judgment, and despise the means which He has ordained to correct them and unite them upon the truth, they will be brought into the position described by the words of our Lord quoted above.' *Testimonies Volume 1*, page 417.

11. What has the Bible to say about those excluded from Christ's kingdom? Revelation 21:27.

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

'Eye hath not seen'

12. What are we told about the glories of Christ's eternal kingdom? Revelation 21:10-22:5.

NOTE: 'Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. After we beheld the glory of the temple, we went out, and Jesus left us and went to the city. Soon we heard His lovely voice again, saying, "Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you." We shouted, "Alleluia! Glory!" and entered into the city. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, "Not now. Those who eat of the fruit of this land go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life and drink of the water of the fountain." And He said, "You must go back to the earth again and relate to others what I have revealed to you." Then an angel bore me gently down to this dark world. Sometimes I think I can stay here no longer; all things of earth look so dreary. I feel very lonely here, for I have seen a better land. Oh, that I had wings like a dove, then would I fly away and be at rest!' *Early Writings*, page 19.

13. How are we shown that human imagination cannot conceive of that eternal kingdom? Isaiah 64:4. Compare 1 Corinthians 2:9.

NOTE: 'And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelation 5:13. The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.' *Great Controversy*, page 678.