

The Sanctified Life

General Introduction

‘The sanctification set forth in the Sacred Scriptures has to do with the entire being, spirit, soul, and body. Here is the true idea of entire consecration. Paul prays that the church at Thessalonica may enjoy this great blessing. “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Thessalonians 5:23).’

The Sanctified Life, page 7.

‘The apostle [2 Peter 1:3-11] presents before the believers the ladder of Christian progress, every step of which represents advancement in the knowledge of God, and in the climbing of which there is to be no standstill. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are the rounds of the ladder. We are saved by climbing round after round, mounting step after step, to the height of Christ’s ideal for us. Thus He is made unto us wisdom, and righteousness, and sanctification, and redemption.’ *Acts of the Apostles, page 530.*

‘The character of Christianity is decidedly practical. Self and selfish ambition has no place in the mind of him who is daily converted to God. Whatever his hereditary or cultivated tendencies may be, the Holy Spirit’s moulding power on his mind and character leads him into more and still more decided co-operation with the upbuilding of the instrumentalities God has established. Never will he take the side of the power of darkness by striving to weaken and discourage, by seeking to leaven minds with suspicion, distrust, and jealousy. Those who will stand firm as a rock to principle will not become corrupted with the leaven of deception and disaffection.

‘The will of man is safe only when united with the will of God. When merged into the will of God it is a will joined to conscience, rightly exercised in advancing the honour and glory of God. The Lord has purchased the will, the affections, the mind, the soul, and the strength. Thus He has taken the whole man. Under the supervision of the divine power the will is to be cultivated to become strong, prompt, firm. It is not to fail nor become discouraged.

‘God’s word sets forth the will that is to be carried into the recesses of the soul. If the human agent consents, God can and will so identify His will with all our thoughts and aims, so blend our hearts and minds into conformity to His word, that when obeying His will we are only carrying out the impulses of our minds. All such will not possess an unsanctified, selfish disposition, ready to carry out their own wills, but will have a jealous, earnest, determined zeal for the glory of God. They will not want to do anything in their own strength, and will guard strictly against the danger of promoting self.

‘All who would perfect a Christian character must wear the yoke of Christ. If they would sit together in heavenly places in Christ Jesus, they must learn of Him while on this earth.’ *Bible Echo, July 20, 1896.*

The reason for these lessons.

In the first part of the 16th century, God brought revival and reformation to many who were within the Roman Catholic fold through the ministry of Martin Luther. Luther, an Augustinian monk, immersed in the teachings of this Roman Catholic theologian, became convicted of the wrongness of the works righteousness practised in the Roman Catholic Church and realised that ‘the just shall live by faith.’ Luther’s role in advancing the Reformation was crucial.

But ‘in his haste to establish the doctrine of justification by faith rather than by works Luther downgraded good works; the only place he had left for good works was at the very end, as a sort of postscript or appendage, something that needed attention after salvation was an accomplished fact. We meet in Luther, to put it theologically, a very heavy emphasis on the forensic aspect of salvation and a correspondingly light emphasis on the moral aspect. Luther was primarily interested in pardon, rather than in renewal. His theology was a theology that addresses itself to the problem of guilt, rather than to the problem of pollution. There is an imbalance in this theology between what God does *for man* and what He does *in man*. It was this imbalance that caused Luther to collide with the Epistle of James.’ Verduin: *The Reformers and their Stepchildren*, page 12.

When the Waldenses examined the writings of Luther to see whether he could become an ally, they were deeply concerned about this aspect of Luther’s doctrine. They commented that “Luther throws works without faith so far to one side that all he has left is a faith without works.” And, as the Bible teaches, ‘faith without works is dead.’ See James 2:17, 20, 26. They suggested that Luther’s “sola fide” [by faith alone] was heresy, if taken to mean that faith, unaccompanied by good works, was sufficient for salvation.

Luther’s emphasis on ‘faith alone’ was adopted by John Calvin also, and today this theology has become dominant among Evangelical and Reformed churches, under names like ‘Calvinism’ or ‘Reformed Theology’. Those who pursue this theology to its logical conclusion teach the ‘once saved, always saved’ version of Christianity. They manifest a contempt for the law of God, which, sadly, had its counterpart in Luther’s writings. Thus Luther wrote: “Love rises above all law... Moses is no concern of ours...I need not bother myself about Moses.” Quoted in Heick: *A History of Christian Thought, volume 1*, page 338; Kooiman: *Luther and the Bible*, page 227.

This disregard for God’s law is called ‘antinomianism’ and was a characteristic of the Nicolaitanes, condemned by Christ in Revelation 2. Thankfully, not all antinomians practise what they preach. Calvinistic theologians distinguish between what they call ‘theological antinomianism’, where the theologian denies the need for obedience as essential to salvation, but lives an upright and moral life, and ‘practical antinomianism’, where the theologian practises what he preaches and lives a life of disobe-

dience and immorality. Luther himself was aware that many of his followers were practical antinomians. He said: 'Among us there is no betterment of life.' He justified this failure of his doctrine with these words: 'Doctrine and life are to be distinguished, the one from the other. With us conduct is as bad as it is with the papists. We don't oppose them on account of conduct. Hus and Wyclif, who made an issue of conduct, were not aware of this... but to treat of doctrine, that is really to come to grips with things.' Verduin: *The Reformers and their Stepchildren*, page 108. Calvinists or followers of Reformed Theology therefore describe any emphasis on the need for obedience as 'perfectionism' or 'works righteousness.'

These lessons will consider the importance of sanctification, the restoration of the image of God, in the process of salvation.

Lesson 1: March 30-April 5

'He is not ashamed to call them brethren'

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: *Great Controversy*, pages 465-472.

LESSON SCRIPTURE: 2 Peter 1:2-12.

LESSON AIM: To study what the Bible teaches about the importance of sanctification.

Introduction

'In the beginning, man was created in the image of God. He was in perfect harmony with the nature and the law of God; the principles of righteousness were written upon his heart. But sin alienated him from his Maker. He no longer reflected the divine image. His heart was at war with the principles of God's law. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7. But "God so loved the world, that He gave His only-begotten Son," that man might be reconciled to God. Through the merits of Christ he can be restored to harmony with his Maker. His heart must be renewed by divine grace; he must have a new life from above. This change is the new birth, without which, says Jesus, "he cannot see the kingdom of God." *Great Controversy*, page 467.

'This is the will of God'

1. What is God's will concerning the character and conduct of His people? 1 Thessalonians 4:3-4.

NOTE: 'The sanctification of the church is God's object in all His dealings with His people. He has chosen them from eternity, that they might be holy. He gave His Son to die for them, that they might be sanctified through obedience to the truth, divested of all the littleness of self. From them He requires a personal work, a personal surrender. God can be honoured by those who profess to believe in Him, only as they are conformed to His image and controlled by His Spirit. Then, as witnesses for the Saviour, they may make known what divine grace has done for them.' *Acts of the Apostles*, page 559.

2. How does Paul describe the various aspects of the salvation process? 1 Corinthians 6:11.

NOTE: 'We are to have free access to the atoning blood of Christ. This we must regard as the most precious privilege, the greatest blessing, ever granted to sinful man. And how little is made of this great gift! How deep, how wide and continuous is this stream. To every soul thirsting after holiness there is repose, there is rest, there is the quickening influence of the Holy Spirit, and then the holy, happy, peaceful walk and precious communion with Christ. Then, O then, can we intelligently say with John, "Behold the Lamb of God, that taketh away the sin of the world." Talk it, pray it. Let it be the theme of sacred song, to be washed, to be cleansed; the believing soul claims that love, and by its virtues stands before the throne of God pardoned, justified, sanctified. Its cleansing virtue gives strength and vigour to faith, power to prayer, and happiness in cheerful obedience.' *Sons & Daughters of God*, page 224.

'Sanctify them through Thy truth'

3. By what means did Christ pray that His followers should be sanctified? John 17:17.

NOTE: 'Nothing can elevate man, nothing can make him pure, and keep him pure, but believing in and practising the truth. He must eat the flesh and drink the blood of the Son of God. This is the lesson all should learn. They should see that to be sanctified means more than to have a theoretical knowledge of the truth. They must have living faith. They must do more than denounce wrongs in others; they must fight it in themselves. They must be whole-souled Christians, possessing the earnestness and living energy derived from Christ.' *Spalding & Magan Collection*, page 54.

4. How will the truth sanctify us? 2 Thessalonians 2:13.

NOTE: 'God expects those who bear the name of Christ to represent Him. Their thoughts are to be pure, their words noble and uplifting. The religion of Christ is to be interwoven with all that they do and say. They are to be a sanctified, purified, holy people, communicating light to all with whom they come in contact. It is His purpose that by exemplifying the truth in their lives they shall be a praise in the earth. The grace of Christ is sufficient to bring this about. But let God's people remember that only as they believe and work out the principles of the gospel can they fulfil His purpose. Only as they yield their God-given capabilities to His service will they enjoy the fullness and the power of the promise whereon the church has been called to stand.' *Counsels to Parents, Teachers & Students*, page 322.

'If those who see the truth do not change in character corresponding to the sanctifying influence of the truth, they will be a saviour of death unto death. They will misrepresent the truth, bring a reproach upon it, and dishonour Christ, who is truth.' *Counsels on Stewardship*, page 255.

'Sanctified by faith that is in Me'

5. How did Christ explain to Paul the part played by faith in sanctification? Acts 26:18.

NOTE: 'Day by day, and hour by hour, there must be a vigorous process of self-denial and of sanctification going on within; and then the outward works will testify that Jesus is abiding in the heart by faith.' *The Faith I Live By*, page 124.

'To abide in faith is to put aside feeling and selfish desires, to walk humbly with the Lord, to appropriate His promises, and apply them to all occasions, believing that God will work out His own plans and purposes in your heart and life by the sanctification of your character; it is to rely entirely, to trust implicitly, upon the faithfulness of God. If this course is followed, others will see the special fruits of the Spirit manifested in the life and character.' *Fundamentals of Christian Education*, page 341.

6. What did Christ explain to be the purpose of sanctification? Acts 26:18.

NOTE: 'Through the sanctification of the truth man becomes a partaker of the divine nature, having escaped the corruption that is in the world through lust. What may not man become through the grace given him, if he will but be a partaker of the divine nature? What examples of uprightness, of purity, of holiness would be given to our world!' *Review & Herald*, March 1, 1887.

'Why is it so hard for many to walk uprightly before God? It is because they are trying to serve two masters, a thing which the Saviour declares no man can do. If they would give themselves to Jesus, He would take possession of the soul, and every wrong desire, every false ambition, every evil purpose would be brought into subjection to the will of God. This is the sanctification that Christ meant when He said, "I sanctify Myself." This is the sanctification that He desired for His disciples when He prayed, "Sanctify them through Thy truth." We profess to be sons and daughters of the Lord; the chosen ones of Christ, of whom He says, "I have given them Thy word; and the world hath hated them, because they are not of the world, ever as I am not of the world." What right have we to let the things of the world take possession of the heart and engross our energies? What right have we to make the heart a highway for the world's travel, or to imitate its customs and practices? We cannot serve God and mammon. We must come out from the world, and be separate. Its fashions are not to control us; its principles are not to be our principles.' *Signs of the Times*, August 6, 1885.

'Being sanctified by the Holy Ghost'

7. By whose power is the work of sanctification accomplished? Romans 15:16.

NOTE: Among followers of 'Reformed Theology', a common cliché is that 'justification is God's perfect work for man; sanctification is man's imperfect work for God.' The Bible never teaches this.

'Having brought conviction of sin, and presented before the mind the standard of righteousness, the Holy Spirit withdraws the affections from the things of this earth and fills the soul with a desire for holiness. "He will guide you into all truth" (John 16:13), the Saviour declared. If men are willing to be moulded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul. By His power the way of life will be made so plain that none need err therein.' *Acts of the Apostles*, page 52.

8. What change becomes apparent in the lives of those who are being sanctified by the Holy Spirit? 1 Corinthians 6:9-11.

NOTE: 'Sanctification does not consist in merely professing and teaching the word of God, but in living in conformity to His will. Those who claim to be sinless, and make their boast of sanctification, are self-confident, and do not realise their peril. They anchor their souls upon the supposition that having once experienced the sanctifying power of God, they are in no danger of falling. While claiming to be rich and increased in goods, and in need of nothing, they know not that they are miserable, and poor, and blind, and naked. But those who are truly sanctified have a sense of their own weakness. Feeling their need, they will go for light and grace and strength to Jesus, in whom all fullness dwells, and who alone can supply their wants. Conscious of their own imperfections, they seek to become more like Christ, and to live in accordance with the principles of His holy law. This continual sense of inefficiency will lead to such entire dependence upon God, that His Spirit will be exemplified in them. The treasures of heaven will be opened to supply the wants of every hungering, thirsting soul. All of this character have the assurance of one day beholding the glory of that kingdom which as yet the imagination can only faintly grasp.' *Bible Echo*, February 21, 1898.

'The very God of peace sanctify you wholly'

9. What was the extent of the sanctification that Paul prayed for? 1 Thessalonians 5:23.

NOTE: 'The sanctification set forth in the Scriptures embraces the entire being, spirit, soul, and body. Christians are bidden to present their bodies, "a living sacrifice, holy, acceptable unto God" (Romans 12:1). In order to do this, all their powers must be preserved in the best possible condition. Every practice that weakens physical or mental strength unfits man for the service of his Creator. Said Christ: "Thou shalt love the Lord thy God with all thy heart" (Matthew 22:37). Those who do love God with all the heart will desire to give Him the best service of their life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will. They will not, by the indulgence of appetite or passion, enfeeble or defile the offering which they present to their heavenly Father. God would have us realise that He

has a right to mind, soul, body, and spirit, to all that we possess. We are His by creation and by redemption. As our Creator, He claims our entire service. As our Redeemer, He has a claim of love as well as of right, of love without a parallel. Our bodies, our souls, our lives, are His, not only because they are His free gift, but because He constantly supplies us with His benefits, and gives us strength to use our faculties. Shall we not, then, give to Christ that which He has died to redeem? If you will do this, He will quicken your conscience, renew your heart, sanctify your affections, purify your thoughts, and set all your powers at work for Him. Every motive, and every thought will be brought into captivity to Jesus Christ.' *God's Amazing Grace*, page 245.

10. How did Paul express his confidence that the sanctification he prayed for would be accomplished? 1 Thessalonians 5:24.

NOTE: 'Take time to pray, and as you pray, believe that God hears you. Have faith mixed with your prayers. You may not at all times feel the immediate answer; but then it is that faith is tried. You are proved to see whether you will trust in God, whether you have living, abiding faith. "Faithful is He that calleth you, who also will do it." Walk the narrow plank of faith. Trust all on the promises of the Lord. Trust God in darkness. That is the time to have faith.' *Testimonies, volume 1*, page 167.

'He that sanctifieth and they who are sanctified are all of one'

11. How has Christ identified Himself with His people in the process of sanctification? Hebrews 2:10-11.

NOTE: 'Jesus, the world's Redeemer, submitted to humiliation that we might have hope. For our sake He became poor, that through His merits we might be entitled to imperishable riches. Shall not the story of Christ's self-denial and self-sacrifice for our sakes, lead us to pour contempt on all our pride and selfishness? The Son of God could make nothing of the human family, save as He submitted to humiliation, and through suffering came in contact with suffering humanity. It was through unutterable woe that Jesus came to reach lost man where he is, plunged in sin and degradation. Let us contemplate the life, nature, and purpose of the King of glory. Let us look upon the Majesty of heaven as He shrouded His glory in the form of a child, and was cradled in a manger. But though He was so lowly born, so humbly circumstanced, angels bowed in adoration before the Babe of Bethlehem, without forfeiting their place in the courts of God or marring their allegiance to the Deity.' *Bible Echo*, December 15, 1892.

12. How does Paul explain the lengths to which Christ was willing to go to ensure the sanctification of His brethren? Hebrews 2:14-18.

NOTE: 'As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. "In all things it behoved Him to be made like unto His brethren." Hebrews 2:17. If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was "in all points tempted like as we are." Hebrews 4:15. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. He says, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God.' *Desire of Ages*, page 24.

Lesson 2: April 6-12
'That ye bear much fruit'

MEMORY VERSE: 'And the fruit of righteousness is sown in peace of them that make peace.' James 3:18.

STUDY HELP: *The Sanctified Life*, pages 7-16.

LESSON SCRIPTURE: Luke 18:10-14.

LESSON AIM: To study true and false types of sanctification.

Introduction

'When persons claim that they are sanctified, they give sufficient evidence that they are far from being holy. They fail to see their own weakness and destitution. They look upon themselves as reflecting the image of Christ, because they have no true knowledge of Him. The greater the distance between them and their Saviour, the more righteous they appear in their own eyes.' *The Sanctified Life*, page 8.

'We deceive ourselves'

1. What claim will never be made by the genuine follower of Christ? 1 John 1:8 & 10.

NOTE: 'Those who are really seeking to perfect Christian character will never indulge the thought that they are sinless. Their lives may be irreproachable, they may be living representatives of the truth which they have accepted; but the more they discipline their minds to dwell upon the character of Christ, and the nearer they approach to His divine image, the more clearly will they discern its spotless perfection, and the more deeply will they feel their own defects.' *The Sanctified Life*, page 7.

2. How did Job's estimate of himself differ from God's description of him? Compare Job 1:8 and Job 2:3 with Job 9:20-21.

NOTE: 'True sanctification is an entire conformity to the will of God. Rebellious thoughts and feelings are overcome, and the voice of Jesus awakens a new life, which pervades the entire being. Those who are truly sanctified will not set up their own opinion as a standard of right and wrong. They are not bigoted or self-righteousness; but they are jealous of self, ever fearing lest, a promise being left them, they should come short of complying with the conditions upon which the promises are based.' *The Sanctified Life*, page 9.

'Ye outwardly appear righteous'

3. What story did Jesus tell to illustrate the contrast between true and false types of sanctification? Luke 18:10-14.

NOTE: 'Many who profess sanctification are entirely ignorant of the work of grace upon the heart. When proved and tested, they are found to be like the self-righteous Pharisee. They will bear no contradiction. They lay aside reason and judgment, and depend wholly upon their feelings, basing their claims to sanctification upon emotions which they have at some time experienced. They are stubborn and perverse in urging their tenacious claims of holiness, giving many words, but bearing no precious fruit as proof. These professedly sanctified persons are not only deluding their own souls by their pretensions, but are exerting an influence to lead astray many who earnestly desire to conform to the will of God.' *The Sanctified Life*, page 9.

4. How did Jesus contrast the outward profession of the hypocrite with the true state of the heart? Matthew 23:25-28.

NOTE: 'There are those claiming sanctification who make a profession of the truth, like their brethren, and it may be difficult to make a distinction between them; but the difference exists, nevertheless. The testimony of those claiming such an exalted experience will cause the sweet Spirit of Christ to withdraw from a meeting, and will leave a chilling influence upon those present, while if they were truly living without sin, their very presence would bring holy angels into the assembly, and their words would indeed be "like apples of gold in pictures of silver" (Proverbs 25:11).' *The Sanctified Life*, page 10.

'I am a man of unclean lips'

5. What are we shown of the attitude of God's saints when in the presence of God? Isaiah 6:5, Daniel 10:8, Revelation 1:17.

NOTE: 'When the servant of God is permitted to behold the glory of the God of heaven, as He is unveiled to humanity, and realises to a slight degree the purity of the Holy One of Israel, he will make startling confessions of the pollution of his soul, rather than proud boasts of his holiness. In deep humiliation Isaiah exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips." This is not that voluntary humility and servile self-reproach that so many seem to consider it a virtue to display. This vague mockery of humility is prompted by hearts full of pride and self-esteem. There are many who demerit themselves in words, who would be disappointed if this course did not call forth expressions of praise and appreciation from others. But the conviction of the prophet was genuine.' *Conflict & Courage*, page 233.

6. How are we shown the true basis of the Christian's walk with God? Isaiah 30:15.

NOTE: 'Bible sanctification does not consist in strong emotion. Here is where many are led into error. They make feelings their criterion. When they feel elated or happy, they claim that they are sanctified. Happy feelings or the absence of joy is no evidence that a person is or is not sanctified.' *The Sanctified Life*, page 10.

'Christ came to this world to show that by receiving power from on high, man can live an unsullied life. With unwearying patience and sympathetic helpfulness He met men in their necessities. By the gentle touch of grace He banished from the soul unrest and doubt, changing enmity to love, and unbelief to confidence. It is not wise to look to ourselves and study our emotions. If we do this, the enemy will present difficulties and temptations that weaken faith and destroy courage. Closely to study our emotions and give way to our feelings is to entertain doubt and entangle ourselves in perplexity. We are to look away from self to Jesus. When temptations assail you, when care, perplexity, and darkness seem to surround your soul, look to the place where you last saw the light. Rest in Christ's love and under His protecting care. When sin struggles for the mastery in the heart, when guilt oppresses the soul and burdens the conscience, when unbelief clouds the mind, remember that Christ's grace is sufficient to subdue sin and banish the darkness.' *God's Amazing Grace*, page 109.

'When He has tried me'

7. In what way will genuine sanctification be revealed? Job 23:10.

NOTE: 'In summer, as we look upon the trees of the distant forest, all clothed with a beautiful mantle of green, we may not be able to distinguish between the evergreens and the other trees. But as winter approaches, and the frost king encloses them in his icy embrace, stripping the other trees of their beautiful foliage, the evergreens are readily discerned. Thus it will be with all who are walking in humility, distrustful of self, but clinging tremblingly to the hand of Christ. While those who are self-confident, and trust in their own perfection of character, lose their false robe of righteousness when subjected to the storms of trial, the truly righteous, who sincerely love and fear God, wear the robe of Christ's righteousness in prosperity and adversity alike.' *The Sanctified Life*, page 11.

8. What is God's purpose in permitting trials and temptations to come to us? Hebrews 12:11.

NOTE: 'Christ desires nothing so much as to redeem His heritage from the dominion of Satan. But before we are delivered from Satan's power without, we must be delivered from his power within. The Lord permits trials in order that we may be

cleansed from earthliness, from selfishness, from harsh, unchristlike traits of character. He suffers the deep waters of affliction to go over our souls in order that we may know Him and Jesus Christ whom He has sent, in order that we may have deep heart longings to be cleansed from defilement, and may come forth from the trial purer, holier, happier. Often we enter the furnace of trial with our souls darkened with selfishness; but if patient under the crucial test, we shall come forth reflecting the divine character. When His purpose in the affliction is accomplished, "He shall bring forth thy righteousness as the light, and thy judgment as the noonday." Psalm 37:6.' *Christ's Object Lessons*, page 174.

'The peaceable fruit of righteousness'

9. What is this 'peaceable fruit' which reveals that genuine sanctification is taking place in the life? Galatians 5:22-23.

NOTE: 'Self-denial, self-sacrifice, benevolence, kindness, love, patience, fortitude, and Christian trust are the daily fruits borne by those who are truly connected with God. Their acts may not be published to the world, but they themselves are daily wrestling with evil, and gaining precious victories over temptation and wrong. Solemn vows are renewed, and kept through the strength gained by earnest prayer and constant watching thereunto. The ardent enthusiast does not discern the struggles of these silent workers; but the eye of Him who seeth the secrets of the heart, notices and regards with approval every effort put forth in lowliness and meekness. It requires the testing time to reveal the pure gold of love and faith in the character. When trials and perplexities come upon the church, then the steadfast zeal and warm affections of Christ's true followers are developed.' *The Sanctified Life*, page 11.

10. What fruit will be especially of value? Psalm 37:11, Psalm 76:8-9, Psalm 149:4.

NOTE: 'The most precious fruit of sanctification is the grace of meekness. When this grace presides in the soul, the disposition is moulded by its influence. There is a continual waiting upon God and a submission of the will to His. The understanding grasps every divine truth, and the will bows to every divine precept, without doubting or murmuring. True meekness softens and subdues the heart and gives the mind a fitness for the engrafted word. It brings the thoughts into obedience to Jesus Christ. It opens the heart to the word of God, as Lydia's was opened. It places us with Mary, as learners at the feet of Jesus. "The meek will He guide in judgment: and the meek will He teach his way" (Psalm 25:9).' *The Sanctified Life*, page 14.

11. When Christ comes, what will He be looking for? 1 Peter 1:7. Compare Revelation 14:14-16, Mark 4:29.

NOTE: 'There can be no growth or fruitfulness in the life that is centred in self. If you have accepted Christ as a personal Saviour, you are to forget yourself, and try to help others. Talk of the love of Christ, tell of His goodness. Do every duty that presents itself. Carry the burden of souls upon your heart, and by every means in your power seek to save the lost. As you receive the Spirit of Christ, the Spirit of unselfish love and labour for others, you will grow and bring forth fruit. The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made perfect. More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23. This fruit can never perish, but will produce after its kind a harvest unto eternal life. "When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.' *Christ's Object Lessons*, pages 67-69.

'Despised and rejected of men'

12. How was the holiness of Christ's life regarded by the Jews? Matthew 11:19. Consider John 1:4-5, 10-11.

NOTE: 'Our Saviour was the light of the world, but the world knew Him not. He was constantly employed in works of mercy, shedding light upon the pathway of all; yet He did not call upon those with whom He mingled to behold His unexampled virtue, His self-denial, self-sacrifice, and benevolence. The Jews did not admire such a life. They considered His religion worthless, because it did not accord with their standard of piety. They decided that Christ was not religious in spirit or character; for their religion consisted in display, in praying publicly, and in doing works of charity for effect. They trumpeted their good deeds, as do those who claim sanctification. They would have all understand that they are without sin. But the whole life of Christ was in direct contrast to this. He sought neither gain nor honour. His wonderful acts of healing were performed in as quiet a manner as possible, although He could not restrain the enthusiasm of those who were the recipients of His great blessings. Humility and meekness characterised His life. And it was because of His lowly walk and unassuming manners, which were in such marked contrast to their own, that the Pharisees would not accept Him.' *The Sanctified Life*, page 14.

13. How should God's people expect the world to regard them? John 15:18-20.

NOTE: 'Those who present the truth for this time should not expect to be received with greater favour than were earlier reformers. The great controversy between truth and error, between Christ and Satan, is to increase in intensity to the close of this world's history. Said Jesus to His disciples: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also." John 15:19, 20. And on the other hand our Lord declared plainly: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." Luke 6:26. The spirit of the world is no more in harmony with the spirit of Christ today than in earlier times, and those who preach the word of God in its purity will be received with no

greater favour now than then. The forms of opposition to the truth may change, the enmity may be less open because it is more subtle; but the same antagonism still exists and will be manifested to the end of time.' *Great Controversy*, 143-144.

Lesson 3: April 13-19

'It was imputed to him for righteousness'

MEMORY VERSE: 'What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?' Romans 6:1-2.

STUDY HELP: *Faith & Works*, pages 47-50.

LESSON SCRIPTURE: James 2:18-26.

LESSON AIM: To study what the Bible means by imputed righteousness.

Introduction

'Hear the words of Jesus: I will blot out his transgressions. I will cover his sins. The filthy garments are removed; for Christ says, "I have caused thine iniquity to pass from thee" (verse 4). The iniquity is transferred to the innocent, the pure, the holy Son of God; and man, all undeserving, stands before the Lord cleansed from all unrighteousness, and clothed with the imputed righteousness of Christ. Oh, what a change of raiment is this!' *That I May Know Him*, page 108

'Faith wrought with his works'

1. How does Paul explain the imputed righteousness of Christ? Romans 4:20-22.

NOTE: 'The church must be as was Abraham, who "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what He had promised He was able also to perform. And therefore, it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.'" *Signs of the Times*, September 17, 1894.

2. How does James explain this truth? James 2:21-24.

NOTE: 'James writes of Abraham and says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only" (James 2:21-24). In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect.' *Selected Messages, book 1*, page 366.

'Not by faith only'

3. What does James say about a 'faith' that does not manifest itself in works of righteousness? James 2:26.

NOTE: 'There are many in the Christian world who claim that all that is necessary to salvation is to have faith; works are nothing, faith is the only essential. But God's Word tells us that faith without works is dead, being alone. Many refuse to obey God's commandments, yet they make a great deal of faith. But faith must have a foundation. God's promises are all made upon conditions. If we do His will, if we walk in truth, then we may ask what we will, and it shall be done unto us. While we earnestly endeavour to be obedient, God will hear our petitions; but He will not bless us in disobedience. If we choose to disobey His commandments, we may cry, "Faith, faith, only have faith," and the response will come back from the sure Word of God, "Faith without works is dead" (James 2:20). Such faith will only be as sounding brass and as a tinkling cymbal. In order to have the benefits of God's grace we must do our part; we must faithfully work and bring forth fruits meet for repentance.' *Faith & Works*, page 47.

4. What important question does James ask and answer? James 2:14, 17-20.

NOTE: 'Faith and works go hand in hand; they act harmoniously in the work of overcoming. Works without faith are dead, and faith without works is dead. Works will never save us; it is the merit of Christ that will avail in our behalf. Through faith in Him, Christ will make all our imperfect efforts acceptable to God. The faith we are required to have is not a do-nothing faith; saving faith is that which works by love [Galatians 5:6] and purifies the soul. He who will lift up holy hands to God without wrath and doubting will walk intelligently in the way of God's commandments.' *Faith & Works*, page 48.

'Faith without works is dead'

5. What alternative view of imputed righteousness is proposed by Calvinists?

NOTE: 'The doctrine of imputed righteousness... means that Christ so represented us that His righteousness is accounted as ours, as though we ourselves had been perfectly obedient and righteous. By inference, this means that such accounting, or "transfer of credit" forgoes the necessity of our being actually and personally righteous. Christ's righteousness was sufficient

for both Himself and us. Our sin or righteousness, personally, has nothing to do with the matter, as long as we accept Christ's work on the cross and through faith hide behind His righteousness. In our actual heart condition we may be unclean, but God doesn't look at us; He looks at Christ and *imputes* unto us His righteousness. If a believer sins, he is not liable to eternal punishment, for his guilt is transferred to Christ, and Christ's righteousness is transferred to him. As one lady very sincerely expressed it, "We are to 'reckon' ourselves dead indeed unto sin. Of course the sin is still there, we can never get rid of that, but we are to reckon ourselves dead to it because of Christ's completed work for us." Richard S. Taylor: *A Right Conception of Sin*, page 14. [Emphasis in original.] Dr Taylor is **not** a Calvinist; he is explaining Calvinism merely in order to show where it falls short.

Calvinist theologian, Dr Desmond Ford says: 'Sin remains, but it does not reign.'

6. How does the Calvinist view of imputed righteousness change the nature of sin?

NOTE: 'When he says that he is saved from the dominion of sin he means that sin, though still present and active, has lost its dominion. As far as any power to bring one under eternal condemnation is concerned it is dead... The Christian remains sinful, later may again be an open sinner, all of which is pitiable and should be avoided of course, but it is *no longer fatal*. The Christian is not delivered from sin, his nature is not fundamentally changed by a complete cleansing, but the nature of sin is changed so that it is no longer deadly. In other words, the sinner sins and is damned forever, but the Christian, who has been converted, may thereafter commit the same sins, but is merely taken home to heaven. The writer has actually known an eminent Bible expositor to say that if a Christian persisted in his sin, God would be forced to take him to heaven.' Richard S. Taylor: *A Right Conception of Sin*, page 18. [Emphasis in original.]

'Change of raiment'

7. How was Zechariah shown the meaning of imputed righteousness? Zechariah 3:3-4.

NOTE: A popular Calvinist image of justification depicts the sinner having the white robe of Christ's righteousness placed over the filthy garments of sin. Zechariah's vision gives a different picture.

'Your heavenly Father will take from you the garments defiled by sin. In the beautiful parabolic prophecy of Zechariah, the high priest Joshua, standing clothed in filthy garments before the angel of the Lord, represents the sinner. And the word is spoken by the Lord, "Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. . . . So they set a fair mitre upon his head, and clothed him with garments." Zechariah 3:4, 5. Even so God will clothe you with "the garments of salvation," and cover you with "the robe of righteousness." Isaiah 61:10. "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Psalm 68:13. He will bring you into His banqueting house, and His banner over you shall be love. (Cant. 2:4) "If thou wilt walk in My ways," He declares, "I will give thee places to walk among these that stand by," even among the holy angels that surround His throne. (Zechariah 3:7.)' *Christ's Object Lessons*, page 206.

8. What are the garments that Christ bestows on those who confess their sins and trust in His power to justify them? Isaiah 61:10.

NOTE: 'This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteousnesses are as filthy rags." Isaiah 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." 1 John 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Psalm 40:8. When on earth, He said to His disciples, "I have kept My Father's commandments." John 15:10. By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.' *Christ's Object Lessons*, page 311.

'Shall we continue in sin, that grace may abound?'

9. What important question does Paul pose to those who have been justified by faith? Romans 6:1.

NOTE: 'The apostle Paul inquires, "Shall we continue in sin that grace may abound? God forbid." Shall we presume upon the mercy of Christ by living in transgression of the law of God? Paul declares to the elders of the church, "I kept back nothing that was profitable unto you, but have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ." Repentance toward God because of His law transgressed, and faith toward our Lord Jesus Christ, as the sinner's Advocate.' *Signs of the Times*, July 18, 1878.

10. How does Paul answer his own question? Romans 6:2.

NOTE: 'Many accept Jesus as an article of belief, but they have no saving faith in Him as their sacrifice and Saviour. They have no realisation that Christ has died to save them from the penalty of the law which they have transgressed, in order that they may be brought back to loyalty to God. Do you believe that Christ, as your substitute, pays the debt of your transgression? Not, however, that you may continue in sin, but that you may be saved from your sins; that you, through the merits of His righteousness, may be re-instated to the favour of God. Do you know that a holy and just God will accept your efforts to keep His law, through the merits of His own beloved Son who died for your rebellion and sin?' *Review & Herald*, July 24, 1888.

‘Christ died to make it possible for the human family to return to their allegiance to God, and to obey all His commandments. The law is a transcript of His character. Many deceive themselves in thinking that they can continue in sin, and transgress God’s holy law, and yet claim Christ as their Saviour. It was disobedience to the law of God that caused Adam to suffer the loss of Eden. Jesus died to redeem the race, to save men, **not in continued transgression, but to save them from their sins.** No man who is enlightened by the law of God, and yet who refuses to obey that law, will ever enter the Eden of God; for he would create a second rebellion in heaven.’ *Review & Herald*, October 15, 1895. [Emphasis added.]

11. What, according to the apostle John, does continued sin reveal? 1 John 3:8-9.

NOTE: ‘John writes, “Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not; whosoever sinneth [transgresseth the law] hath not seen Him, neither known Him.” We are authorised to hold in the same estimation as did the beloved disciple those who claim to abide in Christ, to be sanctified, while living in the transgression of God’s law. He met with just such a class as we have to meet. He said, “Little children, let no man deceive you. He that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning.” Here the apostle speaks in plain terms, as he deemed the subject demanded. The epistles of John breathe a spirit of love. But when he comes in contact with that class who break the law of God and yet claim that they are living without sin, he does not hesitate to warn them of their fearful deception. “If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.”’ *Review & Herald*, February 22, 1881.

‘Depart from Me, ye that work iniquity’

12. What words will Jesus address to those who claimed to be His followers but were not saved from their sins? Matthew 7:21-23.

NOTE: ‘Our great adversary has agents that are constantly hunting for an opportunity to destroy souls, as a lion hunts his prey. Shun them... for, while they appear to be your friends, they will slyly introduce evil ways and practices. They flatter you with their lips, and offer to help and guide you; but their steps take hold on hell. If you listen to their counsel, it may be the turning point in your life. One safeguard removed from conscience, the indulgence of one evil habit, a single neglect of the high claims of duty, may be the beginning of a course of deception that will pass you into the ranks of those who are serving Satan, while you are all the time professing to love God and His cause. A moment of thoughtlessness, a single misstep, may turn the whole current of your lives in the wrong direction. And you may never know what caused your ruin until the sentence is pronounced: “Depart from Me, ye that work iniquity.”’ *Testimonies, volume 5*, page 397.

13. What graphic picture did Jesus draw to describe those who failed to heed these words? Matthew 7:26-27.

NOTE: ‘It is not enough, He says, for you to hear My words. By obedience you must make them the foundation of your character. Self is but shifting sand. If you build upon human theories and inventions, your house will fall. By the winds of temptation, the tempests of trial, it will be swept away. But these principles that I have given will endure. Receive Me; build on My words.’ *Desire of Ages*, page 314.

Lesson 4: April 20-26

‘Daniel purposed in his heart’

MEMORY VERSE: ‘For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.’ Galatians 6:8.

STUDY HELP: *The Sanctified Life*, pages 18-23.

LESSON SCRIPTURE: 1 Peter 2:11-17.

LESSON AIM: To study Daniel as an example of the sanctified life.

Introduction

‘The prophet Daniel was an illustrious character. He was a bright example of what men may become when united with the God of wisdom. A brief account of the life of this holy man of God is left on record for the encouragement of those who should afterward be called to endure trial and temptation.’ *The Sanctified Life*, page 18.

‘Prove thy servants’

1. What test met Daniel and his companions in Babylon? Daniel 1:5.

NOTE: ‘Among the viands placed before the king were swine’s flesh and other meats which were declared unclean by the law of Moses, and which the Hebrews had been expressly forbidden to eat. Here Daniel was brought to a severe test. Should he adhere to the teachings of his fathers concerning meats and drinks, and offend the king, and probably lose not only his position but his life? Or should he disregard the commandment of the Lord, and retain the favour of the king, thus securing great intellectual advantages and the most flattering worldly prospects?’ *The Sanctified Life*, page 19.

2. How did Daniel cope with this challenge to his principles? Daniel 1:8, 11-13.

NOTE: 'Daniel did not long hesitate. He decided to stand firm in his integrity, let the result be what it might. He "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank"' (Daniel 1:8). *The Sanctified Life*, page 19.

3. What was the outcome of the test Daniel proposed? Daniel 1:14-16, 19-20.

NOTE: 'At the end of the ten days the result was found to be quite the opposite of Melzar's expectations. Not only in personal appearance, but in physical activity and mental vigour, those who had been temperate in their habits exhibited a marked superiority over their companions who had indulged appetite. As a result of this trial, Daniel and his associates were permitted to continue their simple diet during the whole course of their training for the duties of the kingdom.' *The Sanctified Life*, page 22.

'God had brought Daniel into favour'

4. What was Daniel's reputation with Ashpenaz, the prince of the eunuchs? Daniel 1:9.

NOTE: 'God brought Daniel into favour with the prince of the eunuchs because he behaved himself. He kept before him the fear of the Lord. His companions never saw in his life anything that would lead them astray. Those who had charge over him loved him because he carried with him the fragrance of a Christlike disposition.' *Sermons & Talks, volume 1*, page 315.

5. What is the Lord's attitude to those who are faithful in little things? Matthew 25:21.

NOTE: 'There are many among professed Christians today who would decide that Daniel was too particular, and would pronounce him narrow and bigoted. They consider the matter of eating and drinking as of too little consequence to require such a decided stand, one involving the probable sacrifice of every earthly advantage. But those who reason thus will find in the day of judgment that they turned from God's express requirements and set up their own opinion as a standard of right and wrong. They will find that what seemed to them unimportant was not so regarded of God. His requirements should be sacredly obeyed. Those who accept and obey one of His precepts because it is convenient to do so, while they reject another because its observance would require a sacrifice, lower the standard of right and by their example lead others to lightly regard the holy law of God. "Thus saith the Lord" is to be our rule in all things.' *The Sanctified Life*, page 19.

'None occasion nor fault'

6. What was Daniel's reputation even among his rivals and enemies? Daniel 6:4-5.

NOTE: "'Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.'" The honours bestowed upon Daniel excited the jealousy of the leading men of the kingdom, and they sought for occasion of complaint against him. But they could find none, "forasmuch as he was faithful, neither was there any error or fault found in him. Daniel's blameless conduct excited still further the jealousy of his enemies. "We shall not find any occasion against this Daniel," they were constrained to acknowledge, "except we find it against him concerning the law of his God.'" *Prophets & Kings*, page 539.

7. With which great men of old was Daniel associated, even in his lifetime? Ezekiel 14:14, 20.

NOTE: 'A desire to glorify God should be to us the most powerful of all motives. It should lead us to make every exertion to improve the privileges and opportunities provided for us, to use wisely the Lord's goods. It should lead us to keep brain, bone, and muscle in the most healthful condition, that our physical strength and mental clearness may help us to be faithful stewards. Selfish interest must ever be held subordinate; for if given room to act, it contracts the intellect, hardens the heart, and weakens moral power. Daniel was regarded by the Lord as a man, because he was a steward who traded faithfully on his Lord's goods. He did not forget God, but placed himself in the channel of light, where he could commune with God in prayer.' *Lift Him Up*, page 366.

'As he did aforetime'

8. How did Daniel react when his worship of God was made illegal? Daniel 6:10.

NOTE: 'The prophet's enemies counted on Daniel's firm adherence to principle for the success of their plan. And they were not mistaken in their estimate of his character. He quickly read their malignant purpose in framing the decree, but he did not change his course in a single particular. Why should he cease to pray now, when he most needed to pray? Rather would he relinquish life itself, than his hope of help in God. With calmness he performed his duties as chief of the princes; and at the hour of prayer he went to his chamber, and with his windows open toward Jerusalem, in accordance with his usual custom, he offered his petition to the God of heaven. He did not try to conceal his act.' *Prophets & Kings*, page 540.

'Watch and pray. Let your prayers be fervent. Let this be the language of your heart, "I will not let Thee go unless Thou bless me." Have a set time, a special season for prayer at least three times a day. Morning, noon, and at night Daniel prayed to his God, notwithstanding the king's decree, and the fearful den of lions. He was not ashamed, or afraid to pray, but with his windows opened he prayed three times a day. Did God forget His faithful servant when he was cast into the lion's den? Oh no. He was with him there all night. He closed the mouths of these hungry lions, and they could not hurt the praying man of God.' *Youth's Instructor*, October 1, 1855.

9. What principle was Daniel following? Acts 5:29.

NOTE: 'Although he knew full well the consequences of his fidelity to God, his spirit faltered not. Before those who were plotting his ruin, he would not allow it even to appear that his connection with Heaven was severed. In all cases where the king had a right to command, Daniel would obey; but neither the king nor his decree could make him swerve from allegiance to the King of kings.' *Prophets & Kings*, page 542.

'My God hath sent His angel'

10. How did God vindicate His faithful servant? Daniel 6:22.

NOTE: 'God did not prevent Daniel's enemies from casting him into the lions' den; He permitted evil angels and wicked men thus far to accomplish their purpose; but it was that He might make the deliverance of His servant more marked, and the defeat of the enemies of truth and righteousness more complete. "Surely the wrath of man shall praise Thee" (Psalm 76:10), the psalmist has testified. Through the courage of this one man who chose to follow right rather than policy, Satan was to be defeated, and the name of God was to be exalted and honoured.' *Prophets & Kings*, page 543.

11. What powerful impression was made on the king by Daniel's faithfulness? Daniel 6:25-27.

NOTE: 'The Lord will work for those who put their trust in Him. Precious victories will be gained by the faithful. Precious lessons will be learned. Precious experiences will be realised that will be of the greatest advantage in times of trial and temptation. Those who will give all the glory to God, not taking credit to themselves, will be trusted with more and more of the blessing of God. The Lord will be magnified by those who honour Him in the midst of the people. The trial that has been borne with patience, the test that has been met with faithfulness, will prove them worthy of responsibility, and God will make them agents to carry out His will. They will be made stewards of His grace, as honoured servants of God.' *Signs of the Times*, May 25, 1888.

'Temperance: against such there is no law'

12. What was the foundation of Daniel's sanctification? Daniel 1:8.

NOTE: 'What if Daniel and his companions had made a compromise with those heathen officers and had yielded to the pressure of the occasion by eating and drinking as was customary with the Babylonians? That single instance of departure from principle would have weakened their sense of right and their abhorrence of wrong. Indulgence of appetite would have involved the sacrifice of physical vigour, clearness of intellect, and spiritual power. One wrong step would probably have led to others, until, their connection with Heaven being severed, they would have been swept away by temptation.' *The Sanctified Life*, page 23.

13. How does Daniel's experience compare with those of Eve and Jesus? Compare Daniel 1:8 with Genesis 3:6 & Matthew 4:3-4.

NOTE: 'The life of Daniel is an inspired illustration of what constitutes a sanctified character. It presents a lesson for all, and especially for the young. A strict compliance with the requirements of God is beneficial to the health of body and mind. In order to reach the highest standard of moral and intellectual attainments, it is necessary to seek wisdom and strength from God and to observe strict temperance in all the habits of life. In the experience of Daniel and his companions we have an instance of the triumph of principle over temptation to indulge the appetite. It shows us that through religious principle young men may triumph over the lusts of the flesh and remain true to God's requirements, even though it cost them a great sacrifice.' *The Sanctified Life*, page 23.

Lesson 5: April 27-May 3

'Unto obedience'

MEMORY VERSE: 'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.' 1 Peter 1:2.

STUDY HELP: *Acts of the Apostles*, pages 559-561.

LESSON SCRIPTURE: 1 Peter 1:13-22.

LESSON AIM: To study the relation between sanctification and obedience.

Introduction

'True sanctification means perfect love, perfect obedience, perfect conformity to the will of God. We are to be sanctified to God through obedience to the truth. Our conscience must be purged from dead works to serve the living God. We are not yet perfect; but it is our privilege to cut away from the entanglements of self and sin, and advance to perfection. Great possibilities, high and holy attainments, are placed within the reach of all.' *Acts of the Apostles*, page 565.

'Purified your souls in obeying'

1. How does Peter express the link between obedience and holiness? 1 Peter 1:14-15.

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.' *Christian Education*, page 118.

2. What connection does Peter make between obedience and purifying the soul? 1 Peter 1:22.

NOTE: 'Men need to learn that the blessings of obedience, in their fullness, can be theirs only as they receive the grace of Christ. It is His grace that gives men power to obey the laws of God. It is this that enables him to break the bondage of evil habit. This is the only power that can make him and keep him steadfast in the right path. To the heart that has become purified, all is changed. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ; and the inward man is renewed in the image of God. Weak and erring men and women show to the world that the redeeming power of grace can cause the faulty character to develop into symmetry and abundant fruitfulness.' *God's Amazing Grace*, page 103.

'To them that obey Him'

3. Who is the One who brings us sanctification? Romans 15:16, last part.

NOTE: 'The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ's nature in humanity. Gospel religion is Christ in the life, a living, active principle. It is the grace of Christ revealed in character and wrought out in good works. The principles of the gospel cannot be disconnected from any department of practical life. Every line of Christian experience and labour is to be a representation of the life of Christ.' *Christ's Object Lessons*, page 384.

4. Who are the ones to whom the Holy Spirit will be given? Acts 5:32.

NOTE: 'Here is the Divine and the human co-operation. There is the man working in obedience with Divine light given. If Saul had said, "Lord, I am not at all inclined to follow your specified directions to work out my own salvation," then should the Lord have let ten times the light shine upon Saul, it would have been useless. It is man's work to co-operate with the Divine. And it is the very hardest, sternest conflict which comes with the purpose and hour of great resolve, and decision of the human to incline the will and way to God's will and God's way, relying upon the gracious influences which accompanied him all his life long. The man must do the work of inclining, "For it is God which worketh in you both to will and to do." And the character will determine the nature of the resolve and the action. The doing was not in accordance with the feeling or the inclination, but the known will of our Father which is in heaven. Follow and obey the leadings of the Holy Spirit.' *Manuscript Releases*, volume 6, page 14.

'By faith Abraham obeyed'

5. How did Abraham express his faith? Hebrews 11:8.

NOTE: 'Abraham's unquestioning obedience is one of the most striking evidences of faith to be found in all the Bible. It was no light test that was thus brought upon Abraham, no small sacrifice that was required of him. There were strong ties to bind him to his country, his kindred, and his home. But he did not hesitate to obey the call. He had no question to ask concerning the land of promise, whether the soil was fertile and the climate healthful; whether the country afforded agreeable surroundings and would afford opportunities for amassing wealth. God had spoken, and His servant must obey; the happiest place on earth for him was the place where God would have him to be.' *Conflict & Courage*, page 44.

6. How did Paul express the purpose of his preaching of the gospel of Jesus Christ? Romans 16:25-26.

NOTE: 'Paul had ever exalted the divine law. He had shown that in the law there is no power to save men from the penalty of disobedience. Wrongdoers must repent of their sins and humble themselves before God, whose just wrath they have incurred by breaking His law, and they must also exercise faith in the blood of Christ as their only means of pardon. The Son of God had died as their sacrifice and had ascended to heaven to stand before the Father as their advocate. By repentance and faith they might be freed from the condemnation of sin and through the grace of Christ be enabled henceforth to render obedience to the law of God.' *Acts of the Apostles*, page 393.

'Do it heartily'

7. What attitude of mind shows genuine obedience? Colossians 3:23.

NOTE: 'There are many who, though striving to obey God's commandments, have little peace or joy. This lack in their experience is the result of a failure to exercise faith. They walk as it were in a salt land, a parched wilderness. They claim little, when they might claim much; for there is no limit to the promises of God. Such ones do not correctly represent the sanctification that comes through obedience to the truth. The Lord would have all His sons and daughters happy, peaceful, and obedient. Through the exercise of faith the believer comes into possession of these blessings. Through faith, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed.' *Conflict & Courage*, page 359.

8. What principle is to be the motive in all our obedience? Deuteronomy 30:20. Compare 1 Peter 1:22.

NOTE: 'There will be a continual looking unto Jesus. Love for Him will give vital force to everything that is undertaken. Thus through the right use of our talents, we may link ourselves by a golden chain to the higher world. This is true sanctification; for sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God.' *Christ's Object Lessons*, page 360.

'Preserved blameless unto the coming of our Lord'

9. Will those who are wholly sanctified still be sinning when Jesus comes? 1 Thessalonians 5:23.

NOTE: 'Sanctification is obtained only in obedience to the will of God. Many who are wilfully trampling upon the law of Jehovah claim holiness of heart and sanctification of life. But they have not a saving knowledge of God or of His law. They are standing in the ranks of the great rebel. He is at war with the law of God, which is the foundation of the divine government in heaven and in the earth. These men are doing the same work as their master has done in seeking to make of none effect God's holy law. No commandment-breaker can be permitted to enter heaven; for he who was once a pure and exalted covering cherub was thrust out for rebelling against the government of God.' *Faith & Works*, page 29.

10. What warning are we given that those not willing to be made holy in this life cannot be made holy when Jesus comes? Revelation 22:11-12.

NOTE: 'With many, sanctification is only self-righteousness. And yet these persons boldly claim Jesus as their Saviour and Sanctifier. What a delusion! Will the Son of God sanctify the transgressor of the Father's law, that law which Christ came to exalt and make honourable? He testifies, "I have kept My Father's commandments." God will not bring His law down to meet the imperfect standard of man; and man cannot meet the demands of that holy law without exercising repentance toward God and faith toward our Lord Jesus Christ.' *Faith & Works*, page 29.

'Unto all that obey Him'

11. What is Paul's counsel regarding those who claim to be Christians but are not willing to be obedient? 2 Thessalonians 3:14.

NOTE: 'The name of the Lord is to be glorified in the virtuous, honest, godly character of those who believe. If men walk humbly and prayerfully with God, co-operating with Him in the work of salvation, righteousness will be the fruit they will bear... We are warned not to associate with those who by their course of action lay a stumbling-block in the way of others. "If any man obey not our word by this epistle," the apostle Paul says, "note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." If he refuses the admonitions of the Lord's servants, he will bring ruin upon himself, and must bear his own sin.' *Review & Herald*, March 13, 1900.

12. Who are the ones who will receive eternal salvation? Hebrews 5:9.

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.

Lesson 6: May 4-10
'By the renewing of your mind'

MEMORY VERSE: 'And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.' Romans 12:2.

STUDY HELP: *My Life Today*, page 318.

LESSON SCRIPTURE: Romans 6:1-18.

LESSON AIM: To study the effect of sanctification on the life.

Introduction

'We are in a world that is opposed to righteousness or purity of character, and especially to growth in grace. Wherever we look, we see defilement and corruption, deformity and sin. How opposed is all this to the work that must be accomplished in us just previous to receiving the gift of immortality! God's elect must stand untainted amid the corruptions teeming around them in these last days. Their bodies must be made holy, their spirits pure. If this work is to be accomplished, it must be undertaken at once, earnestly and understandingly. The Spirit of God should have perfect control, influencing every action.' *Maranatha*, page 119.

'Sons of thunder'

1. When Jesus called James and John, what nickname did He give them both? Mark 3:17.

NOTE: 'All the disciples had serious faults when Jesus called them to His service. Even John, who came into closest association with the meek and lowly One, was not himself naturally meek and yielding. He and his brother were called "the sons of thunder." While they were with Jesus, any slight shown to Him aroused their indignation and combativeness. Evil temper, revenge, the spirit of criticism, were all in the beloved disciple. He was proud, and ambitious to be first in the kingdom of God.' *Desire of Ages*, page 295.

2. What examples are we shown of the unconverted nature of these two men? Mark 10:35-37, Luke 9:49-50, Luke 9:54.

NOTE: 'There were natural evil traits that had to be overcome. At one time he [John] and his brother claimed the right to the highest position in the kingdom of heaven, and at another he forbade a man to cast out devils and heal diseases because he followed not with the disciples. At another time when he saw his Lord slighted by the Samaritans he wanted to call down fire from heaven to consume them. But Christ rebuked him, saying, "The Son of man is not come to destroy men's lives, but to save them.'" *Signs of the Times*, April 20, 1891.

'The disciple whom Jesus loved'

3. What change took place in the life of John? 1 John 4:7-11.

NOTE: 'John's love for his Master was not a mere human friendship, but it was the love of a repentant sinner, who felt that he had been redeemed by the precious blood of Christ. He esteemed it the highest honour to work and suffer in the service of his Lord. His love for Jesus led him to love all for whom Christ died. His religion was of a practical character. He reasoned that love to God would be manifested in love to His children. He was heard again and again to say, "Beloved, if God so loved us, we ought also to love one another" (1 John 4:11). "We love Him, because He first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (verses 19,20). The apostle's life was in harmony with his teachings. The love which glowed in his heart for Christ led him to put forth the most earnest, untiring labour for his fellow men, especially for his brethren in the Christian church. He was a powerful preacher, fervent, and deeply in earnest, and his words carried with them a weight of conviction.' *The Sanctified Life*, page 53.

4. How did John speak of himself after his life had been transformed by the power of Christ? Revelation 1:9.

NOTE: 'The depth and fervour of John's affection for his Master was not the cause of Christ's love for him, but the effect of that love. John desired to become like Jesus, and under the transforming influence of the love of Christ he did become meek and lowly. Self was hid in Jesus. Above all his companions, John yielded himself to the power of that wondrous life. He says, "The life was manifested, and we have seen it." "And of His fullness have all we received, and grace for grace." 1 John 1:2; John 1:16. John knew the Saviour by an experimental knowledge. His Master's lessons were graven on his soul. When he testified of the Saviour's grace, his simple language was eloquent with the love that pervaded his whole being.' *Acts of the Apostles*, page 544.

'The Lord desires us to be men and women in Christ Jesus. Our natural dispositions are to be softened and subdued by His grace. Then we shall not be continually crucifying Him afresh. Our Saviour lived on this earth a perfect life. He is our Example. If we now follow Him, doing His will in all things, we shall in the world to come live with Him forever. Let us keep Him constantly in view. It should be our life-purpose to glorify Christ. This is the great purpose that has inspired Christians in every age. It is by cherishing this purpose that we make sure of eternal salvation. Let us learn to know Him whom to know aright is peace and joy and life everlasting.' *Signs of the Times*, January 28, 1903.

'Exceedingly mad'

5. What kind of man was Saul [Paul] before his conversion? Acts 9:1, Acts 8:3, Acts 26:11.

NOTE: 'Then he was "breathing out threatenings and slaughter against the disciples;" he "made havoc of the church;" he "haled men and women to prison;" he "compelled them to blaspheme;" he was "exceedingly mad" against all who revered the name of Jesus. His heart was filled with bitterness, malice, and hatred; yet he was so deluded as to imagine himself serving God, while in reality doing the work of Satan.' *Sketches from the Life of Paul*, page 185.

6. What event changed Paul's life for ever? Acts 9:3-6. See also Acts 9:9-11

NOTE: 'As Saul yielded himself fully to the convicting power of the Holy Spirit, he saw the mistakes of his life and recognised the far-reaching claims of the law of God. He who had been a proud Pharisee, confident that he was justified by his good works, now bowed before God with the humility and simplicity of a little child, confessing his own unworthiness and pleading the merits of a crucified and risen Saviour. Saul longed to come into full harmony and communion with the Father and the Son; and in the intensity of his desire for pardon and acceptance he offered up fervent supplications to the throne of grace. The prayers of the penitent Pharisee were not in vain. The inmost thoughts and emotions of his heart were transformed by divine grace; and his nobler faculties were brought into harmony with the eternal purposes of God. Christ and His righteousness became to Saul more than the whole world.' *Acts of the Apostles*, pages 119-120.

'Sinners of whom I am chief'

7. What transformation took place in Paul's character and life? 1 Timothy 1:15. Compare Galatians 6:14.

NOTE: 'The examples in God's word of genuine repentance and humiliation reveal a spirit of confession in which there is no excuse for sin or attempt at self-justification. Paul did not seek to shield himself; he paints his sin in its darkest hue, not attempting to lessen his guilt. He says, "Many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." Acts 26: 10, 11. He does not hesitate to declare that "Christ Jesus came into the world to save sinners; of whom I am chief." 1 Timothy 1:15. The humble and broken heart, subdued by genuine repentance, will appreciate something of the love of God and the cost of Calvary; and as a son confesses to a loving father, so will the truly penitent bring all his sins before God. And it is written, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.' *Steps to Christ*, page 41.

8. What humble testimony did Paul bear to the change Christ had wrought in his life? Philippians 3:7-14.

NOTE: 'Paul had a very humble opinion of his own advancement in the Christian life. He says: "Not as though I had already attained, either were already perfect." He speaks of himself as the "chief" of sinners. Yet Paul had been highly honoured of the Lord. He had been taken in holy vision to the third heaven and had there received revelations of divine glory which he could not be permitted to make known.' *Testimonies*, volume 5, page 223.

'Moses fled'

9. What crime marred the early part of Moses' life? Exodus 2:11-14.

NOTE: 'Although he was "learned in all the wisdom of the Egyptians," while in the service of Pharaoh the character of Moses received a mould that disqualified him for the wonderful work he was to do, making him weak where he should have been strong. This weakness was manifested when he visited his brethren, and "spied an Egyptian smiting an Hebrew." Taking the case in his own hands, he privately "slew the Egyptian, and hid him in the sand." He would not have done this had he not, during his training in the Egyptian army, received the impression that the Israelites were to be delivered by the sword.' *Youth's Instructor*, January 29, 1903.

10. What work did Moses find to do after he had fled from his crime? Exodus 3:1.

NOTE: 'Moses was not prepared for his great work. He had yet to learn the same lesson of faith that Abraham and Jacob had been taught, not to rely upon human strength or wisdom, but upon the power of God for the fulfilment of His promises. And there were other lessons that, amid the solitude of the mountains, Moses was to receive. In the school of self-denial and hardship he was to learn patience, to temper his passions. Before he could govern wisely, he must be trained to obey. His own heart must be fully in harmony with God before he could teach the knowledge of His will to Israel. By his own experience he must be prepared to exercise a fatherly care over all who needed his help.... Infinite Wisdom called him who was to become the leader of his people to spend forty years in the humble work of a shepherd. The habits of caretaking, of self-forgetfulness and tender solicitude for his flock, thus developed, would prepare him to become the compassionate, longsuffering shepherd of Israel. No advantage that human training or culture could bestow could be a substitute for this experience.' *Patriarchs & Prophets*, page 247.

'Moses was very meek'

11. What transformation from an impulsive and violent man took place in Moses? Numbers 12:3.

NOTE: 'Shut in by the bulwarks of the mountains, Moses was alone with God. The magnificent temples of Egypt no longer impressed his mind with their superstition and falsehood. In the solemn grandeur of the everlasting hills he beheld the majesty of the Most High, and in contrast realised how powerless and insignificant were the gods of Egypt. Everywhere the Creator's name was written. Moses seemed to stand in His presence and to be overshadowed by His power. Here his pride and self-sufficiency were swept away. In the stern simplicity of his wilderness life, the results of the ease and luxury of Egypt disappeared. Moses became patient, reverent, and humble, "very meek, above all the men which were upon the face of the earth" (Numbers 12:3), yet strong in faith in the mighty God of Jacob.' *Conflict & Courage*, page 86.

12. How does Paul describe the new birth experience which all must have who would enter the kingdom of heaven? Romans 12:2.

NOTE: 'There is nothing that can keep you away from God but a rebellious will. The will is the governing power in the nature of man. If the will is set right, all the rest of the being will come under its sway. The will is not the taste or the inclination, but it is the choice, the deciding power, the kingly power, which works in the children of men unto obedience to God or to disobedience. You will be in constant peril until you understand the true force of the will. You may believe and promise all things, but your promises and your faith are of no account until you put your will on the right side. If you will fight the fight of faith with your will power, there is no doubt that you will conquer. Your part is to put your will on the side of Christ. When you yield your will to His, He immediately takes possession of you, and works in you to will and to do of His good pleasure. Your nature is brought under the control of His Spirit. Even your thoughts are subject to Him. If you cannot control your impulses, your emotions, as you may desire, you can control the will, and thus an entire change will be wrought in your life. When you yield up your will to Christ, your life is hid with Christ in God. It is allied to the power which is above all principalities and powers. You have a strength from God that holds you fast to His strength; and a new life, even the life of faith, is possible to you. You can never be successful in elevating yourself, unless your will is on the side of Christ, co-operating with the Spirit of

God. Do not feel that you cannot; but say, "I can, I will." And God has pledged His Holy Spirit to help you in every decided effort.' *My Life Today*, page 318.

Lesson 7: May 11-17 **'Ye must be born again'**

MEMORY VERSE: 'Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.' John 3:3.

STUDY HELP: *The Faith I Live By*, page 19.

LESSON SCRIPTURE: John 3:3-10.

LESSON AIM: To study what Jesus meant when He spoke of being 'born again.'

Introduction

'By nature the heart is evil. The fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit. It can no more be explained than can the movements of the wind.' *God's Amazing Grace*, page 22.

'He cannot see the kingdom of God'

1. What crucial truth did Jesus reveal to Nicodemus? John 3:3.

NOTE: 'You must lay your preconceived opinions, your hereditary and cultivated ideas, at the door of investigation. If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given. Open mind and heart that you may behold wondrous things out of God's word. Faith in Christ as the world's Redeemer calls for an acknowledgment of the enlightened intellect controlled by a heart that can discern and appreciate the heavenly treasure. This faith is inseparable from repentance and transformation of character. To have faith means to find and accept the gospel treasure, with all the obligations which it imposes. "Except a man be born again, he cannot see the kingdom of God." John 3:3. He may conjecture and imagine, but without the eye of faith he cannot see the treasure. Christ gave His life to secure for us this inestimable treasure; but without regeneration through faith in His blood, there is no remission of sins, no treasure for any perishing soul.' *Christ's Object Lessons*, page 112.

2. How did Jesus repeat this important warning? John 3:5.

NOTE: 'You may say, "I was born with a natural tendency toward this evil, and I cannot overcome." But every provision has been made by our heavenly Father whereby you may be able to overcome every unholy tendency. You are to overcome even as Christ overcame in your behalf. He says, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." It was sin that imperilled the human family; and before man was created, the provision was made that if man failed to bear the test, Jesus would become his sacrifice and surety, that through faith in Him, man might be reconciled to God, for Christ was the lamb "slain from the foundation of the world." Christ died on Calvary that man might have power to overcome his natural tendencies to sin. But one says, "Can I not have my own way, and act myself? No, you cannot have your way, and enter the kingdom of heaven. No "my way" will be there. No human ways will find place in the kingdom of heaven. Our ways must be lost in God's ways.' *Review & Herald*, February 23, 1892.

'A right spirit'

3. What is involved in the new birth? Psalm 51:10.

NOTE: 'God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin but reclaiming from sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10.' *The Faith I Live By*, page 129.

4. How are we shown that this new birth experience is essential for eternal life? Psalm 24:3-5.

NOTE: 'The refining influence of the grace of God changes the natural disposition of man. Heaven would not be desirable to the carnal-minded; their natural, unsanctified hearts would feel no attraction toward that pure and holy place, and if it were possible for them to enter, they would find there nothing congenial. The propensities that control the natural heart must be subdued by the grace of Christ before fallen man is fitted to enter heaven and enjoy the society of the pure, holy angels. When man dies to sin and is quickened to new life in Christ, divine love fills his heart; his understanding is sanctified; he drinks from an inexhaustible fountain of joy and knowledge, and the light of an eternal day shines upon his path, for with him continually is the Light of life.' *Acts of the Apostles*, page 273.

‘I will give you’

5. Who is the One who makes the new birth possible? Ezekiel 36:26.

NOTE: “It is God which worketh in you both to will and to do of His good pleasure.” (Philippians 2:13). Man cannot transform himself by the exercise of his will. He possesses no power by which this change may be affected. The renewing energy must come from God. The change can be made only by the Holy Spirit. He who would be saved, high or low, rich or poor, must submit to the working of this power.’ *In Heavenly Places*, page 20.

6. What is needed in order to receive a new heart? Ezekiel 18:31.

NOTE: ‘Conversion is a change of heart, a turning from unrighteousness to righteousness. Relying upon the merits of Christ, exercising true faith in Him, the repentant sinner receives pardon for sin. As he ceases to do evil and learns to do well, he grows in grace and in the knowledge of God. He sees that in order to follow Jesus he must separate from the world, and after counting the cost, he looks upon all as loss if he may but win Christ. He enlists in His army and bravely and cheerfully engages in the warfare, fighting against natural inclinations and selfish desires and bringing the will into subjection to the will of Christ. Daily he seeks the Lord for grace, and he is strengthened and helped. Self once reigned in his heart, and worldly pleasure was his delight. Now self is dethroned, and God reigns supreme. His life reveals the fruit of righteousness. The sins he once loved he now hates. Firmly and resolutely he follows in the path of holiness. This is genuine conversion.’ *In Heavenly Places*, page 20.

‘Ye shall keep My judgements and do them’

7. What will be the outcome of the new birth? Ezekiel 36:27. Compare 1 Peter 1:22-23, 1 John 5:18, 1 John 2:29.

NOTE: ‘In the new birth the heart is brought into harmony with God, as it is brought into accord with His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The followers of Christ are to become like Him, by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification.’ *God’s Amazing Grace*, page 20.

8. How did Paul describe the new birth experience? Romans 12:2.

NOTE: ‘You will be in constant peril until you understand the true force of the will... Your part is to put your will on the side of Christ. When you yield your will to His, He immediately takes possession of you, and works in you to will and to do of His good pleasure. Your nature is brought under the control of His Spirit. Even your thoughts are subject to Him. If you cannot control your impulses, your emotions, as you may desire, you can control the will, and thus an entire change will be wrought in your life. When you yield up your will to Christ, your life is hid with Christ in God. It is allied to the power which is above all principalities and powers. You have a strength from God that holds you fast to His strength; and a new life, even the life of faith, is possible to you. You can never be successful in elevating yourself, unless your will is on the side of Christ, co-operating with the Spirit of God. Do not feel that you cannot; but say, “I can, I will.” And God has pledged His Holy Spirit to help you in every decided effort.’ *My Life Today*, page 318.

‘If they shall fall away’

9. Is it possible to those who have received the Holy Spirit to fall away? Consider Hebrews 6:4-6.

NOTE: ‘There is a constant warring of the flesh against the Spirit, and the Spirit against the flesh. The pollutions cherished in the soul war against the pure, sanctifying truth. Some have advanced the idea that if we are once in grace, we are always in grace. But our work is to overcome every day. Temptations press upon every hand; do we resist them, and come off victor in the name of Christ?’ *Signs of the Times*, August 6, 1885.

‘There is no such thing in the Word of God as unconditional election, once in grace, always in grace. In the second chapter of Second Peter the subject is made plain and distinct. After a history of some who followed an evil course, the explanation is given: “Which have forsaken the right way... following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.” 2 Peter 2:15. Here is a class of whom the apostle warns, “For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.” 2 Peter 2:21. There is truth to be received if souls are saved. The keeping of the commandments of God is life eternal to the receiver. But the Scriptures make it plain that those who once knew the way of life and rejoiced in the truth are in danger of falling through apostasy, and being lost. Therefore there is need of a decided, daily conversion to God. All who seek to sustain the doctrine of election, once in grace, always in grace, do this against a plain, “Thus saith the Lord.” *The Faith I Live By*, page 157.

10. What warning does Paul give to those who choose to sin after they have known the truth? Hebrews 10:26-27.

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.’ *Review & Herald*, July 31, 1888.

‘Ye must be born again’

11. What fruitage will be seen in the life of the one who is born again? 1 John 4:7.

NOTE: 'All who have been born into the heavenly family are in a special sense the brethren of our Lord. The love of Christ binds together the members of His family, and wherever that love is made manifest there the divine relationship is revealed. "Everyone that loveth is born of God, and knoweth God." 1 John 4:7.' *Desire of Ages*, page 638.

12. What assurance do we have that those who are born again will experience victory over their sins? 1 John 5:4, 1 John 3:9.

NOTE: 'He who repents of his sin and accepts the gift of the life of the Son of God, cannot be overcome. Laying hold by faith of the divine nature, he becomes a child of God. He prays, he believes. When tempted and tried, he claims the power that Christ died to give, and overcomes through His grace. This every sinner needs to understand. He must repent of his sins, he must believe in the power of Christ, and accept that power to save and to keep him from sin. The Christian is not to retain his sinful habits and cherish his defects of character; but he is to be renewed in the spirit of his mind after the divine similitude. Whatever may be the nature of your defects, the Spirit of the Lord will enable you to discern them, and grace will be given you whereby they may be overcome. Through the merits of the blood of Christ you may be a conqueror, yes, more than a conqueror. The truth must be admitted into the soul, and it will work the sanctification of the character. It will refine, and elevate the life, and fit you for an entrance into the mansions which Jesus has gone to prepare for those who love Him. Heaven is worth everything to us, and if we lose heaven we lose all.' *Sons & Daughters of God*, page 349.

13. What provision does God make for those who are born again? John 1:12.

NOTE: 'United with Christ, all the power you require will be given you. Abiding in Him, you can fight manfully. The more you believe and trust as a child in the Lord Jesus, the greater will be your capacity for believing. By faith you stand. Only by exercising faith can you conquer self. Self is the ground where Satan always meets and manages those whom he wishes to deceive and conquer. But if the righteousness of Christ is revealed in you, you become strong. Looking beyond yourself to a crucified Saviour, a risen and ascended Lord, who is, as your Advocate, making intercession for you, taking hold of Christ's power and efficiency, you can conquer. No victories ever won can compare in any wise with the victories of faith. Never let go your hold upon faith. It may triumph amid discouragement, gaining victory after victory.' *Our High Calling*, page 126.

Lesson 8: May 18-24 **'He shall save His people from their sins'**

MEMORY VERSE: 'And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins.' Matthew 1:21.

STUDY HELP: *That I May Know Him*, page 361.

LESSON SCRIPTURE: Romans 6:19-23.

LESSON AIM: To study what is meant by salvation.

Introduction

'Through every device possible Satan has sought to make of none effect the sacrifice of the Son of God, to render His expiation useless and His mission a failure. He has claimed that the death of Christ made obedience to the law unnecessary and permitted the sinner to come into favour with a holy God without forsaking his sin. He has declared that the Old Testament standard was lowered in the gospel and that men can come to Christ, not to be saved from their sins but in their sins.' *Faith & Works*, page 90.

'Thou shalt call His name JESUS'

1. Why was Jesus given this name? Matthew 1:21.

NOTE: The name 'Jesus' (which is the equivalent of the Old Testament 'Joshua') means 'the LORD saves.'

'While we were under the power of the enemy, in slavery to him, Christ gave His life a sacrifice for us. We are not our own; He has purchased us with the price of agony and blood. The object of this great sacrifice was to bring us into the liberty of sons and daughters of God. But if we cherish iniquity in our hearts, we defeat the purpose of our Saviour, and rob God of the service that is His due. 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.' *Review & Herald*, March 16, 1886.

2. How did Ezekiel express the process whereby we come into covenant with God? Ezekiel 37:23.

NOTE: Was Christ's sacrifice calculated to change the nature of sin, and thus save man *in* his sin, or change the nature of man and thus save him by separating him *from* his sin? It is essential that this issue be clarified. This is not an idle discussion, 'vain jangling' or a matter of indifference. We are dealing with the momentous questions of sin and redemption, on which hinges the eternal destiny of man. On such weighty matters there can be no agreement to differ. We should give earnest attention to this matter, lest souls for whom our Lord died be deceived and lost eternally.

'Sin is deadly. It must therefore be destroyed, or it will destroy. Any remedy that does not take primal account of sin, and aim at its absolute abolition, is insufficient, if not spurious.' Lowrey.

'They shall be white as snow'

3. What does God promise to do about the sins we have already committed? Isaiah 1:18.

NOTE: 'Look to Him from whom all virtue comes. No one can make himself better, but we are to come to Jesus as we are, earnestly desiring to be cleansed from every spot and stain of sin, and receive the gift of the Holy Spirit. By living faith we must lay hold of His promise, for He has said, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.'" *Reflecting Christ*, page 213.

4. If our sins are to be made white as snow, what is required of us? 1 John 1:9.

NOTE: 'God requires that we confess our sins and humble our hearts before Him; but at the same time we should have confidence in Him as a tender Father, who will not forsake those who put their trust in Him... God does not give us up because of our sins. We may make mistakes and grieve His Spirit, but when we repent and come to Him with contrite hearts, He will not turn us away. There are hindrances to be removed. Wrong feelings have been cherished, and there have been pride, self-sufficiency, impatience, and murmurings. All these separate us from God. Sins must be confessed; there must be a deeper work of grace in the heart.' *Faith & Works*, page 35.

'Let the wicked forsake his way'

5. If our sins are to be made white as snow, what change in our conduct will God expect to result? Isaiah 1:16-17.

NOTE: 'If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through your own efforts? There is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing for ourselves. We must come to Christ just as we are. Yield yourself to Christ without delay; He alone, by the power of His grace, can redeem you from ruin. He alone can bring your moral and mental powers into a state of health. Your heart may be warm with the love of God; your understanding, clear and mature; your conscience, illuminated, quick, and pure; your will, upright and sanctified, subject to the control of the Spirit of God. You can make yourself what you choose. If you will now face right about, cease to do evil and learn to do well, then you will be happy indeed; you will be successful in the battles of life, and rise to glory and honour in the better life than this.' *The Faith I Live By*, page 133.

6. How does God emphasise the need for the sinner to turn away from his sins if he wishes God to have mercy on him? Isaiah 55:7.

NOTE: 'Repentance includes sorrow for sin, and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life. There are many who fail to understand the true nature of repentance. Multitudes sorrow that they have sinned, and even make an outward reformation, because they fear that their wrongdoing will bring suffering upon themselves. But this is not repentance in the Bible sense. They lament the suffering, rather than the sin.' *Conflict & Courage*, page 63.

'He is able'

7. What assurance do we have that the power of God can preserve us from falling into sin? Jude v.24.

NOTE: The words 'is able' mean 'has the power.'

'Salvation is secured by a mutual contract. "As many as received Him, to them gave He power to become the sons of God." Will you, with all your heart and mind and soul, enter into this contract? Look to your Redeemer in faith and loving trust, for power and wisdom to do the work of character building. He sits as a refiner, to purify the gold and silver from all dross. Then look continually unto Him, and no cheap or worthless material will be brought into the structure of your character building. By faith you may accept the merits of the blood of the Son of God, which He has shed that the sinner might not perish, but have everlasting life. God has laid upon Him all power, that He may impart help to every one who will break with Satan and acknowledge Christ as his only hope. When you are ready to co-operate with Him who can keep you from falling, your resolutions will be of some value. Christ, the chief Healer, will make you whole. He works mightily with every one who is in earnest. He will give strength and victory. All the mean and wicked traits of character can be taken away by the One who has purchased you as His property.' *In Heavenly Places*, page 19. n.b. A contract is a covenant.

8. How does Paul explain both the desire and power of Christ to help us in times of temptation? Hebrews 2:18.

NOTE: 'In the daily life you will meet with sudden surprises, disappointments, and temptations. What saith the Word? "Resist the devil," by firm reliance upon God, "and he will flee from you. Draw nigh to God, and He will draw nigh to you." "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Look unto Jesus at all times and in all places, offering a silent prayer from a sincere heart that you may know how to do His will. Then when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for you against the enemy. When you are almost ready to yield, to lose patience and self-control, to be hard and denunciatory, to find fault and accuse, this is the time for you to send to heaven the prayer, "Help me, O God, to resist temptation.'" *The Adventist Home*, page 214.

'Above all that we ask or think'

9. How does Paul explain what the power of Christ working within us can do? Ephesians 3:20.

NOTE: 'The question is asked, "Is the Lord's arm shortened that it cannot save? Is His ear heavy that He cannot hear?" No, He now works in the hearts of those who ask, who believe that God is able to do exceeding abundantly above all that we ask or think. We must not be discouraged if Satan seeks to leaven the mind with subtle unbelief while we are engaged in prayer, and our hearts are impressed with the high standard of holiness to which we would attain. The enemy will suggest that the Lord will not keep us from sinning, and make us obedient to all His requirements. He will direct our mind to our past imperfections, to our sins, failures, and mistakes, and tell us we need not expect to come off conquerors at last. We are not to listen to the suggestions of the enemy, or think that our unaided efforts can save us, but we are to believe that Jesus does the work for us. At times when we have exercised a little faith, we have experienced a little help, and we have hoped to be victorious overcomers. But have we had faith that through Christ we should be able to overcome every temptation as He overcame? We have not generally exercised this quality of faith.' *Signs of the Times*, September 12, 1892.

10. What is the extent of Christ's power? Matthew 28:18.

NOTE: 'As Christ in His humanity sought strength from His Father, that He might be enabled to endure trial and temptation, so are we to do. We are to follow the example of the sinless Son of God. Daily we need help and grace and power from the Source of all power. We are to cast our helpless souls upon the One who is ready to help us in every time of need. Too often we forget the Lord. Self gives way to impulse, and we lose the victories that we should gain.' *God's Amazing Grace*, page 179. 'There are so many who, when they are in trouble, fall into temptation and lose their bearings. They forget the invitations God has abundantly given, and begin to look and plan for human help. They go to human beings for aid, and this is the way in which their experience becomes feeble, and confused. In all our trials we are directed to seek the Lord most earnestly, remembering that we are His property, His children by adoption. No human being can understand our necessities as Christ. We shall receive help if we ask Him in faith. We are His by creation, we are His by redemption. By the cords of divine love we are bound to the Source of all power and strength. If we will only make God our dependence, asking Him for what we want as a little child asks His father for what he wants, we shall obtain a rich experience. We shall learn that God is the source of all strength and power.' *Lift Him Up*, page 55.

'A new creation'

11. How does Paul describe the change that takes place in the one who is born again? 2 Corinthians 5:17. Compare Galatians 6:15 & Ephesians 2:10

NOTE: 'God's sons and daughters must show they are of heavenly extraction. The great man in God's sight is he who in the midst of crowds, of cares and financial pressure, keeps his soul unpolled, unstained, without one blot of worldly pollution. Firmly relying upon God by prayer and faith, the soul will stand firm in moral independence, yet with perfect kindness, love, and goodness. The temptations of society are met and resisted, communion is maintained with God, and the communication between your soul and God enables you to transmit to others through your social relations the choicest blessings which Heaven has to bestow. Exact and impartial justice will be seen in all his dealings, but his duty does not end here. God requires more. He demands of you to love as Christ has loved souls. He demands of you compassion for the suffering, the erring, those who are subject to Satan's temptations. He demands of you kindness, courtesy to even the unfortunate, a generous consideration of the feelings of others. You must so order your intercourse and deal with the world as to secure for yourself a calm, hallowed peace, while you leave a record behind of a godly example.' *Sons & Daughters of God*, page 271.

12. What does Paul exhort us to do? Ephesians 4:22-24.

NOTE: 'Conversion is a work that most do not appreciate. It is not a small matter to transform an earthly, sin-loving mind and bring it to understand the unspeakable love of Christ, the charms of His grace, and the excellency of God, so that the soul shall be imbued with divine love and captivated with the heavenly mysteries. When he understands these things, his former life appears disgusting and hateful. He hates sin, and, breaking his heart before God, he embraces Christ as the life and joy of the soul. He renounces his former pleasures. He has a new mind, new affections, new interest, new will; his sorrows, and desires, and love are all new. Heaven, which once possessed no charms, is now viewed in its riches and glory; and he contemplates it as his future home, where he shall see, love, and praise the One who hath redeemed him by His precious blood. The works of holiness, which appeared wearisome, are now his delight. The Word of God, which was dull and uninteresting, is now chosen as his study, the man of his counsel. It is as a letter written to him from God, bearing the inscription of the Eternal. His thoughts, his words, and his deeds are brought to this rule and tested. He trembles at the commands and threatenings which it contains, while he firmly grasps its promises and strengthens his soul by appropriating them to himself. When the transforming grace of Christ is upon the heart, a righteous indignation will take possession of the soul because the sinner has so long neglected the great salvation that God has provided for him. He will then surrender himself, body, soul, and spirit, to God and will withdraw from companionship with Satan, through the grace given him of God. All need to understand the process of conversion. The fruit is seen in the changed life.' *The Faith I Live By*, page 139.

‘The patience of the saints’

MEMORY VERSE: ‘For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.’ Hebrews 10:36.

STUDY HELP: *Maranatha*, page 95.

LESSON SCRIPTURE: Hebrews 10:35-39.

LESSON AIM: To study the importance of perseverance in the Christian life.

Introduction

‘It will cost us an effort to secure eternal life. It is only by long and persevering effort, sore discipline, and stern conflict, that we shall be overcomers. But if we patiently and determinedly, in the name of the Conqueror who overcame in our behalf in the wilderness of temptation, overcome as He overcame, we shall have the eternal reward. Our efforts, our self-denial, our perseverance, must be proportionate to the infinitive value of the object of which we are in pursuit. Wrongs cannot be righted, nor reformations in character made, by a few feeble, intermittent efforts. Sanctification is not a work of a day or a year, but of a lifetime. Without continual efforts and constant activity, there can be no advancement in the divine life, no attainment of the victor’s crown. You have need of constant watchfulness, lest Satan beguile you through his subtlety, corrupt your minds, and lead you into inconsistencies and gross darkness. Your watchfulness should be characterised by a spirit of humble dependence upon God. It should not be carried on with a proud, self-reliant spirit, but with a deep sense of your personal weakness, and a childlike trust in the promises of God.’ *Gospel Workers*, 1892 ed., page 205.

‘Thou wilt be with Me in Paradise’

1. What request did the dying thief make of Jesus and what reply was given to him? Luke 23:42-43.

NOTE: The experience of the dying thief is used by many as the norm for being saved. It is assumed that his case cancels out all the rest of the New Testament teaching on becoming a Christian and the qualifications for eternal life. His case is raised to support the view that conversion is a simple step, rather than a complex process. All that is required, it is concluded, is a simple expression of faith. But the thief’s circumstances were unique. He was a man suffering capital punishment. His case is a good precedent for anyone facing imminent and deserved execution (both John and Charles Wesley used his case when riding with condemned felons to the gallows). But to use his case to convince healthy people anticipating a normal lifespan that this is all they need to do is unwarranted.

‘When condemned for his crime, the thief had become hopeless and despairing; but strange, tender thoughts now spring up. He calls to mind all he has heard of Jesus, how He has healed the sick and pardoned sin. He has heard the words of those who believed in Jesus and followed Him weeping. He has seen and read the title above the Saviour’s head. He has heard the passers-by repeat it, some with griefed, quivering lips, others with jesting and mockery. The Holy Spirit illuminates his mind, and little by little the chain of evidence is joined together. In Jesus, bruised, mocked, and hanging upon the cross, he sees the Lamb of God that taketh away the sin of the world. Hope is mingled with anguish in his voice as the helpless, dying soul casts himself upon a dying Saviour. “Lord, remember me,” he cries, “when Thou comest into Thy kingdom.”’ *Desire of Ages*, page 750.

2. How are we shown that the dying thief was truly repentant? Luke 23:40-41.

NOTE: The dying thief had no opportunity to perform the deeds of repentance (see Ezekiel 33:14-16). He had no opportunity to be baptised. He did everything he could: he confessed his sins and confessed his faith in Jesus. He was perhaps the only one that day who believed the words written above the Saviour’s head. To use his case to reassure those who could do more that they need not do so is dangerous counsel.

‘The dying thieves have no longer anything to fear from man. But upon one of them presses the conviction that there is a God to fear, a future to cause him to tremble. And now, all sin-polluted as it is, his life history is about to close. “And we indeed justly,” he moans; “for we receive the due reward of our deeds; but this Man hath done nothing amiss.” There is no question now. There are no doubts, no reproaches.’ *Desire of Ages*, page 750.

n.b. The placement of the word ‘today’ in the Greek leaves no doubt that it relates to the verb ‘I say unto thee’, not ‘thou shalt be’. Christ’s words to Mary in John 20:17 show that He did not go to Paradise on the day of His death. Nevertheless the repentant thief received the assurance on the very day that he and the Lord were suffering the reproach and scorn of men. He was assured that he would be with the Lord in Paradise.

‘Run with patience’

3. How does Paul explain that the Christian life requires effort on the part of the believer? Hebrews 12:1.

NOTE: ‘In the epistle to the Hebrews is pointed out the single-hearted purpose that should characterise the Christian’s race for eternal life: “Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.” Hebrews 12:1, 2. Envy, malice, evil thinking, evil speaking, covetousness, these are weights that the Christian must lay aside if he would run successfully the race for immortality. Every habit or practice that leads into sin and brings dishonour upon Christ must be put away, whatever the sacrifice. The blessing of heaven cannot attend any man in violating the eternal principles of right. One sin cherished is sufficient to work degradation of character and to mislead others.’ *Acts of the Apostles*, page 312.

4. How does Paul emphasise that holiness is essential for eternal life? Hebrews 12:14.

NOTE: 'It is the mingling of judgment and mercy that makes salvation complete. Mercy invites us to enter through the gates into the city of God, and justice is satisfied to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken. The change from earth to heaven will not change men's character; the happiness of the redeemed in heaven results from the character formed in this life after the image of Christ. The saints in heaven will first have been saints on earth.' *Maranatha*, page 326.

'Sanctified by faith'

5. Is sanctification by works? Jude v.1.

NOTE: Are people more anxious to know how little they need to be safe than how much they need to be saved? Has too much emphasis been put on justification and too little on sanctification when preaching the Gospel? Is a place in heaven more important to secure than a character of holiness? To ask such questions is not necessarily to fall into the trap of teaching justification by faith and sanctification by works. Both justification and sanctification are the results of the work of God's grace. The gospel is not an offer of justification and a demand for sanctification. Both are offered by the true Gospel; both must be appropriated and applied by man. What is the standing of the one who receives the grace of justification but refuses the grace of sanctification?

'It is one thing to read and teach the Bible, and another thing to have by practice its life-giving, sanctifying principles engrafted on the soul. "By grace are ye saved through faith" (Ephesians 2:8). The mind should be educated to exercise faith rather than to cherish doubt... We are too prone to regard obstacles as impossibilities. To have faith in the promises of God, to go forward by faith, pressing on without being governed by circumstances, is a lesson hard to learn. Yet it is a positive necessity that every child of God should learn this lesson. The grace of God through Christ is ever to be cherished, for it is given us as the only way of approaching God.' *In Heavenly Places*, page 109.

6. How are we shown that we do not sanctify ourselves by our works? Acts 26:18.

NOTE: 'We must get closer to God and then Christ will be our Light, and the light of truth will reflect upon the world. We want to educate ourselves to talk of the truth, talk of heaven and heavenly things, converse of the Saviour's love, and then we shall be fitting up for a holy heaven. If Christ, when He shall come, should find us with all the defects of character we have to-day, there will be no such thing as our getting into the courts of heaven, and there will be no chance for us to reform then. Christ does not promise to transform our characters then, after He shall come. We must seek righteous characters now. But if we have built up ourselves in our own righteousness, He does not change the character. The change must be here. We must wash our robes and make them white in the blood of the Lamb in this world, and then we shall have the white linen which is the righteousness of the saints. But if we go on in our sins, Christ can never take such to heaven. It is only those who are holy who can see a holy God.' *Sermons & Talks, volume 2*, pages 24-25.

'It is a wicked pride that delights in the vanity of one's own works, that boasts of one's excellent qualities, seeking to make others seem inferior in order to exalt self, claiming more glory than the cold heart is willing to give to God. The disciples of Christ will heed the Master's instruction. He has bidden us love one another even as He has loved us. Religion is founded upon love to God, which also leads us to love one another. It is full of gratitude, humility, long-suffering. It is self-sacrificing, forbearing, merciful, and forgiving. It sanctifies the whole life and extends its influence over others.' *Testimonies, volume 4*, page 223.

'My Lord and my God'

7. What kind of salvation did Jesus come to bring? Jude vv.24-25.

NOTE: Jesus was not given His name because He would save His people from hell, but because He would save them from their sins. Many people want to be saved from hell; few want to be saved from their sins. They are willing to acknowledge Him as Saviour but not to submit to Him as Lord. Most want to enjoy the pleasure of sin and escape the penalty. The Saviour is only for those who want to escape from their sins, who really understand the Gospel invitation, offering the freedom to live right, and who truly want to be saved to righteousness.

'He [Jesus] desired them to see a promise of deliverance from sin. As the blood of the slain lamb sheltered the homes of Israel, so the blood of Christ was to save their souls; but they could be saved through Christ only as by faith they should make His life their own.' *Desire of Ages*, page 82.

8. How does Jesus describe those who genuinely accept Him as Lord? Matthew 7:21.

NOTE: Simplistic evangelistic preaching has created the impression that the Gospel is primarily an insurance policy for the next world. The preacher faces his audience with the challenge: If you died tonight, would you go to heaven or hell? This may produce a fear of hell, but probably not 'the fear of the Lord, which is the beginning of wisdom.' The Bible is as much concerned with this world as the next. The apostles would be more likely to challenge their listeners with the question: If you were alive tomorrow, would you be living in the kingdom of Satan or the kingdom of God? They were more concerned to get their hearers on 'the Way' (Acts 18:25) than 'over the line'. Their writings speak less of being born again than of being fully alive.

'One of Satan's most successful deceptions is to lead men to claim to be sanctified, while at the same time they are living in disobedience to God's commandments. These are described by Jesus as those who will say, "Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works?" Yes, those who claim to be sanctified have a great deal to say about being saved by the blood of Jesus, but their sanctification is not through the truth as it is in Jesus. While claiming to believe in Him, and apparently doing wonderful works in His name, they ignore His Father's law and serve as agents of the great adversary of souls to carry forward the work which he began in Eden, that of making plausible excuses for not obeying God implicitly. Their work of leading men to dishonour God by ignoring His law will one day be unfolded before them with its true results.' *Faith & Works*, 41-42.

'If they continue'

9. What assurance do we have that the Lord is able to complete His part in the work of sanctification? 2 Timothy 1:12, Philippians 1:6. Compare John 10:28-29, Romans 8:38-39.

NOTE: 'As the Elder Brother of our race He knows the necessities of those who, compassed with infirmity and living in a world of sin and temptation, still desire to serve Him. He knows that the messengers whom He sees fit to send are weak, erring men; but 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.

10. What exhortations are we given to persevere? Acts 14:22, Romans 11:22, Colossians 1:23.

NOTE: 'God means we shall trust in Him and enjoy His goodness. He lays out day by day before us and we must have eyes and perceptive powers to take these things in. However great and glorious the full and perfect deliverance from evil we shall realise in heaven, it is not all to be kept for the time of final deliverance. God brings it into our present life. We need daily to cultivate faith in a present Saviour. Trusting in a power out of and above ourselves, exercising faith in unseen support and power which is waiting the demand of the needy and dependent, we can trust amid clouds as well as sunshine, singing of present deliverance and present enjoyment of His love. The life we now live must be by faith in the Son of God.' *This Day With God*, page 62.

'The patience of the saints'

11. How does the Lord identify those who are sanctified? Revelation 14:12.

NOTE: 'The work of overcoming is a great work. Shall we take hold of it with energy and perseverance? Unless we do, our "filthy garments" will not be taken from us. We need never expect that these will be torn from us violently; we must first show a desire to rid ourselves of them. We must seek to separate sin from us, relying upon the merits of the blood of Christ; and then in the day of affliction, when the enemy presses us, we shall walk among the angels.' *Maranatha*, page 95.

12. How are we reminded of the need for patience [perseverance]? Hebrews 10:36. Read verses 35-39.

NOTE: 'There is constant need of patience, gentleness, self-denial, and self-sacrifice in the exercise of Bible religion. But if the word of God is made an abiding principle in our lives, everything with which we have to do, each word, each trivial act, will reveal that we are subject to Jesus Christ. If the word of God is received into the heart, it will empty the soul of self-sufficiency and self-dependence. Our lives will be a power for good, because the Holy Spirit will fill our minds with the things of God.' *God's Amazing Grace*, page 248.

Lesson 10: June 1-7

'I have set before you life and death'

MEMORY VERSE: 'I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the LORD thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days.' Deuteronomy 30:19-20.

STUDY HELP: *Selected Messages, book 1*, pages 140-141.

LESSON SCRIPTURE: Acts 26:9-19.

LESSON AIM: To compare and contrast the lives of two born-again men named Saul.

Introduction

'If the sinner or backslider settles himself in sin, the light of heaven may flash about him to no purpose, as it did about Saul when the bewitching power of the world's deception was upon him. Unless the human agent inclines his will to do the will of God, as finally Paul did, the light will shine in vain, and a thousand-fold more light and evidence would do no good.' *Bible Echo*, November 1, 1893.

'God gave him another heart'

1. How are we told that Saul was born again? 1 Samuel 10:9.

NOTE: 'Saul was not left alone to battle with his old, natural tendencies. God gave him another heart. Through His servant He had declared: "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and thou shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee." The Holy Spirit came upon Saul, and he prophesied. Thus, with a new heart, under the moulding influence of the Spirit of God, he entered into the responsible position of king of Israel.' *Youth's Instructor*, November 10, 1898.

'God gave him another heart; and all that Samuel had said came to pass. The heart of Saul was turned to the Lord, his mind was enlarged, and he had the blessing of spiritual understanding. He felt that the strength of Israel was the Lord God, even Jehovah, and in Him he could have courage, fortitude, and resolution to govern wisely. It now depended upon Saul to work out the salvation that God had wrought within him.' *Signs of the Times*, May 11, 1888.

2. How are we told that the Holy Spirit came upon Saul? 1 Samuel 10:10. Compare 1 Samuel 11:6.

NOTE: 'The Lord, having placed on Saul the responsibility of the kingdom, did not leave him to himself. He caused the Holy Spirit to rest upon Saul to reveal to him his own weakness and his need of divine grace; and had Saul relied upon God, God would have been with him. So long as his will was controlled by the will of God, so long as he yielded to the discipline of His Spirit, God could crown his efforts with success.' *Conflict & Courage*, page 148.

3. What public witness was seen to the change that took place in Saul? 1 Samuel 10:11.

NOTE: 'As Saul united with the prophets in their worship, a great change was wrought in him by the Holy Spirit. The light of divine purity and holiness shone in upon the darkness of the natural heart. He saw himself as he was before God. He saw the beauty of holiness. He was now called to begin the warfare against sin and Satan, and he was made to feel that in this conflict his strength must come wholly from God. The plan of salvation, which had before seemed dim and uncertain, was opened to his understanding. The Lord endowed him with courage and wisdom for his high station. He revealed to him the Source of strength and grace, and enlightened his understanding as to the divine claims and his own duty.' *Patriarchs & Prophets*, page 610.

'To obey is better'

4. How are we shown that Saul was later rejected by God? 1 Samuel 15:22-24.

NOTE: 'The Lord was not pleased with partial obedience, nor willing to pass over what had been neglected through so plausible a motive. God has given men no liberty to depart from His requirements. The Lord had declared to Israel, "Ye shall not do . . . every man whatsoever is right in his own eyes;" but ye shall "observe and hear all these words which I command thee." Deuteronomy 12:8, 28. In deciding upon any course of action we are not to ask whether we can see that harm will result from it, but whether it is in keeping with the will of God. "There is a way which seemeth right unto a man; but the end thereof are the ways of death." Proverbs 14:12. "To obey is better than sacrifice." The sacrificial offerings were in themselves of no value in the sight of God. They were designed to express on the part of the offerer penitence for sin and faith in Christ and to pledge future obedience to the law of God. But without penitence, faith, and an obedient heart, the offerings were worthless. When, in direct violation of God's command, Saul proposed to present a sacrifice of that which God had devoted to destruction, open contempt was shown for the divine authority. The service would have been an insult to Heaven. Yet with the sin of Saul and its result before us, how many are pursuing a similar course. While they refuse to believe and obey some requirement of the Lord, they persevere in offering up to God their formal services of religion. There is no response of the Spirit of God to such service. No matter how zealous men may be in their observance of religious ceremonies, the Lord cannot accept them if they persist in wilful violation of one of His commands.' *Patriarchs & Prophets*, page 634.

5. What was the nature of Saul's sin? Compare 1 Samuel 15:3 with 1 Samuel 15:8-9.

NOTE: 'The divine edict devoting the enemies of God to utter destruction was but partially fulfilled. Ambitious to heighten the honour of his triumphal return by the presence of a royal captive, Saul ventured to imitate the customs of the nations around him and spared Agag, the fierce and warlike king of the Amalekites. The people reserved for themselves the finest of the flocks, herds, and beasts of burden, excusing their sin on the ground that the cattle were reserved to be offered as sacrifices to the Lord. It was their purpose, however, to use these merely as a substitute, to save their own cattle. Saul had now been subjected to the final test. His presumptuous disregard of the will of God, showing his determination to rule as an independent monarch, proved that he could not be trusted with royal power as the vicegerent of the Lord.' *Patriarchs & Prophets*, page 629.

'How are the mighty fallen!'

6. What sin did Saul commit on the night before his death? Compare 1 Samuel 28:7-8 with 1 Samuel 28:3, Leviticus 19:31, Leviticus 20:6, Deuteronomy 18:10-12.

NOTE: 'Saul knew that in this last act, of consulting the witch of Endor, he cut the last shred which held him to God. He knew that if he had not before wilfully separated himself from God, this act sealed that separation, and made it final. He had made an agreement with death, and a covenant with hell. The cup of his iniquity was full.' *Conflict & Courage*, page 172.

7. How did Saul die? 1 Samuel 31:4.

NOTE: It is proposed by Calvinists that the one truly converted has no ability of his own to backslide and stay backslidden. This belief they describe as 'the unconditional perseverance of the saints.' Some Calvinists, confronted with clear evidence of backsliding and subsequent death in his sins, claim that this is simply evidence that such a man was never truly converted in the first place. The case of Saul shows that: i.) God gave him a change of heart, ii.) the Spirit of God came mightily upon him, iii.) that the change in his life was witnessed by the people. If a man could have all these evidences and still not be truly converted, then we may well wonder what are the evidences of conversion!

'Saul took his own life by falling upon his sword. Thus the first king of Israel perished, with the guilt of self-murder upon his soul.' *Conflict & Courage*, page 174.

'To reveal His Son in me'

8. How did Saul/Paul describe his conversion experience? Galatians 1:15-16, first part. Compare Galatians 2:20.

NOTE: 'Christ, the precious Saviour, is to be the Christian's all in all. Every holy thought, every pure desire, every godlike purpose, is from Him who is the light, the truth, and the way. Christ is to live in His representatives by the Spirit of truth. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Galatians 2:20).' *In Heavenly Places*, page 65.

9. How did Paul describe the difference that followed his conversion experience? Compare Acts 26:9-11 with Acts 26:22-23.

NOTE: 'At the time of his conversion, Paul was inspired with a longing desire to help his fellow men to behold Jesus of Nazareth as the Son of the living God, mighty to transform and to save. Henceforth his life was wholly devoted to an effort to portray the love and power of the Crucified One. The apostle's efforts were not confined to public speaking; there were many who could not have been reached in that way. He visited the sick and the sorrowing, comforted the afflicted, and lifted up the oppressed. And in all that he said and did he magnified the name of Jesus. Paul realised that his sufficiency was not in himself, but in the presence of the Holy Spirit, whose gracious influence filled his heart self was hidden; Christ was revealed and exalted.' *Conflict & Courage*, page 341.

'I was not disobedient'

10. What significant difference is seen in the life of Paul in contrast to King Saul? Acts 26:19.

NOTE: 'God expects us to gain every day a clearer understanding of His will. He asks for the consecration to His service of all that we have and are. We are not our own; we have been bought with a price; and we are to use for God all the gifts He has entrusted to us. He places us where we have opportunity to know His will, and He offers us power to fulfil it. If we choose, we may be witnesses for Him. He who ignores his duty, and neglects his opportunities must bear the consequences of his neglect. If you have caught a glimpse of Heaven's truth, turn not away. Be not disobedient to the heavenly vision. Walk in the light you have received, and your pathway will grow brighter and brighter. In the light shining from Calvary you will see the sinfulness of sin, and you will see also God's willingness and power to save from sin.' *Signs of the Times*, May 27, 1903.

11. From whom did Paul learn the importance of obedience? Philippians 2:8. Compare Hebrews 5:8.

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.' *Christ's Object Lessons*, pages 282-283.

'I am now ready'

12. In contrast to King Saul's despair, how did Paul express his confidence and assurance? 2 Timothy 4:18.

NOTE: 'In placing on record this account of his trials through men who turned from the faith, Paul speaks words which should encourage our hearts as we pass over the same ground. We are having trials to encounter similar to those that Paul met. There are some who once were with us as teachers, but who are now denying the faith, and are working against the truth they once advocated. In this experience we need not lose our faith and confidence in God. It is the privilege of each to be able to say, "The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom; to whom be glory forever and ever. Amen.'" *Review & Herald*, July 18, 1907.

13. What final testimony did Paul give as he faced death? 2 Timothy 4:6-8.

NOTE: 'Well-nigh a score of centuries have passed since Paul the aged poured out his blood as a witness for the word of God and the testimony of Jesus Christ. No faithful hand recorded for the generations to come the last scenes in the life of this holy man, but Inspiration has preserved for us his dying testimony. Like a trumpet peal his voice has rung out through all the ages since, nerving with his own courage thousands of witnesses for Christ and wakening in thousands of sorrow-stricken hearts the echo of his own triumphant joy: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the

Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.” 2 Timothy 4:6-8.’ *Acts of the Apostles*, page 513.

Lesson 11: June 8-14 **‘Not by faith only’**

MEMORY VERSE: ‘Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.’ Habakkuk 2:4.

STUDY HELP: *Great Controversy*, pages 472.

LESSON SCRIPTURE: James 2:14-26.

LESSON AIM: To examine the nature of genuine faith.

Introduction

‘The sanctification now gaining prominence in the religious world carries with it a spirit of self-exaltation and a disregard for the law of God that mark it as foreign to the religion of the Bible. Its advocates teach that sanctification is an instantaneous work, by which, through faith alone, they attain to perfect holiness. “Only believe,” say they, “and the blessing is yours.” No further effort on the part of the receiver is supposed to be required. At the same time they deny the authority of the law of God, urging that they are released from obligation to keep the commandments. But is it possible for men to be holy, in accord with the will and character of God, without coming into harmony with the principles which are an expression of His nature and will, and which show what is well pleasing to Him?’ *Great Controversy*, page 471.

‘Wilt thou know, O vain man?’

1. What basic principle is James at pains to emphasise? James 2:17, 20, 26.

NOTE: ‘The faith we are required to have is not a do-nothing faith; saving faith is that which works by love and purifies the soul. He who will lift up holy hands to God without wrath and doubting will walk intelligently in the way of God’s commandments.’ *Faith & Works*, page 48.

2. What did James mean when he used the word ‘works’? James 1:27.

NOTE: James, when he talks of ‘works’, is talking of those practical expressions of Christian love which demonstrate that the Spirit of Christ dwells in the heart. In his second chapter, he speaks in practical terms of those professed Christians who defer to the rich and famous, while despising the poor and needy. Such discrimination is, in James’s view, as much a transgression of God’s law as murder or adultery.

‘Wake up, brethren and sisters. Do not be afraid of good works. “Let us not be weary in well doing: for in due season we shall reap, if we faint not.” Do not wait to be told your duty. Open your eyes and see who are around you; make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs. Who gives the proofs mentioned in James, of possessing pure religion, untainted with selfishness or corruption?’ *The Adventist Home*, page 451.

3. When Paul writes about ‘works’, what does he actually mean? Colossians 2:16-17.

NOTE: In these verses, Paul speaks of ‘the handwriting of ordinances that was against us’. Read Colossians 2:14 and compare Deuteronomy 31:24-28. Neither Paul nor Moses was speaking about the Ten Commandments. The list of things Paul gives in Colossians 2:16-17 **all** refer to things in ‘the book of the law’ that Moses wrote. **None** of these things is to be found in the Ten Commandments. The only Sabbath mentioned in the Ten Commandments is a memorial of God’s act of Creation (Genesis 20:8-11); the weekly Sabbath was **not** ‘a shadow of things to come.’ When Paul speaks of ‘works’, he is generally talking about ‘the works of the law.’ (Romans 9:32, Galatians 2:16, Galatians 3:2, 5, 10.) Paul was reacting against the teachings of a group of Pharisees who had become Christians. As Acts 15:1-5 shows, these Christian Pharisees were teaching that strict observance of the law of Moses, and in particular the rite of circumcision, was essential for salvation. Paul was concerned to show that no matter how strictly a man may observe the law of Moses (and all the rabbinical additions made by the Pharisees), this will not bring him justification in God’s sight.

‘The Jews had always prided themselves upon their divinely appointed services, and many of those who had been converted to the faith of Christ still felt that since God had once clearly outlined the Hebrew manner of worship, it was improbable that He would ever authorise a change in any of its specifications. They insisted that the Jewish laws and ceremonies should be incorporated into the rites of the Christian religion. They were slow to discern that all the sacrificial offerings had but prefigured the death of the Son of God, in which type met antitype, and after which the rites and ceremonies of the Mosaic dispensation were no longer binding. Before his conversion Paul had regarded himself as blameless “touching the righteousness which is in the law.” Philippians 3:6. But since his change of heart he had gained a clear conception of the mission of the Saviour as the Redeemer of the entire race, Gentile as well as Jew, and had learned the difference between a living faith and a dead formalism. In the light of the gospel the ancient rites and ceremonies committed to Israel had gained a new and deeper significance. That which they shadowed forth had come to pass, and those who were living under the gospel dispensation had been freed from

their observance. God's unchangeable law of Ten Commandments, however, Paul still kept in spirit as well as in letter.' *Acts of the Apostles*, pages 89-190.

'Faith that worketh by love'

4. How did Paul show that faith has to be active, revealing its quality in the works that result? Galatians 5:6.

NOTE: 'Christ has shown His great love for us by giving His life that we should not perish in our sins, that He might clothe us with His salvation. If this divine love is cherished in our hearts, it cements and strengthens our union with those of like faith. "He that dwelleth in love dwelleth in God, and God in him" (1 John 4:16). The strengthening of our love for our brethren and sisters strengthens our love for Christ. This principle of love for God, and for those for whom Christ died, needs to be quickened by the Holy Spirit and cemented with brotherly kindness, tenderness; it needs to be strengthened by acts which testify that God is love. This union, which joins heart with heart, is not the result of sentimentalism, but the working of a healthful principle. Faith works by love, and purifies the soul from all selfishness. Thus the soul is perfected in love. And having found grace and mercy through Christ's precious blood, how can we fail to be tender and merciful?' *In Heavenly Places*, page 110.

5. How does the Bible describe the works that result from faith? James 2:21-25. Read Hebrews 11.

NOTE: 'Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll. "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." "Hereby we do know that we know Him if we keep His commandments." 1 John 3:24; 2:3. This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness.' *Christ's Object Lessons*, page 312.

'You profess to believe the truth; let your works testify to the fact. Unless your faith works, it is dead.' *Spiritual Gifts*, volume 2, page 231.

'Servants of righteousness'

6. What examples does James give to show the kind of 'faith' that does not reveal itself in works of love? James 2:15-16.

NOTE: 'The religion of the Bible comprises not only faith but works. The Christian is not simply to believe on Christ, but to do the will of God. Genuine love to God will open the heart, and make a man liberal and charitable. He will know what it means to hunger and thirst after righteousness, and will continually desire that the power and grace of Christ shall be expressed in his life, that glory may redound to God. Every opportunity to do good to those for whom Christ died will be sought out and improved. The love of God will transform the character, and fashion it after the lovely character of Christ. The apostle says, "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'" *Signs of the Times*, February 24, 1890.

7. How does Paul too show that faith must show itself in deeds of righteousness? Romans 6:18, 20, 22.

NOTE: 'Your spiritual strength and blessing will be proportionate to the labour of love and the good works which you perform. The injunction of the apostle Paul is: "Bear ye one another's burdens, and so fulfil the law of Christ." Keeping the commandments of God requires of us good works, self-denial, self-sacrifice, and devotion for the good of others, not that our good works alone can save us, but that we surely cannot be saved without good works. After we have done all that we are capable of doing, we are then to say: We have done no more than our duty, and at best are unprofitable servants, unworthy of the smallest favour from God. Christ must be our righteousness and the crown of our rejoicing.' *Testimonies*, volume 3, page 526.

'Faith wrought with his works'

8. How did Abraham reveal his faith in God? James 2:21.

NOTE: 'In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect.' *Faith & Works*, page 100.

'In ourselves we are incapable of doing any good thing; but that which we cannot do will be wrought by the power of God in every submissive and believing soul... It is through faith that spiritual life is begotten, and we are enabled to do the works of righteousness.' *Desire of Ages*, page 98.

9. What was God's response to the works that revealed Abraham's faith? James 2:22-23.

NOTE: "'Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.'" James 2:23. And Paul says, "They which are of faith, the same are the children of Abraham." Galatians 3:7. But Abraham's faith was made manifest by his works. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" James 2:21, 22. There are many who fail to understand the relation of faith and works. They say, "Only believe in Christ, and you are safe. You have nothing to do with keeping the law." But genuine faith will be manifest in obedience. Said Christ to the unbelieving Jews, "If ye were Abraham's children, ye would do the works of Abraham." John 8:39. And concerning the father of the faithful the Lord declares,

“Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.” Genesis 26:5. Says the apostle James, “Faith, if it hath not works, is dead, being alone.” James 2:17. And John, who dwells so fully upon love, tells us, “This is the love of God, that we keep His commandments.” 1 John 5:3.’ *Patriarchs & Prophets*, page 153.

‘Justified by works’

10. How did Rahab demonstrate her faith? Joshua 2:14-21.

NOTE: What did the actions of Rahab and Abraham have in common? They both acted in a way that jeopardised their present security because both were trusting in God to safeguard their future. Taking such risks is of the essence of faith. Faith is having enough confidence in God to act on one’s convictions, that is, when these convictions are rooted in the will of God. This kind of faith is in stark contrast to much that often passes for faith today. Today people are often told that they have become Christians and are eligible for baptism on no other ground than ‘a profession of faith,’ what they say in words. James would have nothing of this. For James **possession**, rather than **profession**, of faith was what counts. The evidence of possession of faith will be visible, rather than merely audible; it will be discerned by observing what a person does, rather than by listening to what he says.

11. How did James show that what Rahab did, as well as what she said, saved her? James 2:25. Compare Hebrews 11:31.

NOTE: ‘In wicked Jericho the testimony of a heathen woman was, “The Lord your God, He is God in heaven above, and in earth beneath.” Joshua 2:11. The knowledge of Jehovah that had thus come to her, proved her salvation. By faith “Rahab perished not with them that believed not.” Hebrews 11:31. And her conversion was not an isolated case of God’s mercy toward idolaters who acknowledged His divine authority.’ *Prophets & Kings*, page 369.

Rahab not only acknowledged in words her belief in God. She acted on that faith by carrying out the instructions she had been given. And thus, when all Jericho perished, Rahab and her family with her were preserved alive. Compare Joshua 2:18-21 with Joshua 6:22-23.

‘The devils believe’

12. How does James show that belief is not enough for salvation? James 2:19.

NOTE: ‘It is important that we understand clearly the nature of faith. There are many who believe that Christ is the Saviour of the world, that the gospel is true and reveals the plan of salvation, yet they do not possess saving faith. They are intellectually convinced of the truth, but this is not enough; in order to be justified, the sinner must have that faith that appropriates the merits of Christ to his own soul. We read that the devils “believe, and tremble,” but their belief does not bring them justification, neither will the belief of those who give a merely intellectual assent to the truths of the Bible bring them the benefits of salvation. This belief fails of reaching the vital point, for the truth does not engage the heart or transform the character.’ *Selected Messages, book 3*, page 191.

13. What powerful analogy does James draw? James 2:26.

NOTE: Just as a body that is not breathing is dead, so faith without works is dead also. Works, those practical expressions of Christian love which demonstrate that the Spirit of Christ dwells in the heart, are the breath of the faithful soul. James wants to make sure that we realise that faith is not simply the articulation of a sound theology. Faith is not so much accepting the truth of God’s Word as acting upon it. Profession without practice is as useless to ourselves as sympathy without help is useless for others. Such a ‘faith’ cannot save. It is dead.

‘Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives His blessing.’ *Signs of the Times*, May 19, 1898.

Lesson 12: June 15-21

‘Enter into thy closet’

MEMORY VERSE: ‘But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen.’ 2 Peter 3:18.

STUDY HELP: *Thoughts from the Mount of Blessing*, pages 84-85.

LESSON SCRIPTURE: Matthew 5:48-6:18.

LESSON AIM: To study the inner life of the Christian.

Introduction

‘The life on earth is the beginning of the life in heaven; education on earth is an initiation into the principles of heaven; the lifework here is a training for the lifework there. What we now are, in character and holy service is the sure foreshadowing of what we shall be.’ *The Adventist Home*, page 535.

'Let no one think he can overcome without the help of God. You must have the energy, the strength, the power, of an inner life developed within you. You will then bear fruit unto godliness, and will have an intense loathing of vice. You need to constantly strive to work away from earthliness, from cheap conversation, from everything sensual, and aim for nobility of soul and a pure and unspotted character. Your name may be kept so pure that it cannot justly be connected with anything dishonest or unrighteous, but will be respected by all the good and pure, and it may be written in the Lamb's book of life, to be immortalised among the holy angels.' *God's Amazing Grace*, page 111.

'Rooted and grounded'

1. To what does Paul compare the Christian's life? Colossians 2:7.

NOTE: 'The plant grows by receiving that which God has provided to sustain its life. It sends down its roots into the earth. It drinks in the sunshine, the dew, and the rain. It receives the life-giving properties from the air. So the Christian is to grow by co-operating with the divine agencies. Feeling our helplessness, we are to improve all the opportunities granted us to gain a fuller experience. As the plant takes root in the soil, so we are to take deep root in Christ. As the plant receives the sunshine, the dew, and the rain, we are to open our hearts to the Holy Spirit. The work is to be done "not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zechariah 4:6. If we keep our minds stayed upon Christ, He will come unto us "as the rain, as the latter and former rain unto the earth." Hosea 6:3. As the Sun of Righteousness, He will arise upon us "with healing in His wings." Malachi 4:2. We shall "grow as the lily." We shall "revive as the corn, and grow as the vine." Hosea 14:5, 7. By constantly relying upon Christ as our personal Saviour, we shall grow up into Him in all things who is our head.' *Christ's Object Lessons*, page 66.

2. What are our roots to be grounded in? Ephesians 3:17.

NOTE: 'The storm is coming, the storm that will try every man's faith of what sort it is. Believers must now be firmly rooted in Christ or else they will be led astray by some phase of error. 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. The only defence against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end.' *Last Day Events*, page 64.

'When thou prayest'

3. How did Jesus emphasise the importance of private prayer? Matthew 6:6.

NOTE: 'The life of the soul depends upon habitual communion with God. Its wants are made known, and the heart is open to receive fresh blessings. Gratitude flows from unfeigned lips; and the refreshing that is received from Jesus is manifested in words, in deeds of active benevolence, and in public devotion. There is love to Jesus in the heart; and where love exists, it will not be repressed, but will express itself. Secret prayer sustains the inner life. The heart that loves God will desire to commune with Him, and will lean on Him in holy confidence.' *Gospel Workers, 1892 ed.*, page 426.

'We should be much in secret prayer. Christ is the vine, ye are the branches. And if we would grow and flourish, we must continually draw sap and nourishment from the Living Vine; for separated from the Vine we have no strength.' *Early Writings*, page 73.

4. How did Peter emphasise the importance of prayer? 1 Peter 4:7.

NOTE: 'We should pray in the family circle, and above all we must not neglect secret prayer; for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. By calm, simple faith, the soul holds communion with God, and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan.' *God's Amazing Grace*, page 239.

'Mine iniquity have I not hid'

5. What is essential if the Christian is to be cleansed from unrighteousness? 1 John 1:8-2:2.

NOTE: 'The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves. There will be a continual reaching out of the soul after God, a continual, earnest, heartbreaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience our repentance will deepen. We shall know that our sufficiency is in Christ alone and shall make the apostle's confession our own: "I know that in me (that is, in my flesh,) dwelleth no good thing." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Romans 7:18; Galatians 6:14.' *Acts of the Apostles*, page 561.

6. What difference are we shown between those who confess their sins and those who do not? Proverbs 28:13.

NOTE: 'The Pharisee and the publican represent two great classes into which those who come to worship God are divided. Their first two representatives are found in the first two children that were born into the world. Cain thought himself righteous, and he came to God with a thank offering only. He made no confession of sin, and acknowledged no need of mercy. But Abel came with the blood that pointed to the Lamb of God. He came as a sinner, confessing himself lost; his only hope was the unmerited love of God. The Lord had respect to his offering, but to Cain and his offering He had not respect. The sense of need, the recognition of our poverty and sin, is the very first condition of acceptance with God. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Matthew 5:3.' *Christ's Object Lessons*, page 152.

'He heard me'

7. What are we shown of David's secret prayer life? Read Psalm 3.

NOTE: 'When temptations and trials rush in upon us, let us go to God and agonise with Him in prayer. He will not turn us away empty, but will give us grace and strength to overcome, and to break the power of the enemy.' *Early Writings*, page 46.

8. What assurance did the Psalmist gain from his experience with the Lord? Psalm 46:1-2.

NOTE: 'The life of the soul depends upon habitual communion with God. Its wants are made known, and the heart is open to receive fresh blessings. Gratitude flows from unfeigned lips; and the refreshing that is received from Jesus is manifested in words, in deeds of active benevolence, and in public devotion. There is love to Jesus in the heart; and where love exists, it will not be repressed, but will express itself. Secret prayer sustains this inner life. The heart that loves God will desire to commune with Him, and will lean on Him in holy confidence.' *Our High Calling*, page 130.

'Able to make thee wise unto salvation'

9. How does Paul explain the vital importance of knowing the Scriptures? 2 Timothy 3:15.

NOTE: 'We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn His will. We must come with a humble and teachable spirit to obtain knowledge from the great I am. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.' *Counsels on Sabbath School Work*, page 37.

10. How did Jeremiah express the importance of God's Word to him? Jeremiah 15:16. Compare Matthew 4:4.

NOTE: 'It is impossible for any human mind to exhaust one truth or promise of the Bible. One catches the glory from one point of view, another from another point; yet we can discern only gleamings. The full radiance is beyond our vision. As we contemplate the great things of God's Word, we look into a fountain that broadens and deepens beneath our gaze. Its breadth and depth pass our knowledge. As we gaze, the vision widens; stretched out before us, we behold a boundless, shoreless sea. Such study has vivifying power. The mind and heart acquire new strength, new life.' *My Life Today*, page 26.

'The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart so to comprehend God's word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed.' *Counsels on Sabbath School Work*, page 38.

'Your life is hid with Christ in God'

11. How does Paul describe the hidden life? Colossians 3:3.

NOTE: 'The more we know of God, the higher will be our ideal of character and the more earnest our longing to reflect His likeness. A divine element combines with the human when the soul reaches out after God and the longing heart can say, "My soul, wait thou only upon God; for my expectation is from Him." Psalm 62:5. The continual cry of the heart is, "More of Thee," and ever the Spirit's answer is, "Much more." Romans 5:9, 10.' *The Faith I Live By*, page 109.

'As we fully believe that we are His by adoption, we may have a foretaste of heaven. We have a nearness to Him, and can hold sweet communion with Him. We obtain distinct views of His tenderness and compassion, and our hearts are broken and melted with contemplation of the love that is given to us. We feel indeed an abiding Christ in the soul. We abide in Him, and feel at home with Jesus. We have a realising sense of the love of God, and we rest in His love. No language can describe it, it is beyond knowledge. We are one with Christ, our life is hid with Christ in God. We have the assurance that when He who is our life shall appear, then shall we also appear with Him in glory. With strong confidence we can call God our Father.' *God's Amazing Grace*, page 54

12. What will be the outcome of faithfulness in the hidden life? Jeremiah 17:7-8.

NOTE: 'The object of the Christian life is fruit bearing, the reproduction of Christ's character in the believer, that it may be reproduced in others. The plant does not germinate, grow, or bring forth fruit for itself, but to "give seed to the sower, and bread

to the eater.” Isaiah 55:10. So no man is to live unto himself. The Christian is in the world as a representative of Christ, for the salvation of other souls. There can be no growth or fruitfulness in the life that is centred in self. If you have accepted Christ as a personal Saviour, you are to forget yourself, and try to help others. Talk of the love of Christ, tell of His goodness. Do every duty that presents itself. Carry the burden of souls upon your heart, and by every means in your power seek to save the lost. As you receive the Spirit of Christ, the Spirit of unselfish love and labour for others, you will grow and bring forth fruit. The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made perfect. More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely. “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” Gal. 5:22, 23. This fruit can never perish, but will produce after its kind a harvest unto eternal life. “When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.” Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own. *Christ’s Object Lessons*, 67-69.

‘Those who are in connection with God are channels for the power of the Holy Spirit. The inner life of the soul will reveal itself in the outward conduct.’ *In Heavenly Places*, page 22

Lesson 13: June 22-28 **‘The end of your faith’**

MEMORY VERSE: ‘Receiving the end of your faith, even the salvation of your souls.’ 1 Peter 1:9.

STUDY HELP: *Christian Service*, pages 271-275.

LESSON SCRIPTURE: 1 Peter 1:3-9.

LESSON AIM: To study what is the aim or goal of the life of faith.

Introduction

‘Only those who practice holiness in this life will see the King in His beauty. Put away all vain, trifling talk, and everything of a frivolous and sensational nature. Do not engross your mind with thoughts of worldly entertainments and pleasures. Engage in the work of saving your soul. If you should lose your soul, it would have been better for you never to have been born. But you need not lose your soul. You may use every moment of this God-given life to His name’s glory. Strengthen yourself to resist the powers of darkness, that they shall not obtain a victory over you.’ *Sermons & Talks*, volume 2, page 176.

‘Thine exceeding great reward’

1. What assurance did the Lord give to Abraham? Genesis 15:1.

NOTE: ‘We need the faith of Abraham in our day, to lighten the darkness that gathers around us, shutting out the sweet sunlight of God’s love, and dwarfing spiritual growth. Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives His blessing.’ *Reflecting Christ*, page 79.

2. What was the reason for God’s promise of a reward to Abraham? Genesis 22:16-18, Genesis 26:2-5.

NOTE: ‘This great act of faith is pencilled on the pages of sacred history to shine forth upon the world as an illustrious example to the end of time. Abraham did not plead that his old age should excuse him from obeying God. He did not say: “My hairs are grey, the vigour of my manhood is gone; who will comfort my waning life when Isaac is no more? How can an aged father spill the blood of an only son?” No; God had spoken, and man must obey without questioning, murmuring, or fainting by the way. We need the faith of Abraham in our churches today, to lighten the darkness that gathers around them, shutting out the sweet sunlight of God’s love and dwarfing spiritual growth. Age will never excuse us from obeying God. Our faith should be prolific of good works, for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives His blessing. But He requires of us an entire surrender of the faculties. The mind and heart, the whole being, must be given to Him, or we fall short of becoming true Christians.’ *Testimonies*, volume 4, pages 144-145.

‘As obedient children’

3. What does Peter exhort Christians to be like as they look for the coming of Christ? 1 Peter 1:13-16.

NOTE: ‘Truth is not truth to those who do not practise it. Truth is only truth to you when you live it in the daily life, showing the world what those people must be who are at last saved. “Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance.”’ *General Conference Daily Bulletin*, April 3, 1901.

4. On what basis does the Lord apportion His rewards? Revelation 22:12. Compare Proverbs 11:18.

NOTE: The Bible uses the word ‘reward’ not only for the portion of the righteous, but also for the sentence pronounced upon the wicked. See Psalm 91:8, Isaiah 3:11. Compare Matthew 16:27.

‘There is a work for all to do for the Master. Every human being who has a vital connection with Christ will earnestly strive to carry forward the work committed to him. But no selfishness can enter God’s work. The most splendid service, if it originates with self, is useless. Unless the root is holy, no fruit can be borne to God’s glory. God calls upon every true worker to be an ambassador of love. The Lord is at the door, and all the manhood and womanhood of our spiritual being is to be called into activity. We are to be justified by faith and judged by works. God’s law claims obedience from all, and condemns disobedience. All are tested and proved, to see if they will keep the law of the heavenly courts. At this time, when universal contempt is shown by the professed Christian world to the royal law of Jehovah, God’s witnesses are to arise and show their loyalty by keeping his law. Their prayer will be, “It is time for thee, Lord, to work: for they have made void thy law.”’ *Review & Herald*, April 12, 1898.

‘No more sacrifice for sins’

5. What warning are we given concerning backsliding into sin after becoming Christians? Hebrews 10:26-27. Compare Hebrews 6:4-6.

NOTE: It has been suggested by Calvinists that the Christian who backslides into sin will nonetheless gain eternal life but his reward will be lesser. This is a natural conclusion from the ‘once saved, always saved’ teaching that underlies all Calvinism. ‘There is no such thing in the Word of God as unconditional election, once in grace, always in grace. In the second chapter of Second Peter the subject is made plain and distinct. After a history of some who followed an evil course, the explanation is given: “Which have forsaken the right way, ... following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.” 2 Peter 2:15. Here is a class of whom the apostle warns, “For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.” 2 Peter 2:21. There is truth to be received if souls are saved. The keeping of the commandments of God is life eternal to the receiver. But the Scriptures make it plain that those who once knew the way of life and rejoiced in the truth are in danger of falling through apostasy, and being lost. Therefore there is need of a decided, daily conversion to God. All who seek to sustain the doctrine of election, once in grace, always in grace, do this against a plain, “Thus saith the Lord.” It depends upon your course of action as to whether or not you will secure the benefits bestowed upon those who, as the elect of God, receive an eternal life-insurance policy.’ *The Faith I Live By*, page 157.

6. What warnings are Christians given against the ‘once saved, always saved’ complacency? John 15:6. Consider the message of Matthew 24:46-51 & Matthew 25:1-30.

NOTE: ‘I feel it is probably better to keep the word “safe” for the end of the journey, when we finally get there, and to use “being saved” until we do. After all, the first name for the Christian religion was, appropriately, ‘the Way’ (Acts 18:25-26; Acts 19:9, 23). It is better to imagine salvation as a horizontal line along which one is travelling from the past (justified) to the future (glorified), rather than a vertical line one has crossed from the “unsaved” to the “saved.” Then “conversion” will be seen as a departure rather than an arrival.’ David Pawson, *The Normal Christian Birth*, page 301.

The story is told of the bishop who was asked by a Salvation Army girl whether he was ‘saved.’ He replied, ‘Do you mean *sotheis*, *sesosmenos* or *sozomenos*?’ The bishop, who knew New Testament Greek, understood that the apostles wrote of salvation in the past, present and future. His reply in English meant: Do you mean: have I been saved? Am I being saved? Or Will I be saved?

‘By living faith, by earnest prayer to God, and depending upon Jesus’ merits, we are clothed with His righteousness, and we are saved. “Oh, yes,” some say, “we are saved in doing nothing. In fact, I am saved. I need not keep the law of God. I am saved by the righteousness of Jesus Christ.” Christ came to our world to bring all men back to allegiance to God. To take the position that you can break God’s law, for Christ has done it all, is a position of death, for you are as verily a transgressor as anyone.’ *Faith & Works*, page 71.

‘Well done, good and faithful servant’

7. What did Jesus say is essential for salvation? Matthew 24:12-13.

NOTE: ‘What was the strength of those who in the past have suffered persecution for Christ’s sake? It was union with God, union with the Holy Spirit, union with Christ. It is this fellowship with the Saviour that will enable God’s people to endure to the end in the time of trial before us. All heaven is interested in our warfare with evil, and awaits our demand upon its power. Neither wicked men nor evil spirits can hinder the work of God, or shut out Christ’s presence from us if with contrite hearts we put away our sins, and in faith claim the Saviour’s promises. Every opposing influence, whether open or secret, may be successfully resisted, “not by might, nor by power, but by My Spirit, saith the Lord of hosts.”’ *Review & Herald*, February 9, 1911.

8. What words of commendation will be heard by those who are faithful in their Christian walk? Matthew 25:21 & 23.

NOTE: ‘It is the faithfulness, the loyalty to God, the loving service, that wins the divine approval. Every impulse of the Holy Spirit leading men to goodness and to God is noted in the books of heaven, and in the day of God the workers through whom He has wrought will be commended. They will enter into the joy of the Lord as they see in His kingdom those who have been redeemed through their instrumentality. And they are privileged to participate in His work there, because they have gained a fitness for it by participation in His work here. What we shall be in heaven is the reflection of what we are now in character and holy service. Christ said of Himself, “The Son of man came not to be ministered unto, but to minister.” Matthew 20:28.

This, His work on earth, is His work in heaven. And our reward for working with Christ in this world is the greater power and wider privilege of working with Him in the world to come.' *Christ's Object Lessons*, page 361.

'We shall be like Him'

9. How does John describe the character of those who will see Jesus face to face? 1 John 3:2.

NOTE: 'The Lord will not compel men to deal justly, to love mercy, and to walk humbly with their God; He sets before the human agent good and evil, and makes plain what will be the sure result of following one course or the other. Christ invites us, saying, "Follow Me." But we are never forced to walk in His footsteps. If we do walk in His footsteps, it is the result of deliberate choice. As we see the life and character of Christ, strong desire is awakened to be like Him in character; and we follow on to know the Lord, and to know His goings forth are prepared as the morning. We then begin to realise that "the path of the just is as the shining light, that shineth more and more unto the perfect day."' *Review & Herald*, March 31, 1896.

10. What was Christ's purpose in giving to His church spiritual gifts? Ephesians 4:12-15.

NOTE: 'Those who at Pentecost were endued with power from on high were not thereby freed from further temptation and trial. As they witnessed for truth and righteousness, they were repeatedly assailed by the enemy of all truth, who sought to rob them of their Christian experience. They were compelled to strive with all their God-given powers to reach the measure of the stature of grace that they might reach higher and still higher toward perfection. Under the Holy Spirit's working, even the weakest, by experiencing faith in God, learned to improve their entrusted powers and to become sanctified, refined, and ennobled. As in humility they submitted to the moulding influence of the Holy Spirit, they received of the fullness of the Godhead and were fashioned in the likeness of the divine. The Holy Spirit withdraws the affections from the things of this earth and fills the soul with a desire for holiness. If men are willing to be moulded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul.' *God's Amazing Grace*, page 204.

'The LORD recompense thy work'

11. What assurance may each faithful servant of God trust in? Ruth 2:12.

NOTE: 'However short our service or humble our work, if in simple faith we follow Christ, we shall not be disappointed of the reward. That which even the greatest and wisest cannot earn, the weakest and most humble may receive. Heaven's golden gate opens not to the self-exalted. It is not lifted up to the proud in spirit. But the everlasting portals will open wide to the trembling touch of a little child. Blessed will be the recompense of grace to those who have wrought for God in the simplicity of faith and love.' *Christ's Object Lessons*, page 404.

12. What glimpses are we given of the reward that awaits those who have been faithful? Revelation 21:1-5.

NOTE: 'I want to tell you that heaven is worth winning. It should be the aim of your life to fit yourself for association with the redeemed, with holy angels, and with Jesus, the world's Redeemer. If we could have but one view of the celestial city, we would never wish to dwell on earth again. There are beautiful landscapes on earth, and I enjoy all these prospects of loveliness in nature. I associate them with the Creator. But I know that if I love God, and keep His commandments, there is a far more exceeding and eternal weight of glory reserved in heaven for me. There, when the veil that darkens our vision shall be removed, and our eyes shall behold that world of beauty of which we now catch glimpses through the microscope; when we look on the glories of the heavens, now scanned afar through the telescope; when, the blight of sin removed, the whole earth shall appear in "the beauty of the Lord our God," what a field will be open to our study! There the student of science may read the records of creation and discern no reminders of the law of evil. He may listen to the music of nature's voices and detect no note of wailing or undertone of sorrow. In all created things he may trace one handwriting, in the vast universe behold "God's name writ large," and not in earth or sea or sky one sign of ill remaining. Let your imagination picture the home of the saved, and remember that it will be more glorious than your brightest imagination can portray. In the varied gifts of God in nature we see but the faintest gleaming of His glory. Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God.' *The Faith I Live By*, page 364.