

The Words of this Life

General Introduction.

‘Human minds vary. The minds of different education and thought receive different impressions of the same words, and it is difficult for one mind to give to one of a different temperament, education, and habits of thought by language exactly the same idea as that which is clear and distinct in his own mind. Yet to honest men, right-minded men, he can be so simple and plain as to convey his meaning for all practical purposes. If the man he communicates with is not honest and will not want to see and understand the truth, he will turn his words and language in everything to suit his own purposes. He will misconstrue his words, play upon his imagination, wrest them from their true meaning, and then entrench himself in unbelief, claiming that the sentiments are all wrong.’

Selected Messages Volume 1, page 19.

‘Ministers need to have a more clear, simple manner in presenting the truth as it is in Jesus. Their own minds need to comprehend the great plan of salvation more fully. Then they can carry the minds of the hearers away from earthly things to the spiritual and eternal. There are many who want to know what they must do to be saved. They want a plain and clear explanation of the steps requisite in conversion, and there should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved. They should point them to Christ, as did John, and with touching simplicity, their hearts aglow with the love of Christ, say, “Behold the Lamb of God, which taketh away the sin of the world.” Strong and earnest appeals should be made to the sinner to repent and be converted.’

Selected Messages Volume 1, page 157.

‘Our publications have a most sacred work to do in making clear, simple, and plain the spiritual basis of our faith. Everywhere the people are taking sides; all are ranging themselves either under the banner of truth and righteousness or under the banner of the apostate powers that are contending for the supremacy. At this time God’s message to the world is to be given with such prominence and power that the people will be brought face to face, mind to mind, heart to heart, with truth. They must be brought to see its superiority over the multitudinous errors that are pushing their way into notice, to supplant, if possible, the word of God for this solemn time.’

Testimonies Volume 7, page 150.

Lesson 1: Sin: ‘The transgression of the law’

MEMORY VERSE: ‘Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.’ 1 John 3:4.

STUDY HELP: *Confrontation*, page 75.

THOUGHT TO REMEMBER: ‘Sin is the transgression of the Law.’

Introduction

‘If ministers who preach the gospel would do their duty, and would also be ensamples to the flock of God, their voices would be lifted up like a trumpet to show the people their transgressions and the house of Israel their sins. Ministers who exhort sinners to be converted should distinctly define what sin is and what conversion from sin is. Sin is the transgression of the law. The convicted sinner must exercise repentance toward God for the transgression of His law, and faith toward our Lord Jesus Christ.’ *Confrontation*, page 75.

‘Sin bringeth forth death’

1. What is the only definition of sin found in the Bible? 1 John 3:4.

NOTE: ‘The apostle gives us the true definition of sin. “Sin is the transgression of the law.” The largest class of Christ’s professed ambassadors are blind guides. They lead the people away from the path of safety by representing the requirements and prohibitions of the ancient law of Jehovah as arbitrary and severe. They give the sinner license to overstep the limits of God’s law. In this they are like the great adversary of souls, opening before them a life of freedom in violation of God’s commandments. With this lawless freedom the basis of moral responsibility is gone.’ *Confrontation*, page 75.

2. What has God given man to help him recognise what sin is? Romans 7:7, Romans 3:20, last part.

NOTE: ‘The first step in reconciliation to God is the conviction of sin. “By the law is the knowledge of sin” (Romans 3:20). In order to see his guilt, the sinner must test his character by God’s great standard of righteousness. It is a mirror which shows the perfection of a righteous character and enables him to discern the defects of his own. The law reveals to man his sin. It declares that death is the portion of the transgressor.’ *God’s Amazing Grace*’ page 20.

‘To those who urged that “the preaching of the gospel answers all the ends of the law,” Wesley replied: “This we utterly deny. It does not answer the very first end of the law, namely, the convincing men of sin, the awakening those who are still asleep on the brink of hell.” The apostle Paul declares that “by the law is the knowledge of sin;” “and not until man is convicted of sin, will he truly feel his need of the atoning blood of Christ . . . “They that be whole,” as our Lord Himself observes, “need not a physician, but they that are sick.” It is absurd, therefore, to offer a physician to them that are whole, or that at least imagine

themselves so to be. You are first to convince them that they are sick; otherwise they will not thank you for your labour. It is equally absurd to offer Christ to them whose heart is whole, having never yet been broken.” *Great Controversy*, page 264.

‘Thou shalt surely die’

3. What law was given to Adam and Eve and what was the penalty for transgression? Genesis 2:16-17.

NOTE: ‘The law of God is as sacred as God Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom. The harmony of creation depends upon the perfect conformity of all beings, of everything, animate and inanimate, to the law of the Creator. God has ordained laws for the government, not only of living beings, but of all the operations of nature. Everything is under fixed laws, which cannot be disregarded. But while everything in nature is governed by natural laws, man alone, of all that inhabits the earth, is amenable to moral law. To man, the crowning work of creation, God has given power to understand His requirements, to comprehend the justice and beneficence of His law, and its sacred claims upon him; and of man unswerving obedience is required. Like the angels, the dwellers in Eden had been placed upon probation; their happy estate could be retained only on condition of fidelity to the Creator’s law. They could obey and live, or disobey and perish. God had made them the recipients of rich blessings; but should they disregard His will, He who spared not the angels that sinned, could not spare them; transgression would forfeit His gifts and bring upon them misery and ruin.’ *Patriarchs & Prophets*, pages 52-53.

4. How did the tempter attempt to undermine God’s law? Genesis 3:1-5.

NOTE: ‘Satan represented to the holy pair that they would be gainers by breaking the law of God. Do we not today hear similar reasoning? Many talk of the narrowness of those who obey God’s commandments, while they themselves claim to have broader ideas and to enjoy greater liberty. What is this but an echo of the voice from Eden, “In the day ye eat thereof” - transgress the divine requirement - “ye shall be as gods”? Satan claimed to have received great good by eating of the forbidden fruit, but he did not let it appear that by transgression he had become an outcast from heaven. Though he had found sin to result in infinite loss, he concealed his own misery in order to draw others into the same position. So now the transgressor seeks to disguise his true character; he may claim to be holy; but his exalted profession only makes him the more dangerous as a deceiver. He is on the side of Satan, trampling upon the law of God, and leading others to do the same, to their eternal ruin.’ *Patriarchs & Prophets*, page 55.

‘The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden - “Ye shall not surely die” - was the first sermon ever preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom and is received by the majority of mankind as readily as it was received by our first parents. The divine sentence, “The soul that sinneth, it shall die” (Ezekiel 18:20), is made to mean: The soul that sinneth, it shall not die, but live eternally. We cannot but wonder at the strange infatuation which renders men so credulous concerning the words of Satan and so unbelieving in regard to the words of God.’ *Great Controversy*, page 533.

‘All have sinned’

5. How many of the human race have transgressed God’s law? Romans 3:23. Compare Galatians 3:22, Romans 3:9-10.

NOTE: ‘The human family have all transgressed the law of God, and as transgressors of the law, man is hopelessly ruined; for he is the enemy of God, without strength to do any good thing. “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Romans 8:7). Looking into the moral mirror - God’s holy law - man sees himself a sinner, and is convicted of his state of evil, his hopeless doom under the just penalty of the law.’ *Selected Messages Book 1*, page 321.

6. How does Paul describe the effect of sinning upon the human mind? Romans 8:7.

NOTE: ‘Few believe that humanity has sunk so low as it has or that it is so thoroughly bad, so desperately opposed to God, as it is. “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Romans 8:7). When the mind is not under the direct influence of the Spirit of God, Satan can mould it as he chooses. All the rational powers which he controls he will carnalise. He is directly opposed to God in his tastes, views, preferences, likes and dislikes, choice of things and pursuits; there is no relish for what God loves or approves, but a delight in those things which He despises; therefore a course is maintained which is offensive to Him. This leads to controversy with those who are trying to walk in the way of the Lord. They [those who oppose truth] will call light darkness, and darkness light; good evil, and evil good. Satan has been working at the wheel, turning it until he has the control of all the human minds who have received the lies with which he deceived Eve and then used her as his agent to entice Adam into sin. Satan has kept up his specious working upon human minds from that day to this.’ *Mind, Character & Personality Volume 1*, page 22.

‘As in Adam all die’

7. What was the effect of Adam’s sin upon mankind? Romans 5:12.

NOTE: ‘Exhibit A [for the doctrine of original sin] has been Romans 5:12 “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men...” Let us observe that at this point we have a statement of fact with no explanation offered. The explanation comes in the next clause: “...for that all have sinned.” “For that” means because. The

verse does not say because all have inherited guilt from Adam. It says because all have sinned. They therefore have guilt of their own and have no need to borrow any from Adam.' Larson: *The Word Was Made Flesh*, page 336.

'Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race had not God, by the sacrifice of His Son, brought immortality within their reach.' *Great Controversy*, page 533.

'The wickedness that fills our world is the result of Adam's refusal to take God's word as supreme. He disobeyed, and fell under the temptation of the enemy. "Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." God declared, "The soul that sinneth, it shall die." And, apart from the plan of redemption, human beings are doomed to death. "All have sinned, and come short of the glory of God.'" *Second Advent Review & Sabbath Herald*, March 15, 1906.

8. Did David teach the doctrine of original sin? Psalm 51:5. (Compare Psalm 71:5-6 and Hebrews 13:4.)

NOTE: There are two possible readings of this verse, the one based on facts, the other based on assumptions. The first says that this verse, written by David, refers to his mother and himself. The second assumes that it applies to all men. The first notes that David is speaking about his own conception. The second applies this verse to the conception of all men. The first notes that David speaks of his conception as taking place in sin. The second assumes that all conceptions are done in sin. The first notes that David speaks of the sin of his mother. The second assumes that all mothers sin in conception. The first notes that we are not told the precise nature of David's mother's sin. The second assumes that this is referring to original sin. The first notes that we know nothing of David's mother, nor the circumstances of his conception. The second assumes that she was the lawful wife of Jesse and that the sin referred to was original sin. Whatever the nature of the sin referred to in this verse, it should be clear that David is speaking of his mother's sin and not his own. But a careful reading of this psalm will show that David does not use his mother's sin as an excuse for his own adultery with Bathsheba and murder of Uriah. (See Larson: *The Word Was Made Flesh*, pages 337-339.)

9. Does this mean that God holds each of us guilty of Adam's sin? Ezekiel 18:20.

NOTE: 'There are many who in their hearts murmur against God. They say, "We inherit the fallen nature of Adam, and are not responsible for our natural imperfections." They find fault with God's requirements, and complain that He demands what they have no power to give. Satan made the same complaint in heaven, but such thoughts dishonour God.' *Signs of the Times*, August 29, 1892.

'Do you mean to cast reproach upon God? Well, you say, It was Adam's sin. You say, I am not guilty of that, and I am not responsible for his guilt and fall. Here all these natural tendencies are in me, and I am not to blame if I act out these natural tendencies. Who is to blame? Is God? Why did God let Satan have this power over human nature? These are accusations against the God of heaven, and He will give you an opportunity, if you want it, of finally bringing your accusations against Him. Then He will bring His accusations against you when you are brought into His court of judgement.' *Selected Messages Book 3*, page 179.

'Let not sin reign'

10. Is it inevitable that we will sin? 1 John 2:1, first part. Compare Romans 6:1-2, 12-16.

NOTE: "The prince of this world cometh," said Jesus, "and hath nothing in Me." John 14:30. There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. **So it may be with us.** Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.' *Desire of Ages*, page 123, (emphasis supplied).

11. What remedy is provided for those who do sin? 1 John 2:1, last part-2.

NOTE: 'From these scriptures it is evident that it is not God's will that you should be distrustful and torture your soul with the fear that God will not accept you because you are sinful and unworthy. "Draw nigh to God, and He will draw nigh to you" (James 4:8). Present your case before Him, pleading the merits of the blood shed for you upon Calvary's cross. Satan will accuse you of being a great sinner, and you must admit this, but you can say: "I know I am a sinner, and that is the reason I need a Saviour. Jesus came into the world to save sinners. 'The blood of Jesus Christ His Son cleanseth us from all sin' (1 John 1:7). 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness' (verse 9). I have no merit or goodness whereby I may claim salvation, but I present before God the all-atoning blood of the spotless Lamb of God, which taketh away the sin of the world. This is my only plea. The name of Jesus gives me access to the Father. His ear, His heart, is open to my faintest pleading, and He supplies my deepest necessities.'" *Faith & Works*, page 105.

12. How are the children of God distinguishable from the children of the devil? 1 John 3:7-10.

NOTE: 'Christ's righteousness will not cover the unrighteousness of any one. "All unrighteousness is sin," and "sin is the transgression of the law," therefore, those who are breaking the law of God and teaching others to break it, will not be covered with the garments of Christ's righteousness. He came not to save men in their sins; but from their sins.' *Second Advent Review & Sabbath Herald*, July 24, 1888.

'Every character must be brought to the test of this measurement; but it has been the determined purpose of Satan to tear down the standard of the law of God, and erect in its stead a lower standard, a finite measure by which men may measure themselves among themselves; and thus their ideas as to what constitutes righteousness have become lowered and confused. This is the

reason that so large a number who profess to be followers of Christ, claim to be perfect and sanctified when they are sinners in the sight of God.' *Signs of the Times*, January 9, 1896.

Lesson 2: Righteousness: 'Awake to righteousness, and sin not'

MEMORY VERSE: 'For the fruit of the Spirit is in all goodness and righteousness and truth.' Ephesians 5:9.

STUDY HELP: *Christ's Object Lessons*, pages 310-316.

THOUGHT TO REMEMBER: 'Righteousness is right doing.'

Introduction

'There never was a time when it was so important that the followers of Christ should study the Bible as now. Deceptive influences are upon all sides, and it is essential that you counsel with Jesus, your best friend. The wayfaring man may find the way of life through faith and obedience, through abiding in the sunshine of Christ's righteousness. But how shall we understand what is meant by these terms, if we do not understand the Bible? In the Word of God duty is made plain, and everything relating to the religious life is presented in a definite way. The whole plan of salvation is delineated, and the helps to the soul are pointed out. The way in which the believer may be complete in Christ is unfolded.' *Youth's Instructor*, May 18, 1893.

'None righteous, no, not one'

1. Because of our sins, what is the state of the human heart? Romans 3:12. (Read verses 9-18.)

NOTE: 'The only definition we find in the Bible for sin is that "sin is the transgression of the law" (1 John 3:4). The Word of God declares, "All have sinned, and come short of the glory of God" (Romans 3:23). "There is none that doeth good, no, not one" (Romans 3:12). Many are deceived concerning the condition of their hearts. They do not realise that the natural heart is deceitful above all things, and desperately wicked. They wrap themselves about with their own righteousness, and are satisfied in reaching their own human standard of character; but how fatally they fail when they do not reach the divine standard, and of themselves they cannot meet the requirements of God. We may measure ourselves by ourselves, we may compare ourselves among ourselves, we may say we do as well as this one or that one, but the question to which the judgement will call for an answer is, Do we meet the claims of high heaven? Do we reach the divine standard? Are our hearts in harmony with the God of heaven? The human family have all transgressed the law of God, and as transgressors of the law, man is hopelessly ruined; for he is the enemy of God, without strength to do any good thing.' *Selected Messages Book 1*, pages 321-322.

2. How does the Lord regard our attempts to make ourselves righteous? Isaiah 64:6.

NOTE: 'In their professed service to God, the Jews were really working for self. Their righteousness was the fruit of their own efforts to keep the law according to their own ideas and for their own selfish benefit. Hence it could be no better than they were. In their endeavour to make themselves holy, they were trying to bring a clean thing out of an unclean. The law of God is as holy as He is holy, as perfect as He is perfect. It presents to men the righteousness of God. It is impossible for man, of himself, to keep this law; for the nature of man is depraved, deformed, and wholly unlike the character of God. The works of the selfish heart are "as an unclean thing;" and "all our righteousnesses are as filthy rags." Isaiah 64:6.' *Thoughts from the Mount of Blessing*, page 54.

'Hunger and thirst after righteousness'

3. What is righteousness? Psalm 1, Psalm 119:172.

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.' *Christ's Object Lessons*, page 312.

'Righteousness is holiness, likeness to God, and "God is love." 1 John 4:16. It is conformity to the law of God, for "all thy commandments are righteousness" (Psalm 119:172), and "love is the fulfilling of the law" (Romans 13:10). Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him.' *The Faith I Live By*, page 109.

4. What is the relationship between obedience and righteousness? Romans 6:16.

NOTE: 'You need the true spirit of obedience to the Word of God. You must make decided reforms in your own customs and practices, conforming your life to the saving principles of the law of God. When you do this, you will have the righteousness of Christ which pervades that law, because you love God and recognise His law as a transcript of His character.' *Child Guidance*, page 69.

'True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right, because right doing is pleasing to God.' *Christ's Object Lessons*, page 97.

‘What is man, that he should be clean?’

5. Because all have disobeyed God’s law, what way has God devised for accounting sinners as righteous? Romans 5:19.

NOTE: ‘Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner’s account. Christ’s righteousness is accepted in place of man’s failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light. He can say with rejoicing, “Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life” (Titus 3:5-7).’ *Faith & Works*, page 101.

6. Will God account us as righteous if we do not forsake our sins? Isaiah 55:7, Zechariah 3:3-4.

NOTE: ‘No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven.’ *Desire of Ages*, page 555.

‘Christ has paid the price of your redemption. There is only one thing that you can do, and that is to take the gift of God. You can come in all your need, and plead the merits of a crucified and risen Saviour; but you cannot come expecting that Christ will cover your wickedness, your daily indulgence in sin, with His robe of righteousness.’ *Bible Echo*, May 15, 1892.

‘Christ’s righteousness will not cover the unrighteousness of any one. “All unrighteousness is sin,” and “sin is the transgression of the law,” therefore, those who are breaking the law of God and teaching others to break it, will not be covered with the garments of Christ’s righteousness. He came not to save men in their sins; but from their sins. “And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him.” These utterances are weighty, and should be duly considered.’ *Second Advent Review & Sabbath Herald*, July 24, 1888.

‘If we confess our sins...’

7. How may the unrighteousness that we have done be cleansed from our lives? 1 John 1:9, Jeremiah 3:13, Ezekiel 36:25.

NOTE: ‘True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty. Many, many confessions should never be spoken in the hearing of mortals; for the result is that which the limited judgement of finite beings does not anticipate. God will be better glorified if we confess the secret, inbred corruption of the heart to Jesus alone than if we open its recesses to finite, erring man, who cannot judge righteously unless his heart is constantly imbued with the Spirit of God. Do not pour into human ears the story which God alone should hear. The confession that is the outpouring of the inmost soul finds its way to the God of infinite pity. Your sins may be as mountains before you; but if you humble your heart, and confess your sins, trusting in the merits of a crucified and risen Saviour, He will forgive, and will cleanse you from all unrighteousness. Desire the fullness of the grace of Christ. Let your heart be filled with an intense longing for His righteousness.’ *The Faith I Live By*, page 128.

8. Is forgiveness all that God promises the repentant soul? Acts 2:38, Ezekiel 36:25-27, Acts 3:19.

NOTE: ‘There are those who listen to the truth, and are convinced that they have been living in opposition to Christ. They are condemned, and they repent of their transgressions. Relying upon the merits of Christ, exercising true faith in Him, they receive pardon for sin. As they cease to do evil and learn to do well, they grow in grace and in the knowledge of God. They see that they must sacrifice in order to separate from the world; and, after counting the cost, they look upon all as loss if they may but win Christ. They have enlisted in Christ’s army. The warfare is before them, and they enter it bravely and cheerfully, fighting against their natural inclinations and selfish desires, bringing the will into subjection to the will of Christ. Daily they seek the Lord for grace to obey Him, and they are strengthened and helped. This is true conversion. In humble, grateful dependence he who has been given a new heart relies upon the help of Christ. He reveals in his life the fruit of righteousness. He once loved himself. Worldly pleasure was his delight. Now his idol is dethroned, and God reigns supreme. The sins he once loved he now hates. Firmly and resolutely he follows in the path of holiness.’ *Youth’s Instructor*, September 26, 1901.

‘The righteousness of God which is by faith of Jesus Christ’

9. What will be seen in the life of the one who accepts the righteousness of Christ? Philippians 1:9-11.

NOTE: ‘It was impossible for the sinner to keep the law of God, which was holy, just, and good; but this impossibility was removed by the impartation of the righteousness of Christ to the repenting, believing soul. The life and death of Christ in behalf of sinful man were for the purpose of restoring the sinner to God’s favour, through imparting to him the righteousness that would meet the claims of the law and find acceptance with the Father.’ *Faith & Works*, page 118.

‘Christ actually bore the punishment of the sins of the world, that His righteousness might be imputed to sinners, and through repentance and faith they might become like Him in holiness of character. He says, “I bear the guilt of that man’s sins. Let Me take the punishment and the repenting sinner stand before Thee innocent.” The moment the sinner believes in Christ, he stands in the sight of God uncondemned; for the righteousness of Christ is his: Christ’s perfect obedience is imputed to him. But he must co-operate with divine power, and put forth his human effort to subdue sin, and stand complete in Christ. The ransom paid by Christ is sufficient for the salvation of all men; but it will avail for only those who become new creatures in Christ Jesus, loyal subjects of God’s everlasting kingdom. His suffering will not shield from punishment the unrepenting, disloyal sinner. Christ’s work was to restore man to his original state, to heal him, through divine power, from the wounds and bruises made by sin. Man’s part is to lay hold by faith of the merits of Christ, and co-operate with the divine agencies in forming a righteous character; so that God may save the sinner, and yet be just and His righteous law vindicated.’ *Fundamentals of Christian Education*, page 430.

10. What fruit will be seen in the life of the one who has repented, receiving the Holy Spirit and the righteousness of Christ? Ephesians 5:9-11, James 3:17-18.

NOTE: ‘There is no human being in the world but bears fruit of some kind, either good or evil; and Christ has made it possible for every soul to bear most precious fruit. Obedience to the requirements of God, submission to the will of Christ, will yield in the life the peaceable fruits of righteousness. The inhabitants of this world are dear to God’s family. He gave the richest gift that heaven could bestow, that men and women might return from their rebellion to His law, and accept into their hearts and lives the principles of heaven. If men would acknowledge the Gift, and accept His sacrifice, their transgressions would be pardoned, and the grace of God would be imparted to them to help them to yield in their lives the precious fruits of holiness. “Every good tree bringeth forth good fruit.” We have a representation to make to the world of pure principles, holy ambitions, noble aspirations, that will distinguish us from all other people, making us a separate nation, a peculiar people.’ *God’s Amazing Grace*, page 249.

‘The fine linen is the righteousness of saints’

11. How is righteousness received into the life? Romans 3:22, Philippians 3:9.

NOTE: ‘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.

12. What is the evidence that a person is righteous? 1 John 3:7.

NOTE: ‘We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ’s character stands in place of your character, and you are accepted before God just as if you had not sinned. More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, “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. So Jesus said to His disciples, “It is not ye that speak, but the Spirit of your Father which speaketh in you.” Matthew 10:20. Then with Christ working in you, you will manifest the same spirit and do the same good works --works of righteousness, obedience. So we have nothing in ourselves of which to boast. We have no ground for self-exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us.’ *Steps to Christ*, pages 62-63.

Lesson 3: Justification: ‘How then can man be justified with God?’

MEMORY VERSE: ‘And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.’ Luke 18:13.

STUDY HELP: *The Faith I Live By*, page 107.

THOUGHT TO REMEMBER: ‘Justification is a full, complete pardon of sin.’

Introduction

‘Herein is the mystery of redemption, that the innocent, pure, and holy Son of the infinite God was permitted to bear the punishment of a thankless race of rebels against the divine government; that through the manifestation of His matchless love, these rebels might be inspired with faith in, and love for God, and might stand before Him repentant, forgiven, guiltless, as if they had never sinned.’ *Bible Echo*, November 25, 1895.

‘Sin bringeth forth death’

1. Why do we all need justification? Romans 3:10-12.

NOTE: ‘The perishing sinner may say: “I am a lost sinner; but Christ came to seek and to save that which was lost. He says, ‘I came not to call the righteous, but sinners to repentance.’ I am a sinner, and He died upon Calvary’s cross to save me. I need not remain a moment longer unsaved. He died and rose again for my justification, and He will save me now. I accept the forgiveness He has promised.” The great work that is wrought for the sinner who is spotted and stained by evil is the work of justification. By Him who speaketh truth he is declared righteous. The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe. He transfers his sins to Jesus, the sinner’s representative, substitute, and surety. Upon Christ He lays the iniquity of every soul that believeth. “He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” 2 Corinthians 5:21.’ *The Faith I Live By*, page 112.

2. What prospect do we all face as sinners? Romans 14:10-12.

NOTE: ‘Neglect this great salvation, kept before you for years, despise this glorious offer of justification through the blood of Christ and sanctification through the cleansing power of the Holy Spirit, and there remaineth no more sacrifice for sins, but a certain fearful looking for of judgement and fiery indignation. I entreat you now to humble yourselves and cease your stubborn resistance of light and evidence. Say unto the Lord, Mine iniquities have separated between me and my God. O Lord, pardon my transgressions. Blot out my sins from the book of Thy remembrance. Praise His holy name, there is forgiveness with Him, and you can be converted, transformed.’ *Testimonies to Ministers*, page 97.

‘By the works of the law shall no flesh be justified’

3. Can we be justified (pardoned) for our sins by trying to obey God’s law? Galatians 2:16.

NOTE: ‘When God pardons the sinner, remits the punishment he deserves, and treats him as though he had not sinned, He receives him into divine favour, and justifies him through the merits of Christ’s righteousness. The sinner can be justified only through faith in the atonement made through God’s dear Son, who became a sacrifice for the sins of the guilty world. No one can be justified by any works of his own. He can be delivered from the guilt of sin, from the condemnation of the law, from the penalty of transgression, only by virtue of the suffering, death, and resurrection of Christ. Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust.’ *A New Life*, page 20.

4. Can we hope to be justified if we are not willing to keep God’s law? Romans 2:13.

NOTE: ‘Those who love God with all the heart will love all His commandments also. The sanctified heart is in harmony with the precepts of God’s law; for they are holy, just, and good. [Romans 7:12] No one who truly loves and fears God will continue to transgress the law in any particular. When man transgresses he is under the condemnation of the law, and it becomes to him a yoke of bondage. Whatever his profession may be, he is not justified, which means pardoned. “The law of the Lord is perfect, converting the soul.” Through obedience comes sanctification of body, soul, and spirit. This sanctification is a progressive work, and an advance from one stage of perfection to another.’ *My Life Today*, page 250.

‘I had not known sin, but by the law’

5. If we cannot be justified by keeping God’s law, what purpose does that law serve? Romans 3:20, last part, Romans 7:7.

NOTE: ‘It is the sinner who regards the law as a grievous yoke; it is the transgressor that can see no beauty in its precepts. For the carnal mind “is not subject to the law of God, neither indeed can be” (Romans 8:7). “By the law is the knowledge of sin” (Romans 3:20); for “sin is the transgression of the law” (1 John 3:4). It is through the law that men are convicted of sin; and they must feel themselves sinners, exposed to the wrath of God, before they will realise their need of a Saviour.’ *Selected Messages Book 1*, page 218.

‘The first step in reconciliation to God is the conviction of sin. “Sin is the transgression of the law.” By the law is the knowledge of sin.” 1 John 3:4; Romans 3:20. In order to see his guilt, the sinner must test his character by God’s great standard of righteousness. It is a mirror which shows the perfection of a righteous character and enables him to discern the defects in his own. The law reveals to man his sins, but it provides no remedy. While it promises life to the obedient, it declares that death is the portion of the transgressor.’ *Great Controversy*, page 467.

6. What is the result of living without God’s law? Romans 1:21-32. Compare Judges 17:4-5.

NOTE: ‘Those who are teaching this doctrine today have much to say in regard to faith and the righteousness of Christ; but they pervert the truth, and make it serve the cause of error. They declare that we have only to believe on Jesus Christ, and that faith is all-sufficient; that the righteousness of Christ is to be the sinner’s credentials; that this imputed righteousness fulfils the law for us, and that we are under no obligation to obey the law of God. This class claim that Christ came to save sinners, and that He has saved them. “I am saved,” they will repeat over and over again. But are they saved while transgressing the law of Jehovah? No; for the garments of Christ’s righteousness are not a cloak for iniquity. Such teaching is a gross deception, and Christ becomes to these persons a stumbling-block as He did to the Jews, to the Jews because they would not receive Him as their personal Saviour; to these professed believers in Christ, because they separate Christ and the Law, and regard faith as a substitute for obedience. They separate the Father and the Son, the Saviour of the world. Virtually they teach, both by precept and example, that Christ, by His death, saves men in their transgressions.’ *Signs of the Times*, February 25, 1897.

‘The blood of Jesus Christ cleanseth us from all sin’

7. What is the only means by which we may be cleansed from our sins? 1 John 1:7, 1 Peter 1:18-19.

NOTE: ‘Do not listen to the enemy’s suggestion to stay away from Christ until you have made yourself better; until you are good enough to come to God. If you wait until then, you will never come. When Satan points to your filthy garments, repeat the promise of Jesus, “Him that cometh to Me I will in no wise cast out.” John 6:37. Tell the enemy that the blood of Jesus Christ cleanses from all sin. Make the prayer of David your own, “Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.” Psalm 51:7.’ *Christ’s Object Lessons*, page 205.

8. By what means does Christ continually remind us of this truth? Matthew 26:27-28. Compare 1 Corinthians 11:23-29 and Hebrews 9:19-28.

NOTE: ‘In partaking with His disciples of the bread and wine, Christ pledged Himself to them as their Redeemer. He committed to them the new covenant, by which all who receive Him become children of God, and joint heirs with Christ. By this covenant every blessing that heaven could bestow for this life and the life to come was theirs. This covenant deed was to be ratified with the blood of Christ. And the administration of the Sacrament was to keep before the disciples the infinite sacrifice made for each of them individually as a part of the great whole of fallen humanity.’ *Desire of Ages*, page 656.

‘If we confess our sins...’

9. What work is needed on our part for us to receive justification? 1 John 1:9, Psalm 32:5.

NOTE: ‘I hope that none will obtain the idea that they are earning the favour of God by confession of sins or that there is special virtue in confessing to human beings. The Lord would have us come to Him daily with all our troubles and confessions of sin, and He can give us rest. Confess your secret sins alone before your God. Acknowledge your heart wanderings to Him who knows perfectly how to treat your case. If you have wronged your neighbour, acknowledge to him your sin and show fruit of the same by making restitution. Then claim the blessing. Come to God just as you are, and let Him heal all your infirmities. Press your case to the throne of grace; let the work be thorough. Be sincere in dealing with God and your own soul. If you come to Him with a heart truly contrite, He will give you the victory. He will not misapprehend or misjudge you.’ *God’s Amazing Grace*, page 87.

‘Many feel a sense of estrangement from God, a realisation of their bondage to self and sin; they make efforts for reform; but they do not crucify self. They do not give themselves entirely into the hands of Christ, seeking for divine power to do His will. They are not willing to be moulded after the divine similitude. In a general way they acknowledge their imperfections, but they do not give up their particular sins. With each wrong act the old selfish nature is gaining strength.’ *Christ’s Object Lessons*, page 48.

10. Where does the desire to repent originate? Romans 2:4. Compare Acts 5:31.

NOTE: ‘Repentance, as well as forgiveness, is the gift of God through Christ. It is through the influence of the Holy Spirit that we are convicted of sin and feel our need of pardon. None but the contrite are forgiven; but it is the grace of God that makes the heart penitent. He is acquainted with all our weaknesses and infirmities, and He will help us.’ *Faith & Works*, page 38.

‘Many are confused as to what constitutes the first steps in the work of salvation. Repentance is thought to be a work the sinner must do for himself in order that he may come to Christ. They think that the sinner must procure for himself a fitness in order to obtain the blessing of God’s grace. But while it is true that repentance must precede forgiveness, for it is only the broken and contrite heart that is acceptable to God, yet the sinner cannot bring himself to repentance, or prepare himself to come to Christ. Except the sinner repent, he cannot be forgiven; but the question to be decided is as to whether repentance is the work of the sinner or the gift of Christ. Must the sinner wait until he is filled with remorse for his sin before he can come to Christ? The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent.’ *A New Life*, page 20.

‘Peace with God’

11. What is the result of justification? Romans 5:1. Compare Isaiah 32:17.

NOTE: ‘Whoever consents to renounce sin and open his heart to the love of Christ, becomes a partaker of this heavenly peace. There is no other ground of peace than this. The grace of Christ received into the heart, subdues enmity; it allays strife and fills the soul with love. He who is at peace with God and his fellow men cannot be made miserable. Envy will not be in his heart; evil surmisings will find no room there; hatred cannot exist. The heart that is in harmony with God is a partaker of the peace of heaven and will diffuse its blessed influence on all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife.’ *God’s Amazing Grace*, page 320.

12. How does Paul contrast this peace with the life of the sinner? Romans 8:3-8.

NOTE: ‘When the Saviour imparts His peace to the soul, the heart will be in perfect harmony with the word of God; for the Spirit and the word agree. The Lord honours His word in all His dealings with men. It is His own will, His own voice, that is revealed to men, and He has no new will, no new truth, aside from His word to unfold to His children. If you have a wonderful experience that is not in harmony with the expressed directions of God’s word, you may well doubt it; for its origin is not from above. The peace of Christ comes through the knowledge of Jesus whom the Bible reveals. If happiness is drawn from outside sources, and not from the Divine Fount, it will be as changeable as varying circumstances can make it; but the peace of Christ is a constant and abiding peace. It does not depend on any circumstance in life, on the amount of worldly goods, or the number

of earthly friends. Christ is the fountain of living waters, and happiness and peace drawn from Him will never fail, for He is a well-spring of life.' *Signs of the Times*, May 19, 1890.

Lesson 4: Grace: My grace is sufficient for thee

MEMORY VERSE: 'And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.' 2 Corinthians 12:9.

STUDY HELP: *The Faith I Live By*, page 94, *God's Amazing Grace*, page 10.

THOUGHT TO REMEMBER: 'Divine grace is the great element of saving power.'

Introduction

'Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work. There is no place for us to rest in a careless attitude. We must never forget the warnings of Christ, "Watch unto prayer," "Watch, . . . and pray always." A connection with the divine agency every moment is essential to our progress.' *Testimonies to Ministers*, page 508.

'The word of His grace'

1. What was the burden of the preaching of Paul and Barnabas? Acts 14:3. (Compare Acts 20:32.)

NOTE: 'Let your mind dwell upon the goodness of God, upon the great love wherewith He has loved us, as evidenced in the work of redemption. If He did not love us and consider us of value, then this great sacrifice would not have been made. He is beneficent in mercy and in grace. Let your heart and mind be at rest like a tired child in the arms of its mother. His everlasting arms are beneath you. In all your afflictions Jesus is afflicted. Hide in Him, and the wicked one will not harass or confuse your faith. Jesus has bequeathed His peace to you. "Strong is the strength which God supplies/Through His eternal Son." The word of His grace is manna to the believing soul. The precious promises of the word are life, sweetness, and peace.' *Mind, Character & Personality Volume 2*, page 513.

2. What blessings come to us through God's love and grace? 2 Thessalonians 2:16-17, Acts 20:32.

NOTE: 'In giving us the privilege of studying His Word, the Lord has set before us a rich banquet. Many are the benefits derived from feasting on His Word, which is represented by Him as His flesh and blood, His spirit and life. By partaking of this Word our spiritual strength is increased; we grow in grace and in the knowledge of the truth. Habits of self-control are formed and strengthened. The infirmities of childhood, fretfulness, wilfulness, selfishness, hasty words, passionate acts, disappear, and in their place are developed the graces of Christian manhood and womanhood.' *God's Amazing Grace*, page 303.

'He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in His plan of mercy, going forth with Him to seek and save the lost. The world needs a practical demonstration of what the grace of God can do in restoring to human beings their lost kingship, giving them mastery of themselves. There is nothing that the world needs so much as a knowledge of the gospel's saving power revealed in Christlike lives.' *God's Amazing Grace*, page 334.

'The grace of the Lord Jesus Christ'

3. Who made it possible for divine grace to be made available to mankind? John 1:17, Ephesians 2:4-8. Compare John 1:14.

NOTE: 'Ample provisions have been made for all who sincerely, earnestly, and thoughtfully set about the work of perfecting holiness in the fear of God. Strength, grace, and glory have been provided through Christ, to be brought by ministering angels to the heirs of salvation. None are so low, so corrupt and vile, that they cannot find in Jesus, who died for them, strength, purity, and righteousness, if they will put away their sins, cease their course of iniquity, and turn with full purpose of heart to the living God. He is waiting to strip them of their garments, stained and polluted by sin, and to put upon them the white, bright robes of righteousness.' *God's Amazing Grace*, page 31.

4. What is the only alternative to God's grace? Ephesians 2:1-3.

NOTE: '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.

5. Is there anything we can do to merit the grace of God? Romans 4:4.

NOTE: 'Grace is unmerited favour, and the believer is justified without any merit of his own, without any claim to offer to God. He is justified through the redemption that is in Christ Jesus, who stands in the courts of heaven as the sinner's substitute

and surety. But while he is justified because of the merit of Christ, he is not free to work unrighteousness. Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear. The sick are visited, the poor are cared for, the fatherless and the widows are not neglected, the naked are clothed, the destitute are fed.' *God's Amazing Grace*, page 182.

'Great grace was upon them all'

6. What was the effect of grace in the lives of the apostles? Acts 4:33. (Contrast Mark 14:50, Mark 9:34-35.)

NOTE: 'The miracle-working power of Christ's grace is revealed in the creation in man of a new heart, a higher life, a holier enthusiasm. God says: "A new heart also will I give you" (Ezekiel 36:26). Is not this, the renewal of man, the greatest miracle that can be performed? What cannot the human agent do who by faith takes hold of the divine power?... To make God's grace our own, we must act our part. His grace is given to work in us to will and to do, but never as a substitute for our effort. Those who walk in the path of obedience will encounter many hindrances. Strong, subtle influences may bind them to the world; but the Lord is able to render futile every agency that works for the defeat of His chosen ones; in His strength they may overcome every temptation, conquer every difficulty.' *God's Amazing Grace*, page 253.

7. What wonderful assurance did the Lord give to Paul? 2 Corinthians 12:9.

NOTE: 'You need constantly to cherish lowliness of mind and a spirit of dependence. He who feels his own weakness will look higher than himself, and will feel the need of constant strength from above. The grace of God will lead him to cherish a spirit of constant gratitude. He who is best acquainted with his own weakness will know that it is the matchless grace of God alone that triumphs over the rebellion of the heart.' *Gospel Workers*, page 319.

'Grow in grace'

8. What was Peter's closing counsel to the church? 2 Peter 3:18.

NOTE: 'The only way to grow in grace is to be disinterestedly [that is, not for your own advantage] doing the very work which Christ has enjoined upon us, to engage, to the extent of our ability, in helping and blessing those who need the help we can give them. Strength comes by exercise; activity is the very condition of life. Those who endeavour to maintain Christian life by passively accepting the blessings that come through the means of grace, and doing nothing for Christ, are simply trying to live by eating without working. And in the spiritual as in the natural world, this always results in degeneration and decay. A man who would refuse to exercise his limbs would soon lose all power to use them. Thus the Christian who will not exercise his God-given powers not only fails to grow up into Christ, but he loses the strength that he already had.' *Steps to Christ*, page 80.

9. How does Peter elsewhere describe this growth? 2 Peter 1:5-7.

NOTE: 'If you will go to work as Christ designs that His disciples shall, and win souls for Him, you will feel the need of a deeper experience and a greater knowledge in divine things, and will hunger and thirst after righteousness. You will plead with God, and your faith will be strengthened, and your soul will drink deeper drafts at the well of salvation. Encountering opposition and trials will drive you to the Bible and prayer. You will grow in grace and the knowledge of Christ, and will develop a rich experience. The spirit of unselfish labour for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who thus exercise the Christian graces will grow and will become strong to work for God. They will have clear spiritual perceptions, a steady, growing faith, and an increased power in prayer. The Spirit of God, moving upon their spirit, calls forth the sacred harmonies of the soul in answer to the divine touch. Those who thus devote themselves to unselfish effort for the good of others are most surely working out their own salvation.' *Steps to Christ*, page 80.

'Grace did much more abound'

10. In view of the fact that God's grace abounds much more than the power of sin, what counsel did Paul give? Romans 5:20-6:2.

NOTE: 'The law of God is the great moral standard by which character is to be judged. It is the expression of His will, and must be obeyed from the heart. Its holy principles must underlie our course of action in all our business relations. Those who belittle their profession of faith by conformity to the world, show that they despise the riches of the grace of Christ. They cry, "The grace of Christ! We are not saved by works, but by Christ;" but they continue in sin, continue to transgress the law of God. They act as though they considered it their privilege to live in sin that grace may abound. But every indulgence in sin weakens the soul; it welcomes Satan to come in and control the mind, making the individual his effectual servant.' *Signs of the Times*, March 27, 1884.

11. What transformation will be seen in the lives of those who are willing to come under the power of God's grace? Romans 6:14-18.

NOTE: 'Man cannot transform himself by the exercise of his will. He possesses no power by which this change can be effected. The leaven, something wholly from without, must be put into the meal before the desired change can be wrought in it. So the grace of God must be received by the sinner before he can be fitted for the kingdom of glory. All the culture and education which the world can give will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power.' *Christ's Object Lessons*, page 96.

'Many are deceiving themselves by thinking that the character will be transformed at the coming of Christ, but there will be no conversion of heart at His appearing. Our defects of character must here be repented of, and through the grace of Christ we must overcome them while probation shall last. This is the place for fitting up for the family above.' *God's Amazing Grace*, page 243.

'John and Judas are representatives of those who profess to be Christ's followers. Both these disciples had the same opportunities to study and follow the divine Pattern. Both were closely associated with Jesus and were privileged to listen to His teaching. Each possessed serious defects of character; and each had access to the divine grace that transforms character. But while one in humility was learning of Jesus, the other revealed that he was not a doer of the word, but a hearer only. One, daily dying to self and overcoming sin, was sanctified through the truth; the other, resisting the transforming power of grace and indulging selfish desires, was brought into bondage to Satan. Such transformation of character as is seen in the life of John is ever the result of communion with Christ. There may be marked defects in the character of an individual, yet when he becomes a true disciple of Christ, the power of divine grace transforms and sanctifies him. Beholding as in a glass the glory of the Lord, he is changed from glory to glory, until he is like Him whom he adores.' *Acts of the Apostles*, pages 558-559.

'The throne of grace'

12. What precious blessings are freely offered through Jesus to those who will come to His throne? Hebrews 4:16.

NOTE: 'The throne of grace is itself the highest attraction because occupied by One who permits us to call Him Father. But God did not deem the principle of salvation complete while invested only with His own love. By His appointment He has placed at His altar an Advocate clothed with our nature. As our Intercessor, His office work is to introduce us to God as His sons and daughters. Christ intercedes in behalf of those who have received Him. To them He gives power, by virtue of His own merits, to become members of the royal family, children of the heavenly King. And the Father demonstrates His infinite love for Christ, who paid our ransom with His blood, by receiving and welcoming Christ's friends as His friends.' *God's Amazing Grace*, page 68.

13. What work of preparation is necessary for those who wish to approach the throne of grace? Hebrews 10:19, 22.

NOTE: 'Grace is an attribute of God shown to undeserving human beings. We did not seek after it, but it was sent in search of us. God rejoices to bestow this grace upon every one who hungers for it. To every one He presents terms of mercy, not because we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we shall receive this gift.' *God's Amazing Grace*, page 10.

'There needs to be a reaching out after God, not now and then, but a continual earnest, heartbreaking confessing and humbling of the soul before God. God's people must come into the audience chamber of the Most High. God understands that you need Him, and if you ask, you will receive help when tempted and tried. Your petitions, made known only to God who searcheth the heart, He will hear and answer.' *The Upward Look*, page 333.

Lesson 5: Faith: 'The just shall live by his faith'

MEMORY VERSE: '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.

STUDY HELP: *The Faith I Live By*, pages 122-126.

THOUGHT TO REMEMBER: **'Faith is simply taking God at His word, believing that He will fulfil His promises because He said He would.'**

Introduction

'God has called His people to glory and virtue, and these will be manifest in the lives of all who are truly connected with Him. Having become partakers of the heavenly gift, they are to go unto perfection, being "kept by the power of God through faith." 1 Peter 1:5. It is the glory of God to give His virtue to His children. He desires to see men and women reaching the highest standard; and when by faith they lay hold of the power of Christ, when they plead His unfailing promises, and claim them as their own, when with an importunity that will not be denied they seek for the power of the Holy Spirit, they will be made complete in Him.' *Acts of the Apostles*, page 530.

'Justified by faith'

1. How only may we be forgiven [justified]? Galatians 2:16.

NOTE: 'You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ. You believe that promise. You confess your sins and give yourself to God. You will to serve Him. Just as surely as you do this, God will fulfil His word to you. If you believe the promise, believe that you are forgiven and cleansed, God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it. Do not wait to feel that you are made whole, but say, "I believe it; it is so, not because I feel it, but because God has promised.'" *Steps to Christ*, page 51.

2. Does this mean that there is no place for good works in the life of the Christian? James 2:20-24.

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.

'The faith of Abraham'

3. What example of faith do we find in the experience of Abraham? Hebrews 11:17-19. (Read Genesis 22:1-14.)

NOTE: 'There are many who have never made an unreserved surrender of themselves to God. They have not a right idea of the infinite sacrifice made by God to save a ruined world. If God should speak to them as He did to Abraham, they would not be sufficiently acquainted with His voice to know that He was calling upon them to make a sacrifice, in order to test the depth of their love and the sincerity of their faith. The plague spot of selfishness is as contagious as leprosy. Those who enter the heavenly courts must be purified from every vestige of this plague. The Lord has a great work for us to do, and He invites us to look to Him, to trust in Him, to walk with Him, to talk with Him. He invites us to make an unreserved surrender of all that we have and are to Him, that when He shall call upon us to sacrifice for Him, we may be ready and willing to obey. We shall enjoy the fullness of divine grace only as we give all to Christ. We shall know the meaning of true happiness only as we keep the fire burning on the altar of sacrifice. God will bequeath the most in the future to those who have done the most in the present.... Each day, under different circumstances, He tries us; and in each truehearted endeavour He chooses His workers, not because they are perfect, but because they are willing to work unselfishly for Him, and He sees that through connection with Him they may gain perfection.' *Our High Calling*, page 191.

4. What experience did Jesus hold up as an example of great faith? Matthew 8:5-10.

NOTE: 'We need a living experience. In faith we are only like little children learning to walk. As a child takes its first steps, it often totters and falls; but it gets up again, and finally learns that it can walk alone. We must learn how to believe in God. We are not to look at our feelings, but to know God by living faith. Look at the centurion who came to Christ for an example of genuine faith... What kind of power did this centurion think was vested in Jesus? He knew it was the power of God. He said, "I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth." The centurion saw with the eye of faith that the angels of God were all around Jesus, and that His word would commission an angel to go to the sufferer. He knew that His word would enter the chamber, and that his servant would be healed. And how Christ commended this man's faith! He exclaimed, "I have not found so great faith, no, not in Israel.'" *1888 Materials*, pages 559-560.

'Exceeding great and precious promises'

5. In order to be a partaker of the divine nature and to escape the corruption of sinful lusts, in what must we put our faith? 2 Peter 1:4.

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

6. What exceeding great and precious promises may we rely on in times of temptation? 1 Corinthians 10:13, Psalm 50:15, Psalm 37:39, 2 Peter 2:9, James 4:7, Hebrews 2:18.

NOTE: 'Satan is watching to ensnare your feet. You must have help from above if you would escape his devices. By faith and prayer all may meet the requirements of the gospel. No man can be forced to transgress. His own consent must be first gained; the soul must purpose the sinful act before passion can dominate over reason or iniquity triumph over conscience. Temptation, however strong, is never an excuse for sin. "The eyes of the Lord are over the righteous, and His ears are open unto their prayers." Cry unto the Lord, tempted soul. Cast yourself, helpless, unworthy, upon Jesus, and claim His very promise. The Lord will hear. He knows how strong are the inclinations of the natural heart, and He will help in every time of temptation.' *Testimonies Volume 5*, page 177.

'The shield of faith'

7. What will protect us when we are assailed by the devil? Ephesians 6:16. Compare 1 John 5:4.

NOTE: 'We are not worthy of God's love, but Christ, our surety, is worthy, and is abundantly able to save all who shall come unto Him. Christ delights to take apparently hopeless material, those whom Satan has debased and through whom he has

worked, and make them the subjects of His grace. He rejoices to deliver them from suffering and from the wrath that is to fall upon the disobedient. If the enemy can lead the desponding to take their eyes off from Jesus, and look to themselves, and dwell upon their own unworthiness, instead of dwelling upon the worthiness of Jesus, His love, His merits, and His great mercy, he will get away their shield of faith and gain his object; they will be exposed to his fiery temptations. The weak should therefore look to Jesus, and believe in Him; they then exercise faith.' *God's Amazing Grace*, page 185.

8. What precious promises do we have when we make the Lord our shield? Psalm 119:114-117. Compare Proverbs 30:5.

NOTE: 'It is the privilege of Christians to obtain strength from God to hold every precious gift. Fervent and effectual prayer will be regarded in heaven. When the servants of Christ take the shield of faith for their defence, and the sword of the Spirit for war, there is danger in the enemy's camp. Amidst the snares to which all are exposed, they need strong and trustworthy defences on which to rely. Many in this corrupt age have so small a supply of the grace of God, that in many instances their defence is broken down by the first assault, and fierce temptations take them captives. The shield of grace can preserve all unconquered by the temptations of the enemy, though surrounded with the most corrupting influences. By firm principle, and unwavering trust in God, their virtue and nobleness of character can shine, and, although surrounded with evil, no taint need be left upon their virtue and integrity.' *God's Amazing Grace*, page 33.

'Yea, though I walk through the valley of the shadow of death'

9. What example of faith is seen in the life of Job? Job 13:15, first part. Compare Romans 8:38-39.

NOTE: 'When depression settles upon the soul, it is no evidence that God has changed. He is "the same yesterday, and to day, and for ever." Hebrews 13:8. You are sure of the favour of God when you are sensible of the beams of the Sun of Righteousness; but if the clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body will be full of light. The riches of the grace of Christ must be kept before the mind. Treasure up the lessons that His love provides. Let your faith be like Job's, that you may declare, "Though He slay me, yet will I trust in Him." The most trying experiences in the Christian's life may be the most blessed. The special providences of the dark hours may encourage the soul in future attacks of Satan, and equip the servant of God to stand in fiery trials. The trial of your faith is more precious than gold. You must have that abiding confidence in God that is not disturbed by the temptations and arguments of the deceiver. Take the Lord at His word. You must study the promises, and appropriate them, as you have need.' *Our High Calling*, page 324.

10. What is the positive outcome when our faith is tested? 1 Peter 1:7.

NOTE: 'Not in freedom from trial, but in the midst of it, is Christian character developed. Exposure to rebuffs and opposition leads the follower of Christ to greater watchfulness and more earnest prayer to the mighty Helper. Severe trial endured by the grace of God develops patience, vigilance, fortitude, and a deep and abiding trust in God. It is the triumph of the Christian faith that it enables its followers to suffer and be strong; to submit, and thus to conquer; to be killed all the day long, and yet to live; to bear the cross, and thus to win the crown of glory.' *Acts of the Apostles*, page 467.

'The just shall live by his faith'

11. If we are to be accounted just in the judgement, how are we to live? Romans 1:16-17.

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

12. How does faith lead to righteousness in the life of the Christian? Revelation 14:12.

NOTE: 'Genuine faith in Jesus leads to denial of self; but however high the profession may be, if self is exalted and indulged, the faith of Jesus is not in the heart. The true Christian manifests by a life of daily consecration that he is bought with a price, and is not his own. He realises that an infinite sacrifice has been made for him, and that his life is of inestimable value, through the merits of Jesus' blood, intercession, and righteousness. But while he comprehends the exalted privileges of the sons of God, his soul is filled with humility. There is no boasting of holiness from the lips of those who walk in the shadow of Calvary's cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and their comeliness is turned to corruption. Those who live nearest to Jesus feel most deeply their own unworthiness, and their only hope is in the merits of a crucified and risen Saviour. Like Moses, they have had a view of the awful majesty of holiness, and they see their own insufficiency in contrast with the purity and exalted loveliness of Jesus.' *Second Advent Review & Sabbath Herald*, March 6, 1888.

13. What is the ultimate purpose of our faith? 1 Peter 1:9. Compare Hebrews 12:1-2.

NOTE: 'When souls are converted, their salvation is not yet accomplished. They then have the race to run; the arduous struggle is before them to do, what? "To fight the good fight of faith," to press forward to the mark for the prize of the high

calling which is in Christ Jesus. There is no release in this warfare; the battle is lifelong, and must be carried forward with determined energy proportionate to the value of the object you are in pursuit of, which is eternal life. Immense interests are here involved. We are made partakers of Christ's self-sacrifice here in this life, and then we are assured that we shall be partakers of all its benefits in the future immortal life, if we hold the beginning of our confidence steadfast unto the end. Think of this.' *My Life Today*, page 313.

'Faith, saving faith is the act of the soul by which the whole man is given over to the guardianship and control of Jesus Christ. He abides in Christ and Christ abides in the soul by faith as supreme. The believer commits his soul and body to God, and with assurance may say, Christ is able to keep that which I have committed unto Him against that day. All who will do this will be saved unto life eternal. There will be an assurance that the soul is washed in the blood of Christ and clothed with His righteousness and precious in the sight of Jesus.' *In Heavenly Places*, page 104.

Lesson 6: Salvation: 'He shall save his people from their sins'

MEMORY VERSE: 'But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)' Ephesians 2:3-4.

STUDY HELP: *Acts of the Apostles*, pages 481-483.

THOUGHT TO REMEMBER: **'Your only hope and salvation is in overcoming as Christ overcame.'**

Introduction

'Abandon the idea that temporal or spiritual advantages will win for you salvation. God calls for your willing obedience. He asks you to give up your sins. "To him that overcometh," Christ declares, "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." Revelation 3:21.' *Christ's Object Lessons*, page 117.

'Sin bringeth forth death'

1. What do we all need to be saved from? Matthew 1:21.

NOTE: '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. But when John beheld Jesus he told His mission. He said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). To every repentant soul the message is, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).' *Faith & Works*, page 90.

2. Is the Lord's desire to save sinners limited to a chosen few? 1 Timothy 2:4-5.

NOTE: 'The doctrine of the divine decrees [Calvinism or predestination], unalterably fixing the character of men, had led many to a virtual rejection of the law of God. Wesley steadfastly opposed the errors of the antinomian teachers [those who deny that people need to keep God's law] and showed that this doctrine [Calvinism] which led to antinomianism was contrary to the Scriptures. "The grace of God that bringeth salvation hath appeared to all men." "This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all." Titus 2:11; 1 Timothy 2:3-6. The Spirit of God is freely bestowed to enable every man to lay hold upon the means of salvation. Thus Christ, "the true Light," "lighteth every man that cometh into the world." John 1:9. Men fail of salvation through their own wilful refusal of the gift of life.' *Great Controversy*, page 261.

'None other name'

3. From whom alone may salvation be gained? Acts 4:10-12.

NOTE: "'Sin is the transgression of the law.'" The sinner must be made to feel that he is a transgressor. Christ dying upon the cross of Calvary is drawing his attention. Why did Christ die? Because it was the only means for man to be saved. He took upon Himself our sins that He might impute His righteousness to all who believe in Him. The goodness and the love of God lead the sinner to repentance toward God and faith toward our Lord Jesus Christ. The awakened sinner is pointed to the law he has transgressed. It calls to him to repent, yet there is no saving quality in law to pardon the transgression of law, and his case seems hopeless. But the law draws him to Christ. However deep are his sins of transgression, the blood of Jesus Christ can cleanse him from all sin.' *Our High Calling*, page 141.

4. What was the motive that led Christ to save us? Romans 8:34-39.

NOTE: 'The more we contemplate the character of Christ, and the more we experience of His saving power, the more keenly shall we realise our own weakness and imperfection, and the more earnestly shall we look to Him as our strength and our Redeemer. We have no power in ourselves to cleanse the soul temple from its defilement; but as we repent of our sins against

God, and seek pardon through the merits of Christ, He will impart that faith which works by love and purifies the heart. By faith in Christ and obedience to the law of God we may be sanctified, and thus obtain a fitness for the society of holy angels and the white-robed redeemed ones in the kingdom of glory.' *The Sanctified Life*, page 83.

'With the mouth confession is made unto salvation'

5. What acts are necessary on our part for the work of salvation to begin? Romans 10:10, 2 Corinthians 7:10.

NOTE: 'The great heart of infinite Love is drawn toward the sinner with boundless compassion. "We have redemption through His blood, the forgiveness of sins." Yes, only believe that God is your helper. He wants to restore His moral image in man. As you draw nigh to Him with confession and repentance, He will draw nigh to you with mercy and forgiveness. We owe the Lord everything. He is the author of our salvation. As you work out your own salvation with fear and trembling, "it is God which worketh in you both to will and to do of His good pleasure.'" *Testimonies volume 5*, page 634.

6. Where does the impulse to repent come from? Romans 2:4. Compare Acts 5:31, Acts 11:18.

NOTE: 'While it is true that repentance must precede forgiveness, for it is only the broken and contrite heart that is acceptable to God, yet the sinner cannot bring himself to repentance, or prepare himself to come to Christ. Except the sinner repent, he cannot be forgiven; but the question to be decided is as to whether repentance is the work of the sinner or the gift of Christ. Must the sinner wait until he is filled with remorse for his sin before he can come to Christ? The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent.' *A New Life*, page 20.

7. When a sinner has repented, what promise may he claim? 1 John 1:9.

NOTE: 'We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.' *Steps to Christ*, page 62.

'He was manifested to take away our sins'

8. What assurance may the one have who abides in Christ? 1 John 3:5-6.

NOTE: 'More than this [see previous note], Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, "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. So Jesus said to His disciples, "It is not ye that speak, but the Spirit of your Father which speaketh in you." Matthew 10:20. Then with Christ working in you, you will manifest the same spirit and do the same good works, works of righteousness, obedience.' *Steps to Christ*, page 62.

"The prince of this world cometh," said Jesus, "and hath nothing in Me." There was nothing in Him that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.' *Desire of Ages*, page 123

9. What symbol are we given to show the contrast between this new life and the old one? Romans 6:1-6.

NOTE: 'As you openly renounced sin and Satan, the three great Powers of heaven pledged themselves to help you to overcome. You were raised in newness of life by the power that raised Christ from the dead. You came forth from the watery grave pledged to devote your life to the Master's service. You are henceforth to live a new life, as if reason, knowledge, affection, speech, property, and all else you have, had been anew entrusted to you, with a distinct intimation from heaven that they are to be used for God. You are to live a life of cross-bearing and self-denial, a life bound up with the life of Christ.' *Signs of the Times*, February 12, 1902.

'Now is our salvation nearer than when we believed'

10. What verses look forward to the time when our salvation is complete? Romans 13:11, 1 Thessalonians 5:8, Hebrews 9:28.

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

11. What assurance do we have of salvation in the judgement? Psalm 76:7-9.

NOTE: 'We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be

cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgement before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing.' *Great Controversy*, page 489.

'He will come and save you'

12. What precious promise may God's people look forward to? Isaiah 35:4.

NOTE: 'You must experience a death to self, and must live unto God. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Self is not to be consulted. Pride, self-love, selfishness, avarice, covetousness, love of the world, hatred, suspicion, jealousy, evil surmisings, must all be subdued and sacrificed forever. When Christ shall appear, it will not be to correct these evils and then give a moral fitness for His coming. This preparation must all be made before He comes. It should be a subject of thought, of study, and earnest inquiry, What shall we do to be saved? What shall be our conduct that we may show ourselves approved unto God?' *Testimonies Volume 1*, page 705.

13. Who are the ones who will be saved when Christ returns? Psalm 50:1-6.

NOTE: 'We must be partakers of Christ's sufferings here, if we would share in His glory hereafter. If we seek our own interest, how we can best please ourselves, instead of seeking to please God and advance His precious, suffering cause, we shall dishonour God and the holy cause we profess to love. We have but a little space of time left in which to work for God. Nothing should be too dear to sacrifice for the salvation of the scattered and torn flock of Jesus. Those who make a covenant with God by sacrifice now, will soon be gathered home to share a rich reward, and possess the new kingdom forever and ever. Oh, let us live wholly for the Lord, and show by a well-ordered life and godly conversation that we have been with Jesus, and are His meek and lowly followers. We must work while the day lasts, for when the dark night of trouble and anguish comes, it will be too late to work for God.' *Christian Experience & Teachings*, page 104.

'I saw that the reason why God did not hear the prayers of His servants for the sick among us more fully was that He could not be glorified in so doing while they were violating the laws of health. And I also saw that He designed the health reform... to prepare the way for the prayer of faith to be fully answered. Faith and good work should go hand in hand in relieving the afflicted among us, and in fitting them to glorify God here and to be saved at the coming of Christ.' *Counsels on Health*, page 247.

Lesson 7: The gospel: 'the power of God unto salvation'

MEMORY VERSE: 'For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.' Romans 1:16.

STUDY HELP: *Desire of Ages*, page 407.

THOUGHT TO REMEMBER: **'The gospel of Christ is the power of God unto salvation to every one that believeth.'**

Introduction

'God is an overflowing fountain of efficiency and strength. The Gospel is the power of God unto salvation to every one that believes. When this power is utilised, it will be found to be more than sufficient to meet the power of the enemy.' *Signs of the Times*, November 28, 1906

'Your iniquities have separated between you and your God'

1. What is the problem from which all mankind needs salvation? Romans 3:23.

NOTE: 'Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race had not God, by the sacrifice of His Son, brought immortality within their reach. While "death passed upon all men, for that all have sinned," Christ "hath brought life and immortality to light through the gospel." Romans 5:12; 2 Timothy 1:10.' *Great Controversy*, page 533.

2. What good news has God given to all mankind? Matthew 24:14, Mark 13:10.

NOTE: 'The work of the disciples was to spread a knowledge of the gospel. To them was committed the work of proclaiming to all the world the good news that Christ brought to men. That work they accomplished for the people of their time. To every nation under heaven the gospel was carried in a single generation. The giving of the gospel to the world is the work that God has committed to those who bear His name. For earth's sin and misery the gospel is the only antidote. To make known to all

mankind the message of the grace of God is the first work of those who know its healing power.' *Ministry of Healing*, page 141.

'The truth for this time embraces the whole gospel. Rightly presented, it will work in man the very changes that will make evident the power of God's grace upon the heart. It will do a complete work and develop a complete man.' *Counsels on Health*, page 516.

'Him that is of power to stablish you according to my gospel'

3. What is this good news that must be given to all mankind? Romans 1:16.

NOTE: 'We have great victories to gain, and a heaven to lose if we do not gain them. The carnal heart must be crucified; for its tendency is to moral corruption, and the end thereof is death. Nothing but the life-giving influences of the gospel can help the soul. Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness. You will thus become partakers of the divine nature, having escaped the corruption that is in the world through lust; and in your souls will be reflected the image of Him by whose stripes you are healed.' *God's Amazing Grace*, page 312.

4. How may we lay hold of this transforming power? Mark 1:15.

NOTE: 'As the sinner comes to Christ, helpless, penitent, and humble; as he views the expensive expiation made in his behalf, let the repenting soul lay hold by faith of the provision made to save him, not in his sin, but from his sin. Christ as the sin-bearer must take away the sin and rescue the sinner from his morbid spiritual condition. As he asks for a change of heart, the answer comes, "My son, give Me thine heart." "A new heart will I give thee." I will restore you to a pure, holy atmosphere, that you, being dead to sin, may live unto righteousness.' *Manuscript Releases volume 6*, page 157.

'Believe the gospel'

5. What should the follower of Christ strive for? Philippians 1:27.

NOTE: 'Grace can thrive only in the heart that is being constantly prepared for the precious seeds of truth. The thorns of sin will grow in any soil; they need no cultivation; but grace must be carefully cultivated. The briars and thorns are always ready to spring up, and the work of purification must advance continually. If the heart is not kept under the control of God, if the Holy Spirit does not work unceasingly to refine and ennoble the character, the old habits will reveal themselves in the life. Men may profess to believe the gospel; but unless they are sanctified by the gospel their profession is of no avail. If they do not gain the victory over sin, then sin is gaining the victory over them. The thorns that have been cut off but not uprooted grow apace, until the soul is overspread with them.' *Christ's Object Lessons*, page 50.

6. Why is it important not only to hear the gospel but also to believe it? Hebrews 4:1-2.

NOTE: 'I entreat those who claim to believe that Christ is their personal Saviour to practise His teachings. Shall we not, from this time, believe in Christ, and show our faith by obeying His words? Will not those who proclaim the gospel to sinners believe the gospel, and by their obedience to every word that proceedeth out of the mouth of God, testify to its power? Will not those who preach Christ live the Christ life? God calls upon those who have the light to walk in the light. Then their souls will be all light in the Lord. True Christians find their happiness in obeying the words of the Saviour.' *Southern Watchman*, June 18, 1903.

'The power of God unto salvation'

7. Whose power is revealed by the gospel? Romans 1:16, Romans 16:25, 2 Timothy 1:8.

NOTE: 'The more we behold Christ, talk of His merits, and tell of His power, the more fully we shall reflect His image in our own characters and the less we shall submit our minds and affections to the paralysing influences of the world. The more our minds dwell upon Jesus, the less they will be enveloped in the fog of doubt, and the more easily shall we lay all our trials, all our burdens, upon the Burden Bearer. Let faith pierce through the hellish shadow of Satan and centre in Jesus, our high priest, who hath entered for us within the veil. Whatever clouds overcast the sky, whatever storms surge around the soul, this anchor holds firm, and we may be sure of victory.' *In Heavenly Places*, page 127.

8. What example did David give us? Psalm 21:13, Psalm 59:16.

NOTE: 'He bore my soul's disgrace, that in His name I might be an overcomer, and be exalted to His throne. Tell of His power, sing of His matchless love. In every trial He will be near you, and will give grace and power according to your need.' *Second Advent Review & Sabbath Herald*, July 19, 1892.

'Exceeding abundantly'

9. What is the extent of His mighty power? Ephesians 3:20.

NOTE: 'We are to trust in His promises. When we come to Him in faith, every petition enters the heart of God. When we have asked for His blessing, we should believe that we receive it, and thank Him that we have received it. Then we are to go about our duties, assured that the blessing will be realised when we need it most. When we have learned to do this, we shall know

that our prayers are answered. God will do for us “exceeding abundantly,” “according to the riches of His glory,” and “the working of His mighty power.” Ephesians 3:20, 16; 1:19.’ *Desire of Ages*, page 200.

10. How may we receive the gospel power? John 1:12.

NOTE: ‘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.

‘Those who obey not the gospel’

11. How does the Bible picture the fate of those who do not obey the gospel? 2 Thessalonians 1:8. Compare 1 Peter 4:17.

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

12. How does Paul describe the gospel? Ephesians 6:15. Compare Romans 10:15.

NOTE: ‘The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ. When Christ reigns in the soul, there is purity, freedom from sin. The glory, the fullness, the completeness of the gospel plan is fulfilled in the life. The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance. The beauty and fragrance of the character of Christ revealed in the life testifies that God has indeed sent His Son into the world to be its Saviour.’ *Christ’s Object Lessons*, page 419-420.

Lesson 8: Glory: ‘Show me Thy glory’

MEMORY VERSE: ‘And the glory which Thou gavest Me I have given them; that they may be one, even as We are one.’ John 17:22

STUDY HELP: *God’s Amazing Grace*, page 322, *That I May Know Him*, page 131.

THOUGHT TO REMEMBER: **‘The glory of God is His character.’**

Introduction

‘The glory of God is His character... This character was revealed in the life of Christ. That He might by His own example condemn sin in the flesh, He took upon Himself the likeness of sinful flesh. Constantly He beheld the character of God; constantly He revealed this character to the world. Christ desires His followers to reveal in their lives this same character.’ *Reflecting Christ*, page 214.

‘The heavens declare’

1. What evidence of the glory of God may be seen by all? Psalm 19:1. Compare Psalm 8:3-4, Isaiah 40:26.

NOTE: ‘The glory of God is displayed in His handiwork. Here are mysteries that the mind will become strong in searching out. Minds that have been amused and abused by reading fiction may in nature have an open book, and read truth in the works of God around them. All may find themes for study in the simple leaf of the forest tree, the spires of grass covering the earth with their green velvet carpet, the plants and flowers, the stately trees of the forest, the lofty mountains, the granite rocks, the restless ocean, the precious gems of light studding the heavens to make the night beautiful, the exhaustless riches of the sunlight, the solemn glories of the moon, the winter’s cold, the summer’s heat, the changing, recurring seasons, in perfect order and harmony, controlled by infinite power; here are subjects which call for deep thought, for the stretch of the imagination.’ *Child Guidance*, page 49.

2. What does the Bible tell us about man’s creation? Psalm 8:4-5, Isaiah 43:7.

NOTE: 'God created man for His own glory, that after test and trial the human family might become one with the heavenly family. It was God's purpose to repopulate heaven with the human family, if they would show themselves obedient to His every word. Adam was to be tested, to see whether he would be obedient, as the loyal angels, or disobedient. If he stood the test, his instruction to his children would have been only of loyalty. His mind and thoughts would have been as the mind and thoughts of God. God made Adam after His own character, pure and upright. There were no corrupt principles in the first Adam, no corrupt propensities or tendencies to evil. Adam was as faultless as the angels before God's throne. These things are inexplicable but many things which now we cannot understand will be made plain when we shall see as we are seen, and know as we are known.' *God's Amazing Grace*, page 344.

3. What prevents man from giving glory to God? Romans 3:23.

NOTE: 'The only definition we find in the Bible for sin is that "sin is the transgression of the law" (1 John 3:4). The Word of God declares, "All have sinned, and come short of the glory of God" (Romans 3:23). "There is none that doeth good, no, not one" (Romans 3:12). Many are deceived concerning the condition of their hearts. They do not realise that the natural heart is deceitful above all things, and desperately wicked. They wrap themselves about with their own righteousness, and are satisfied in reaching their own human standard of character; but how fatally they fail when they do not reach the divine standard, and of themselves they cannot meet the requirements of God.' *Selected Messages Book 1*, page 320.

'Show me Thy glory'

4. When Moses asked God to reveal His glory, what was he shown? Exodus 33:18-19, 34:6-7.

NOTE: 'The glory of God is His character, and to us it is manifest in Christ. It is by beholding Him that we become changed, by contemplating the character of Christ, learning His lessons, obeying His words. Enlightened by His Spirit, the believer sees no virtue or merit in himself. There is naught but deformity. But he beholds Jesus, and the glory of the Redeemer manifested in His atoning sacrifice, and His justifying righteousness, His fullness of grace, not only to pardon but to sanctify, fills his whole soul with admiration of the holiness and love of God; and in contemplating this goodness and mercy and love, he becomes transformed in character.' *Present Truth*, December 29, 1892.

5. How did John describe the glory of the incarnate Christ? John 1:14.

NOTE: 'All that man needs to know or can know of God has been revealed in the life and character of His Son. Taking humanity upon Him, Christ came to be one with humanity and at the same time to reveal our heavenly Father to sinful human beings. He was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men, and yet He was the blameless Son of God. Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man.' *The Faith I Live By*, page 17.

6. What was the purpose of Christ's life? John 17:4.

NOTE: 'In all the gracious deeds that Jesus did, He sought to impress upon men the parental, benevolent attributes of God. In all His lessons He was seeking to teach men the wonderful truth that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jesus would have us understand the love of the Father, and He seeks to draw us to Him by presenting His parental grace. He would have the whole field of our vision filled with the perfection of God's character. In His prayer for His disciples He says, "I have glorified thee on the earth: I have finished the work which Thou gavest Me to do. I have manifested Thy name unto the men which Thou gavest me out of the world." Jesus came into the world to illustrate the character of God in His own life, and He swept back the misrepresentations that Satan had originated, and revealed the glory of God. It was only by living among men that He could reveal the mercy, compassion, and love of His heavenly Father; for it was only by actions of benevolence that He could set forth the grace of God. The unbelief of men was deep seated, and yet they could not resist the testimony of His God-like example, and His deeds of love and truth.' *Sons & Daughters of God*, page 139.

'The glory which Thou gavest Me'

7. Who is to continue this work of revealing God's glory to mankind? John 17:22.

NOTE: 'Christ desires His followers to reveal in their lives this same character. In His intercessory prayer for His disciples He declared: "The glory [character] which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (John 17:22, 23). Today it is still His purpose to sanctify and cleanse His church "that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing." (Ephesians 5:26, 27). No greater gift than the character that He revealed, can Christ ask His Father to bestow upon those who believe on Him. What largeness there is in His request! What fullness of grace every follower of Christ has the privilege of receiving! O that we might more fully appreciate the honour Christ confers upon us! By wearing His yoke and learning of Him, we become like Him in aspiration, in meekness and lowliness, in fragrance of character.' *God's Amazing Grace*, page 322.

8. What command forms the heart of the First Angel's message? Revelation 14:7.

NOTE: 'To give glory to God is to reveal His character in our own, and thus make Him known. And in whatever way we make known the Father or the Son, we glorify God.... Satan is seeking to veil Jesus from our sight, to eclipse His light, for when we get even a glimpse of His glory we are attracted to Him. Sin hides from our view the matchless charms of Jesus; prejudice,

selfishness, self-righteousness, and passion blind our eyes, so that we do not discern the Saviour. Oh, if we would by faith draw nigh to God, He would reveal to us His glory, which is His character, and the praise of God would flow forth from human hearts, and be sounded by human voices. Then we would forever cease to give glory to Satan by sinning against God and talking doubt and unbelief. We would no longer stumble along grumbling, and mourning, and covering the altar of God with our tears. If we would behold Jesus, believing His words, we would reflect the image of Him who hath called us out of darkness into His marvellous light, and what a wave of glory would flow back from earth to heaven!' *Signs of the Times*, October 17, 1892.

'Hope of the glory of God'

9. What experience gives us the hope that our lives may reveal the glory of God? Romans 5:1-2.

NOTE: 'The great work that is wrought for the sinner who is spotted and stained by evil is the work of justification. By Him who speaketh truth he is declared righteous. The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe. He transfers his sins to Jesus, the sinner's representative, substitute, and surety. Upon Christ He lays the iniquity of every soul that believeth. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21. Through repentance and faith we are rid of sin, and look unto the Lord our righteousness. Jesus suffered, the just for the unjust. Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just. He looks upon us as His dear children. Christ works against the power of sin, and where sin abounded, grace much more abounds. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Romans 5:1, 2. God has made ample provision that we may stand perfect in His grace, wanting in nothing, waiting for the appearing of our Lord.' *The Faith I Live By*, page 112.

10. Having been justified by faith, how are we then to live? 1 Corinthians 10:31. Compare 2 Corinthians 4:6-7.

NOTE: 'We are commanded, whether we eat, or drink, or whatsoever we do, to do all to the glory of God. How many have conscientiously moved from principle rather than from impulse, and obeyed this command to the letter?... There are many who are servants of Christ in name, but who are not so in deed. Where religious principle governs, the danger of committing great errors is small; for selfishness, which always blinds and deceives, is subordinate. The sincere desire to do others good so predominates that self is forgotten. To have firm religious principles is an inestimable treasure. It is the purest, highest, and most elevated influence mortals can possess. Such have an anchor. Every act is well considered, lest its effect be injurious to another and lead away from Christ. The constant inquiry of the mind is: Lord, how shall I best serve Thee, and glorify Thy name in the earth? How shall I conduct my life to make Thy name a praise in the earth, and lead others to love, serve, and honour Thee? Let me only desire and choose Thy will. Let the words and example of my Redeemer be the light and strength of my heart. While I follow and trust in Him, He will not leave me to perish. He will be my crown of rejoicing.' *Testimonies Volume 2*, page 129.

'The earth was lightened with his glory'

11. What call to service is given to God's people? Isaiah 60:1-2, 62:1-3.

NOTE: 'This is to be the experience of those who hold fast the beginning of their confidence firm unto the end. The whole of the sixty-second chapter of Isaiah is a representation of the work Christ will do through those who follow His example. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken.'" *Signs of the Times*, May 29, 1901.

'Wake up, wake up, my brethren and sisters. You must do the work that Christ did when He was upon this earth. Remember that you may act as God's helping hand in opening the prison doors to those that are bound. Wonderful is the work that God desires to accomplish through His servants, that His name may constantly be glorified. He is waiting to work through His people. Those who are willing to be used will obtain a rich experience, an experience full of the glory of God.' *Second Advent Review & Sabbath Herald*, October 15, 1901.

12. How is this final work of revealing God's glory pictured in Revelation? Revelation 18:1-4.

NOTE: 'Servants of God, endowed with power from on high with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction. God's people were strengthened by the excellent glory which rested upon them in rich abundance and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.'" *Early Writings*, page 278.

'The Lord made the heavens'

13. In proclaiming God's glory, what truth is especially to be made prominent? 1 Chronicles 16:24-26. Compare Revelation 14:7, last part.

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

14. By what means has God planned that this truth shall remain fresh in men's minds? Exodus 20:8-11.

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

Lesson 9: Repentance: 'Except ye repent, ye shall all likewise perish'

MEMORY VERSE: 'I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.' Luke 15:7.

STUDY HELP: *Steps to Christ*, pages 23-35.

THOUGHT TO REMEMBER: **'Repentance includes sorrow for sin and a turning away from it.'**

Introduction

'The prayer of David after his fall, illustrates the nature of true sorrow for sin. His repentance was sincere and deep. There was no effort to palliate his guilt; no desire to escape the judgement threatened, inspired his prayer. David saw the enormity of his transgression; he saw the defilement of his soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart. He longed for the joy of holiness, to be restored to harmony and communion with God. This was the language of his soul.' *Steps to Christ*, pages 24-25.

'The goodness of God leadeth thee to repentance'

1. Where does the impulse to repent come from? Romans 2:4. Compare Acts 5:31.

NOTE: 'When before the high priests and Sadducees, Peter clearly presented the fact that repentance is the gift of God. Speaking of Christ, he said, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). Repentance is no less the gift of God than are pardon and justification, and it cannot be experienced except as it is given to the soul by Christ. If we are drawn to Christ, it is through His power and virtue. The grace of contrition comes through Him, and from Him comes justification.' *A New Life*, page 21.

2. How concerned is God that people should repent? 2 Peter 3:9.

NOTE: 'The members of the church of God need converting. Unless they are converted, they will lead away from Christ, making crooked paths for their own feet, and turning the lame out of the way. There is just as much need of repentance in and among believers who err from the principles of Christ as among those who have not a knowledge of the way of the Lord' *Second Advent Review & Sabbath Herald*, February 5, 1901.

'The great day of the Lord is near at hand. When Christ appears in the clouds of heaven, those who have not sought Him with all the heart, those who have allowed themselves to be deceived, will surely perish. Our only safety is to be found through repentance and conversion, and the blotting out of sins. Those who will now seek the Lord earnestly, humbling their hearts before Him, and forsaking their sins, will, through the sanctification of the truth, be fitted to unite with the members of the royal family, and will see the King in His beauty.' *This Day With God*, page 248.

'Godly sorrow'

3. What two types of sorrow does Paul contrast? 2 Corinthians 7:9-10.

NOTE: 'The mourning spoken of by Christ is a godly sorrow for sin, that works repentance unto eternal life. Many grieve when their guilt is discovered, because the result of their evil course has brought them into disagreeable circumstances. It was thus that Esau mourned the sin of despising and selling his birthright; but it was the unexpected consequences of that sin which caused his grief. So Pharaoh regretted his stubborn defiance of God, when he cried for the plagues to be removed from him; but his heart was unchanged, and he was ready to repeat his crime when tempted. Such mourning is not unto repentance. He who is truly convicted of sin feels his whole life to have been one continued scene of ingratitude. He feels that he has robbed his best Friend of the time and strength which was bought for him at an infinite price. His whole soul is filled with unutterable sorrow that he has slighted and grieved his compassionate Saviour. Such mourning is precious, for it will yield the peaceable fruits of righteousness. The worldling, from his stand-point, may pronounce this sorrow a weakness; but it is the strength which binds the penitent to the Infinite One with links that cannot be broken.' *Spirit of Prophecy Volume 2*, page 205.

4. What examples of godly sorrow are recorded for us? Psalm 25:16-18, Luke 22:61-62.

NOTE: 'David sinned grievously against God; but he "sorrowed after a godly sort." He prayed that the Lord would remove the cause of his displeasure: "For Thy name's sake, O Lord, pardon my iniquity; for it is great." And Peter's sorrow for his apostasy was sincere. He brought to God a broken and contrite heart; and this God has promised that He will not despise. His repentance was accepted of heaven, and Jesus entrusted to him not only the care of the sheep of his flock, but also of the tender lambs, the young converts to the faith.' *Signs of the Times*, February 4, 1897.

'If we confess our sins'

5. What is required of us before we can receive forgiveness? 1 John 1:9.

NOTE: 'Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offence to your friend or neighbour, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the property of God, and in injuring him you sinned against his Creator and Redeemer. The case is brought before the only true Mediator, our great High Priest, who "was in all points tempted like as we are, yet without sin," and who is "touched with the feeling of our infirmities," and is able to cleanse from every stain of iniquity. Hebrews 4:15.' *Steps to Christ*, page 37.

6. What is meant by confession? Leviticus 5:5.

NOTE: 'True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty.' *Steps to Christ*, page 38.

'I acknowledged my sin unto Thee'

7. In what spirit did David repent for his sins? Psalm 32:5, first part.

NOTE: 'All who endeavour to excuse or conceal their sins, and permit them to remain upon the books of heaven, unconfessed and unforgiven, will be overcome by Satan. The more exalted their profession, and the more honourable the position which they hold, the more grievous is their course in the sight of God, and the more certain the triumph of the great adversary.' *Conflict & Courage*, page 69.

'The strongest temptation cannot excuse sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel anyone to do evil. Satan attacks us at our weak points, but we need not be overcome. However severe or unexpected the assault, God has provided help for us, and in His strength we may conquer.' *Conflict & Courage*, page 110.

8. What promise does the Lord make to those who acknowledge their sins? Jeremiah 3:12-13.

NOTE: 'We must have a knowledge of ourselves, a knowledge that results in contrition, before we can find pardon and peace. It is only he who knows himself to be a sinner that Christ can save. We must know our true condition, or we shall not feel our need of Christ's help. We must understand our danger, or we shall not flee to the refuge. We must feel the pain of our wounds, or we shall not desire healing.' *Signs of the Times*, April 9, 1902.

"Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God;" "and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord." Jeremiah 3:13, 12. "Unto them that mourn in Zion," He has appointed to give "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isaiah 61:3. And for those also who mourn in trial and sorrow there is comfort. The bitterness of grief and humiliation is better than the indulgences of sin.' *Desire of Ages*, page 300.

'Restore again'

9. What is also required of the repentant sinner? Ezekiel 33:15.

NOTE: 'If we have in any manner defrauded or injured our brother, we should make restitution. If we have unwittingly borne false witness, if we have misstated his words, if we have injured his influence in any way, we should go to the ones with whom we have conversed about him, and take back all our injurious misstatements. It will not be long before probation will close. If you do not now serve the Lord with fidelity, how will you meet the record of your unfaithful dealing? If you have refused to

deal honestly with God, I beseech you to think of your deficiency, and if possible to make restitution. If this cannot be done, in humble penitence pray that God for Christ's sake will pardon your great debt. Begin now to act like Christians. Make no excuse for failing to give the Lord His own. Now, while it is not yet too late for wrongs to be righted, while it is called today, if ye will hear His voice, harden not your hearts.' *The Faith I Live By*, page 132.

10. What example of true repentance is recorded for us? Luke 19:1-9.

NOTE: 'No sooner did Zacchaeus yield to the influence of the Holy Spirit than he cast aside every practice contrary to integrity. No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin. Every converted soul will, like Zacchaeus, signalise the entrance of Christ into his heart by an abandonment of the unrighteous practices that have marked his life. Like the chief publican, he will give proof of his sincerity by making restitution. If we have injured others through any unjust business transaction, we should confess our wrong, and make restitution as far as lies in our power. It is right for us to restore not only that which we have taken, but all that it would have accumulated if put to a right and wise use during the time it has been in our possession.' *Conflict & Courage*, page 302.

'Let the wicked forsake his way'

11. What counsel is given to sinners who seek pardon from the Lord? Isaiah 55:7.

NOTE: 'Paul had a keen sense of the conflict which every soul must wage with the agencies of evil that are continually seeking to deceive and ensnare, and he had worked untiringly to strengthen and confirm those who were young in the faith. He had entreated them to make an entire surrender to God; for he knew that when the soul fails to make this surrender, then sin is not forsaken, the appetites and passions still strive for the mastery, and temptations confuse the conscience. The surrender must be complete. Every weak, doubting, struggling soul who yields fully to the Lord is placed in direct touch with agencies that enable him to overcome. Heaven is near to him, and he has the support and help of angels of mercy in every time of trial and need.' *Acts of the Apostles*, pages 298-299.

12. What promise is made to those who resolve to forsake their sins? Proverbs 28:13.

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.' *The Faith I Live By*, page 127.

'The conditions of obtaining mercy from God are simple and reasonable. The Lord does not require us to do some grievous thing in order to gain forgiveness. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression. He that "confesseth and forsaketh" his sin "shall have mercy." Proverbs 28:13.' *Acts of the Apostles*, page 552.

'Can you believe that when the poor sinner longs to return, longs to forsake his sins, the Lord sternly withholds him from coming to His feet in repentance? Away with such thoughts! Nothing can hurt your own soul more than to entertain such a conception of our heavenly Father. He hates sin, but He loves the sinner. As you read the promises, remember they are the expression of unutterable love and pity. The great heart of Infinite Love is drawn toward the sinner with boundless compassion. He wants to restore His moral image in man. As you draw near to Him with confession and repentance, He will draw near to you with mercy and forgiveness.' *God's Amazing Grace*, page 82.

Lesson 10: Obedience: 'Blessed are they that do His commandments'

MEMORY VERSE: 'For this is the love of God, that we keep His commandments: and His commandments are not grievous.' 1 John 5:3.

STUDY HELP: *The Faith I Live By*, pages 93 & 291, *Maranatha*, page 79.

THOUGHT TO REMEMBER: 'The path of obedience is the only path that leads to heaven.'

Introduction

'Obedience to the law of God is sanctification. There are many who have erroneous ideas in regard to this work in the soul, but Jesus prayed that His disciples might be sanctified through the truth, and added, "Thy word is truth" (John 17:17). Sanctification is not an instantaneous but a progressive work, as obedience is continuous. Just as long as Satan urges his temptations upon us, the battle for self-conquest will have to be fought over and over again; but by obedience, the truth will sanctify the soul. Those who are loyal to the truth will, through the merits of Christ, overcome all weakness of character that has led them to be moulded by every varying circumstance of life.' *Faith & Works*, page 85.

'That the righteousness of the law might be fulfilled in us'

1. Is obedience possible for the unconverted? Romans 8:7.

NOTE: 'No human invention can find a remedy for the sinning soul. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Romans 8:7; Matthew 15:19. 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.' *Desire of Ages*, page 172.

2. By what means has Christ made it possible for us to render obedience to God's law? Romans 8:3-4. Compare Romans 12:1-2.

NOTE: 'The law requires righteousness, a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ.' *Desire of Ages*, page 762.

'His servants ye are to whom ye obey'

3. What does our obedience reveal about us? Romans 6:16. Compare Romans 2:8 & Matthew 15:9.

NOTE: 'Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of His requirements. The wilful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honour those only who honour Him.' *Lift Him Up*, page 144.

'If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters." If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"' *Messages to Young People*, page 114.

4. To whom will the Holy Spirit be given? Acts 5:32.

NOTE: 'Christ declares that those who do His words are like a man who built his house upon a rock. This house the tempest and flood could not sweep away. Those who do not do Christ's words are like the man who built his house upon the sand. Storm and tempest beat upon that house, and it fell, and great was the fall of it. It was an entire wreck. The result of professing to keep the law of God, yet walking contrary to the principles of that law, is seen in the wrecked house. Those who make a profession while failing to obey cannot stand the storm of temptation. One act of disobedience weakens the power to see the sinfulness of the second act. One little disregard of a "Thus saith the Lord" is sufficient to stop the promised blessing of the Holy Spirit. By disobedience the light once so precious becomes obscure.' *Review & Herald*, February 7, 1957.

5. Is eternal life available to those who are not obedient? Matthew 19:16-19.

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.

'Let this mind be in you'

6. Who is our example in obedience? Philippians 2:5-12. Compare Hebrews 5:8-9.

NOTE: 'Christ came to magnify the law and make it honourable. He showed that it is based upon the broad foundation of love to God and love to man, and that obedience to its precepts comprises the whole duty of man. In His own life He gave an example of obedience to the law of God. In the Sermon on the Mount He showed how its requirements extend beyond the outward acts and take cognisance of the thoughts and intents of the heart.' *Acts of the Apostles*, page 505.

'The life of Christ was a perfect fulfilment of every precept of the law. He said, "I have kept my Father's commandments." John 15:10. His life is our example of obedience and service. God alone can renew the heart. "It is God which worketh in you both to will and to do of His good pleasure." But we are bidden, "Work out your own salvation." Philippians 2:13, 12. To the obedient child of God, the commandments are a delight.' *The Faith I Live By*, page 89.

7. What example of obedience did Paul reveal? Acts 25:8.

NOTE: 'Paul knew that his warfare against evil would not end so long as life should last. Ever he realised the need of putting a strict guard upon himself, that earthly desires might not overcome spiritual zeal. With all his power he continued to strive against natural inclinations. Ever he kept before him the ideal to be attained, and this ideal he strove to reach by willing obedience to the law of God. His words, his practices, his passions, all were brought under the control of the Spirit of God.' *Acts of the Apostles*, page 314.

‘The doers of the law shall be justified’

8. What is to be the extent of our obedience? Romans 2:13, Romans 15:18, 2 Corinthians 10:5. Compare James 2:10-12.

NOTE: ‘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.” Ps. 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.

9. How is obedience possible? Hebrews 11:8. Compare Romans 16:26. See also Romans 3:31.

NOTE: ‘John did not teach that salvation was to be earned by obedience; but that obedience was the fruit of faith and love. “Ye know that He was manifested to take away our sins,” he said, “and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him.” 1 John 3:5, 6. If we abide in Christ, if the love of God dwells in the heart, our feelings, our thoughts, our actions, will be in harmony with the will of God. The sanctified heart is in harmony with the precepts of God’s law. 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.’ *Acts of the Apostles*, page 563.

‘Them that love him and keep His commandments’

10. What principle must be the basis of our obedience? Joshua 22:5, 2 John 6, Romans 13:10.

NOTE: ‘There are those who profess holiness, who declare that they are wholly the Lord’s, who claim a right to the promises of God, while refusing to render obedience to His commandments. These transgressors of the law claim everything that is promised to the children of God; but this is presumption on their part, for John tells us that true love for God will be revealed in obedience to all His commandments. It is not enough to believe the theory of truth, to make a profession of faith in Christ, to believe that Jesus is no impostor, and that the religion of the Bible is no cunningly devised fable. “He that saith, I know Him, and keepeth not His commandments,” John wrote, “is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him.” “He that keepeth His commandments dwelleth in Him, and He in him.” 1 John 2:4, 5; 3:24.’ *Acts of the Apostles*, page 562.

11. How does the Bible show that obedience identifies God’s true people? 1 John 2:3-4, 1 John 3:24, Revelation 12:17, 14:12.

NOTE: “‘He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.” Again Christ repeated the condition of union with Him. This promise is made to every sincere Christian. Our Saviour speaks so plainly that no one need fail to understand that true love will always produce obedience. The religion of Jesus Christ is love. Obedience is the sign of true love. Christ and the Father are one, and those who in truth receive Christ, will love God as the great centre of their adoration, and will also love one another.’ *Bible Echo*, June 17, 1901.

12. What sign especially has God chosen to identify His people? Ezekiel 20:12.

NOTE: ‘In the twelfth chapter of Revelation is represented the great conflict between the obedient and the disobedient. The sign of obedience is the observance of the Sabbath of the fourth commandment. The Sabbath is a test to this generation. In obeying the fourth commandment in spirit and truth, men will obey all the precepts of the Decalogue. To fulfil this commandment one must love God supremely, and exercise love toward all the creatures that He has made.’ *The Faith I Live By*, page 291.

‘As obedient children’

13. What are we told about the fate of those who chose to be disobedient to God? 2 Thessalonians 1:7-8, Matthew 5:18.

NOTE: ‘Angels, pure and holy, obey His word; and shall we be deceived and deluded into the service of Satan? Shall we refuse obedience to His requirements? Shall it not be said of us individually, “But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” Here the divine blessing is pronounced upon the obedient. Now see the denunciation against the disobedient: “The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the Judgement, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.” Psalm 1.’ *Youth’s Instructor*, October 20, 1886’

14. What is promised to the obedient? Revelation 22:14.

NOTE: 'We should be as a family of obedient children, having the fear of God before us, not slavish fear, but filial fear. There is promised a reward for the obedient and also punishment to the disobedient. Should we decree that God's law is not worthy to be kept, are we not enemies of the Lord? Would He not regard us as such? We are God's children. He has placed sacred things in our trust, and if we say we love Him and do not obey, then we have not the love of God perfected in us. But should we have our duty pointed out to us, then we should walk in the light as obedient children. Probation is given us to test us. God will not compel us to be obedient but we must see our duty, and then as dutiful children walk in harmony with His requirements.' *Manuscript Releases Volume 3*, page 67.

Lesson 11: The new birth: 'Except a man 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: *Christ's Object Lessons*, pages 98-102.

THOUGHT TO REMEMBER: **'Born again means a transformation, a new birth in Christ Jesus.'**

Introduction

'All are not constituted alike. Conversions are not all alike. Jesus impresses the heart, and the sinner is born again to new life. Often souls have been drawn to Christ when there was no violent conviction, no soul rending, no remorseful terrors. They looked upon an uplifted Saviour; they lived. They saw the soul's need; they saw the Saviour's sufficiency and His claims; they heard His voice saying, "Follow Me," and they rose up and followed Him. This conversion was genuine, and the religious life was just as decided as was that of others who suffered all the agony of a violent process.' *Evangelism*, page 287.

'O wretched man that I am!'

1. What must each of us admit before we can be born again? Romans 7:18. Compare Ephesians 2:2-3.

NOTE: 'It is not enough to perceive the loving-kindness of God, to see the benevolence, the fatherly tenderness, of His character. It is not enough to discern the wisdom and justice of His law, to see that it is founded upon the eternal principle of love. Paul the apostle saw all this when he exclaimed, "I consent unto the law that it is good." "The law is holy, and the commandment holy, and just, and good." But he added, in the bitterness of his soul-anguish and despair, "I am carnal, sold under sin." Romans 7:16, 12, 14. He longed for the purity, the righteousness, to which in himself he was powerless to attain, and cried out, "O wretched man that I am! Who shall deliver me from this body of death?" Romans 7:24, margin. Such is the cry that has gone up from burdened hearts in all lands and in all ages.' *Steps to Christ*, page 19.

2. How does Jeremiah state the impossibility of a person transforming himself? Jeremiah 13:23.

NOTE: 'Our hearts are evil, and we cannot change them. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behaviour, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness.' *God's Amazing Grace*, page 120.

'Through Jesus Christ our Lord'

3. What is the only remedy for the soul's sickness? Romans 7:24-25, first part

NOTE: 'The converting power of God can transform inherited and cultivated tendencies; for the religion of Jesus is uplifting. "Born again" means a transformation, a new birth in Christ Jesus.' *The Adventist Home*, page 206.

'The change of heart represented by the new birth can be brought about only by the effectual working of the Holy Spirit. Pride and self-love resist the Spirit of God; every natural inclination of the soul opposes the change from self-importance and pride to the meekness and lowliness of Christ. But if we would travel in the pathway to eternal life, we must not listen to the whispering of self. In humility and contrition we must beseech our heavenly Father, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. As we receive divine light, and co-operate with the heavenly intelligences, we are "born again," freed from the defilement of sin by the power of Christ. The mighty power of the Holy Spirit works an entire transformation in the character of the human agent, making him a new creature in Christ Jesus.' *The Faith I Live By*, page 137.

4. How does Paul describe the change that God makes through Christ? Ephesians 2:4-6. Compare Ephesians 1:3-6.

NOTE: 'We must each become acquainted with Christ in order properly to represent Him to the world. "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue" (2 Peter 1:3). None of us need excuse our hasty temper, our misshapen characters, our selfishness, envy, jealousy, or any impurity of soul, body, or spirit. We must learn of Christ. We must know what He is to those He has ransomed. We must

realise that through belief in Him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are cleansed from all sin, all defects of character. We need not retain one sinful propensity. As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good. Ever learning of the divine Teacher, daily partaking of His nature, we co-operate with God in overcoming Satan's temptations. God works, and man works, that man may be one with Christ as Christ is one with God. Then we sit together with Christ in heavenly places. The mind rests with peace and assurance in Jesus. In Him there is inexhaustible fullness. God has given us every facility, every grace. He has provided the riches of heaven's treasure, and it is our privilege to draw continually from this capital.' *God's Amazing Grace*, page 235.

'A living sacrifice'

5. What part must we play in the work of conversion? Romans 12:1. Compare Psalm 50:5.

NOTE: 'Will ye go to glory and enjoy all that God has prepared for those who love Him and are willing to suffer for His sake? If so, ye must die that ye may live. Get ready, get ready, get ready. Ye must have a greater preparation than ye now have, for the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate and to destroy the sinners thereof out of it. Sacrifice all to God. Lay all upon His altar, self, property, and all, a living sacrifice. It will take all to enter glory. Lay up for yourselves treasure in heaven, where no thief can approach or rust corrupt. Ye must be partakers of Christ's sufferings here if ye would be partakers with Him of His glory hereafter.' Heaven will be cheap enough, if we obtain it through suffering.' *Early Writings*, page 66.

6. What precious gifts will this sacrifice buy for us? Revelation 3:18.

NOTE: 'Buy faith and love, the precious, beautiful attributes of our Redeemer. He invites us to buy the white raiment, which is His glorious righteousness; and the eyesalve, that we may discern spiritual things. Oh, shall we not open the heart's door to this heavenly visitor? We cannot provide a robe of righteousness for ourselves, for the prophet says, "All our righteousnesses are as filthy rags." Isaiah 64:6. There is nothing in us from which we can clothe the soul so that its nakedness shall not appear. We are to receive the robe of righteousness woven in the loom of heaven, even the spotless robe of Christ's righteousness. The eye is the sensitive conscience, the inner light, of the mind. Upon its correct view of things the spiritual healthfulness of the whole soul and being depends. The "eyesalve," the Word of God, makes the conscience smart under its application, for it convicts of sin. But the smarting is necessary that the healing may follow, and the eye be single to the glory of God. Says Christ, By renouncing your own self-sufficiency, giving up all things, however dear to you, you may buy the gold, the raiment, and the eyesalve that you may see.' *Our High Calling*, page 350.

'Crucified with Christ'

7. How does Paul describe this living sacrifice? Galatians 2:20.

NOTE: 'God will accept nothing less than unreserved surrender. Half-hearted, sinful Christians can never enter heaven. There they would find no happiness; for they know nothing of the high, holy principles that govern the members of the royal family. The true Christian keeps the windows of the soul open heavenward. He lives in fellowship with Christ. His will is conformed to the will of Christ. His highest desire is to become more and more Christlike. Earnestly and untiringly we are to strive to reach God's ideal for us. Not as a penance are we to do this, but as the only means of gaining true happiness. The only way to gain peace and joy is to have a living connection with Him who gave His life for us, who died that we might live, and who lives to unite His power with the efforts of those who are striving to overcome.' *This Day With God*, page 145.

8. What change will this sacrifice of self work in us? Romans 12:2.

NOTE: 'The transforming power of Christ's grace moulds the one who gives himself to God's service. Imbued with the Spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice for the Master. No longer can he be indifferent to the souls perishing around him. He is lifted above self-serving. He has been created anew in Christ, and self-serving has no place in his life. He realises that every part of his being belongs to Christ, who has redeemed him from the slavery of sin; that every moment of his future has been bought with the precious lifeblood of God's only-begotten Son.' *Lift Him Up*, page 58.

'Christ came to restore to its original loveliness a world ruined by sin. In the new earth there will be no sin nor disease. And the body will be restored to its original perfection. We shall wear the spotless image of our Lord. The development of Christian character, tending toward this state of perfection, is a growth toward beauty. As the heart becomes transformed by the renewing of the mind, the graces of the Spirit leave their impress on the face, and it expresses the refinement, delicacy, peace, benevolence, and pure and tender love that reign in the heart.' *My Life Today*, page 153.

'A new heart will I give you'

9. How is the contrast between the sinner and the converted soul described? Ezekiel 11:19, 36:26-27.

NOTE: 'Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to Him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings. Cry to the dear Saviour for help to sacrifice every idol and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting His wounded hands as He pleads for you. Believe that strength comes to you through your precious Saviour.' *God's Amazing Grace*, page 84.

10. What plea does the Lord make to His people? Ezekiel 18:31-32.

NOTE: 'The God whom we serve is long-suffering; "His compassions fail not." Lamentations 3:22. Throughout the period of probationary time His Spirit is entreating men to accept the gift of life. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11. It is Satan's special device to lead man into sin and then leave him there, helpless and hopeless, fearing to seek for pardon. But God invites, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isaiah 27:5. In Christ every provision has been made, every encouragement offered.' *Prophets & Kings*, page 325.

'Create in me a clean heart'

11. What prayer of David's should be ours too? Psalm 51:10. Compare Matthew 23:25-28.

NOTE: 'Unless the mind of God becomes the mind of man, every effort to purify himself will be useless; for it is impossible to elevate man except through a knowledge of God. The outward gloss may be put on, and men may be as were the Pharisees whom Jesus describes as "whited sepulchres," full of corruption and dead men's bones. But all the deformity of the soul is open to Him who judgeth righteously, and unless the truth is planted in the heart, it cannot control the life. Cleansing the outside of the cup will never make the vessel pure within. A nominal acceptance of truth is good as far as it goes, and the ability to give a reason for our faith is a good accomplishment, but if the truth does not go deeper than this, the soul will never be saved. The heart must be purified from all moral defilement. "I know also my God, that thou triest the heart, and hast pleasure in uprightness." 1 Chronicles 29: 17.' *Our High Calling*, page 142.

12. What prayer must accompany our desire for a new heart? Psalm 139:23-24.

NOTE: 'The Lord Jesus has given man an example in His own life. For the selfish heart of sin, He gives the new heart of love. He changes the heart, and produces an entire revolution in the soul. He brings light out of darkness, love out of enmity, and holiness out of impurity, that those who believe in Christ may represent Christ's life and character to the world. Says the Apostle, "We are labourers together with God; ye are God's husbandry, ye are God's building." *Testimonies to Southern Africa*, page 39.

'If Christ is abiding in the heart, He will be in all our thoughts. Our deepest thoughts will be of Him, His love, His purity. He will fill all the chambers of the mind. Our affections will centre about Jesus. All our hopes and expectations will be associated with Him. To live the life we now live by faith in the Son of God, looking forward to and loving His appearing, will be the soul's highest joy. He will be the crown of our rejoicing.' *In Heavenly Places*, page 163.

Lesson 12: Judgement: 'The hour of His judgement is come'

MEMORY VERSE: 'For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.' Matthew 7:2.

STUDY HELP: *Great Controversy*, pages 423-432.

THOUGHT TO REMEMBER: 'God shall bring every work into judgement with every secret thing.'

Introduction

'The message of salvation has been preached in all ages; but this message [that the hour of judgement has come] is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgement had come. [Revelation 14:6-7] The prophecies present a succession of events leading down to the opening of the judgement. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end." Not till we reach this time could a message concerning the judgement be proclaimed, based on the fulfilment of these prophecies. But at the time of the end, says the prophet, "many shall run to and fro, and knowledge shall be increased." Daniel 12:4.' *Great Controversy*, page 355.

'Is there knowledge in the most High?'

1. What is there about this world that requires a judgement to take place? Psalm 73:3-12.

NOTE: 'There are times when under adversity and sorrow, the servants of God become discouraged and despondent. They brood over their circumstances, and, contrasting their condition with the prosperity of those who have no thought or care for eternal things, they feel aggrieved. They manifest a spirit of reproach, and murmur and repine at their lot. They seem to consider that God is under special obligation to bless them and prosper their undertakings, and therefore, as they are placed in situations of trial, they grow rebellious, and look with envy on the wicked who flourish in their iniquity. They seem to regard the condition of the transgressor as preferable to their own. These bitter thoughts are suggested to the mind by the deceiver of mankind.' *Signs of the Times*, February 3, 1888.

2. As the psalmist struggled with this problem, where did he find the solution? Psalm 73:16-17.

NOTE: 'But when he went into the sanctuary, and communed with the Lord, he no longer desired the portion of the wicked; for then he understood their end. He saw that their way led to destruction at last, and their pleasure was but for a season. Envy had no more a place in his heart. His rebellious spirit bowed in humble submission to his God, and he declared, "Thou shalt guide me with thy counsel, and afterward receive me to glory." He saw that the guidance of the Lord was of infinitely more value than all the temporal prosperity of the world; for the way of the Lord kept the feet in the paths of righteousness that lead to eternal glory.' *Signs of the Times*, February 3, 1888.

'Thy way, O God, is in the sanctuary'

3. How did God teach the truth about the judgement and its outcome to His people of old? Exodus 28:29-30. Compare Isaiah 59:15-20.

NOTE: 'The subject of the sanctuary and the investigative judgement should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgement shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.' *Evangelism*, page 221.

'Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue from golden rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the City of God. Within the border were twelve stones set in gold, arranged in rows of four, and, like those in the shoulder pieces, engraved with the names of the tribes. The Lord's direction was, "Aaron shall bear the names of the children of Israel in the breastplate of judgement upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." Exodus 28:29. So Christ, the great High Priest, pleading His blood before the Father in the sinner's behalf, bears upon His heart the name of every repentant, believing soul. Says the psalmist, "I am poor and needy; yet the Lord thinketh upon me." Psalm 40:17.' *Patriarchs & Prophets*, page 351.

4. What picture of the judgement was Daniel shown? Daniel 7:9-10.

NOTE: 'Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." The Ancient of days is God the Father. It is He, the source of all being, and the fountain of all law, that is to preside in the judgement. And holy angels, as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands" (Rev. 5:11), attend this great tribunal.' *The Faith I Live By*, page 209.

5. Whose intervention in the judgement was crucial to the outcome of the judgement? Daniel 7:13-14, 18, 27. Compare Malachi 3:1-4, John 5:22.

NOTE: 'The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the Holy of Holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man, to perform the work of investigative judgement and to make an atonement for all who are shown to be entitled to its benefits.' *Great Controversy*, page 479.

'Judgement must begin at the house of God'

6. With whom is the work of judgement first concerned? 1 Peter 4:17.

NOTE: 'In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgement the only cases considered are those of the professed people of God. The judgement of the wicked is a distinct and separate work, and takes place at a later period. "Judgement must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?" 1 Peter 4:17.' *Great Controversy*, page 480.

7. Which people are protected in the time of God's judgement? Ezekiel 9:1-6. Compare Revelation 7:1-4.

NOTE: 'He who presides over His church and the destinies of nations is carrying forward the last work to be accomplished for this world. To His angels He gives the commission to execute His judgements. Let the ministers awake, let them take in the situation. The work of judgement begins at the sanctuary. "And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar." Read Ezekiel 9:2-7. The command is, "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house." Saith God. "I will recompense their way upon their head." The words will soon be spoken, "Go your ways, and pour out the vials of the wrath of God upon the earth." One of the ministers of vengeance declares. "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus." *Testimonies to Ministers*, page 431.

8. What is the significance of the mark or seal placed upon God's faithful people? 2 Timothy 2:19.

NOTE: 'The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. Those who link in sympathy with the world are eating and drinking with the drunken, and will surely be destroyed with the workers of iniquity. "The eyes of the Lord are upon the righteous, and His ears are open unto their cry;" but "the face of the Lord is against them that do evil." Psalm 34:15, 16... Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul-temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost... The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God, candidates for heaven. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour.' *Christian Experience and Teachings of Ellen G. White*, pages 187, 189, 191.

If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the Sabbath which God calls "My holy day," you receive the mark of the beast. When does this take place? When you obey the decree that commands you to cease from labour on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God.' *Second Advent Review & Sabbath Herald*, July 13, 1897.

'With what judgement ye judge, ye shall be judged'

9. What is a fundamental principle in the judgement? Matthew 7:2. Compare Matthew 6:14-15, Matthew 5:19, Romans 2:3.

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

'He who takes upon himself the work of judging and criticising others, lays himself open to the same degree of judgement and criticism. Those who are ready to condemn their brethren, would do well to examine their own works and character. Such an examination, honestly made, will reveal the fact that they, too, have defects of character, and have made grave blunders in their work. If the great Judge should deal with men as they deal with their fellow workers, they would regard him as unkind and unmerciful.' *Christian Leadership*, page 59.

10. What warning did Christ give about the judgement? Matthew 12:36-37. Compare Ecclesiastes 12:13.

NOTE: 'The words are an indication of that which is in the heart. "Out of the abundance of the heart the mouth speaketh." But the words are more than an indication of character; they have power to react on the character. Men are influenced by their own words. Often under a momentary impulse, prompted by Satan, they give utterance to jealousy or evil surmising, expressing that which they do not really believe; but the expression reacts on the thoughts. They are deceived by their words, and come to believe that true which was spoken at Satan's instigation. Having once expressed an opinion or decision, they are often too proud to retract it, and try to prove themselves in the right, until they come to believe that they are. It is dangerous to utter a word of doubt, dangerous to question and criticise divine light. The habit of careless and irreverent criticism reacts upon the character, in fostering irreverence and unbelief. Many a man indulging this habit has gone on unconscious of danger, until he was ready to criticise and reject the work of the Holy Spirit.' *Desire of Ages*, page 323.

'The righteous Judge'

11. How did Paul express his confidence in Christ as his Judge? 2 Timothy 4:7-8. See also Matthew 25:31-40.

NOTE: 'In the account of the judgement scene, when the reward is given to the righteous, and sentence is passed on the wicked, the righteous are represented as wondering what they have done that they should receive such reward. But they cherished an abiding faith in Christ. They were imbued with His Spirit, and, without conscious effort, they performed for Christ, in the person of His saints, those services that bring a sure reward. But their motive in working was not to receive compensation. They regarded it as the highest honour to be allowed to work as Christ worked. What they did was done from love to Christ and to their fellowmen, and He who has identified Himself with suffering humanity accredited these acts of compassion and love as though done to Himself. Our every endowment, our every talent, we owe to the Lord. Every victory gained is gained through His grace. Therefore, it is entirely out of place for us to boast.' *Lift Him Up*, page 343.

12. How does Christ announce the verdict of the judgement and what will He do immediately after this? Revelation 22:11-12.

NOTE: 'When the work of the investigative judgement closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:11, 12. The righteous and the wicked will still be living upon the earth in their mortal state; men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the Flood, after Noah entered the ark, God shut him

in and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life and mocked the warnings of impending judgement. "So," says the Saviour, "shall also the coming of the Son of man be." Matthew 24:39. Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men. "Watch ye therefore:... lest coming suddenly He find you sleeping." Mark 13:35, 36.' *Great Controversy*, page 490-491.

Lesson 13: Eternal life: 'I give unto them eternal life; and they shall never perish'

MEMORY VERSE: 'But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.' Romans 6:22.

STUDY HELP: *Evangelism*, page 247, *The Faith I Live By*, page 217.

THOUGHT TO REMEMBER: 'If thou wilt enter into life, keep the commandments.'

Introduction

'Christ gave Himself for sinners. With what anxiety for the salvation of souls we should be filled as we see human beings perishing in sin! These souls have been bought at an infinite price. The death of the Son of God on Calvary's cross is the measure of their value. Day by day they are deciding whether they will have eternal life or eternal death.' *Testimonies volume 8*, page 28.

'Death by sin'

1. What two alternatives are available to the human race? Romans 6:23, John 3:36.

NOTE: 'God does not desire the destruction of any. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11. Throughout the period of probationary time His Spirit is entreating men to accept the gift of life. It is only those who reject His pleading that will be left to perish. God has declared that sin must be destroyed as an evil ruinous to the universe. Those who cling to sin will perish in its destruction.' *Christ's Object Lessons*, page 123.

2. Who was the first to teach that those who disobey God will never perish? Genesis 3:3-5.

NOTE: 'The great original lie which he [Satan] told to Eve in Eden, "Ye shall not surely die," was the first sermon ever preached on the immortality of the soul. That sermon was crowned with success, and terrible results followed. He has brought minds to receive that sermon as truth, and ministers preach it, sing it, and pray it. After the Fall, Satan bade his angels make a special effort to inculcate the belief in man's natural immortality; and having induced the people to receive this error, they were to lead them on to conclude that the sinner would live in eternal misery. Now the prince of darkness, working through his agents, represents God as a revengeful tyrant, declaring that He plunges into hell all those who do not please Him, and causes them ever to feel His wrath.' *The Faith I Live By*, page 178.

'What shall I do that I may inherit eternal life?'

3. What did Jesus say is the first condition for receiving eternal life? Luke 13:3, 5.

NOTE: 'Christ's message to the people was, "Except ye repent, ye shall all likewise perish." Luke 13:5. And the apostles were commanded to preach everywhere that men should repent. The Lord desires His servants today to preach the old gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel. The sinner must be laboured for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and shall exercise repentance toward God and faith toward the Lord Jesus Christ.' *Evangelism*, page 179.

4. What is the next condition for us to receive eternal life? John 3:15-17.

NOTE: 'You are a sinner. You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ. You believe that promise. You confess your sins and give yourself to God. You will to serve Him. Just as surely as you do this, God will fulfil His word to you. If you believe the promise, believe that you are forgiven and cleansed, God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it. Do not wait to feel that you are made whole, but say, "I believe it; it is so, not because I feel it, but because God has promised.'" *Steps to Christ*, page 51.

'You may say that you believe in Jesus, when you have an appreciation of the cost of salvation. You may make this claim, when you feel that Jesus died for you on the cruel cross of Calvary; when you have an intelligent, understanding faith that his death makes it possible for you to cease from sin, and to perfect a righteous character through the grace of God, bestowed upon you as the purchase of Christ's blood. The eyes of fallen men may be anointed with the eye-salve of spiritual comprehension, and they may see themselves as they really are, poor, and miserable, and blind, and naked. They may be brought to realise their

need of repentance toward God, and faith toward our Lord Jesus Christ.' *Second Advent Review & Sabbath Herald*, July 24, 1888.

5. What further condition is required for us to receive eternal life? Matthew 19:16-17. Compare John 5:24.

NOTE: 'These words meet the individual cases of all. Are we willing to comply with the conditions? Will we obey God and keep His commandments? Will we be doers of the Word and not hearers only? God's law is as immutable and unchangeable as His character. Whatever men may say or do to make it void does not change its claims or release them from their obligation to obey.' *Faith & Works*, page 42

'This is life eternal'

6. What is an essential preparation for eternal life? John 17:3.

NOTE: 'Only by knowing God here can we prepare to meet Him at His coming. But many of those who profess to believe in Christ do not know God. They have only a surface religion. They do not love God; they do not study His character; therefore they do not know how to trust, how to look and live. They do not know what restful love is, or what it means to walk by faith. They fail of understanding that it is their duty to receive, in order that they may enrich others. The world by wisdom knows not God. Many have talked eloquently about Him, but their reasoning brings men no nearer to Him, because they themselves are not in vital connection with Him. Professing themselves to be wise, they become fools. Their knowledge of God is imperfect. We cannot by searching find out God, but He has revealed Himself in His Son, who is the brightness of the Father's glory and the express image of His person. If we desire a knowledge of God we must be Christlike. Living a pure life through faith in Christ as a personal Saviour will bring to the believer a clearer, higher conception of God.' *Maranatha*, page 76.

7. When we know God and recognise His voice, from what danger will we be protected? John 10:3-5, 27-28. Compare John 6:68.

NOTE: 'Christ is the Good Shepherd. He leads the way, calling upon His sheep to follow Him. Those who hear and obey His voice will follow His example in all things. Becoming acquainted with Him, they will grow daily more and more like Him. They will be meek and lowly, free from jealousy and envy. Do we hear Christ's voice? Are we following him? It is of great importance that we know whether we are following the True Shepherd. In order to know this, we must search His word; for it is His voice speaking to us. "What saith the Scriptures?" is to be our watchword at every step. In God's word we may find an answer to every question.' *Youth's Instructor*, October 3, 1901.

'We see that those who claim to be led of God, and go right away from Him and His law, do not search the Scriptures. But the Lord will lead His people; for He says that His sheep will follow if they hear His voice, but a stranger will they not follow. Then it becomes us to thoroughly understand the Scriptures. And we will not have to inquire whether others have the truth, for it will be seen in their characters.' *Faith & Works*, page 56.

'Eat His flesh and drink His blood'

8. What further condition for eternal life did Jesus give? John 6:51-55.

NOTE: 'To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins, and that we are complete in Him. It is by beholding His love, by dwelling upon it, by drinking it in, that we are to become partakers of His nature. What food is to the body, Christ must be to the soul. Food cannot benefit us unless we eat it, unless it becomes a part of our being. So Christ is of no value to us if we do not know Him as a personal Saviour. A theoretical knowledge will do us no good. We must feed upon Him, receive Him into the heart, so that His life becomes our life. His love, His grace, must be assimilated. But even these figures fail to present the privilege of the believer's relation to Christ. Jesus said, "As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." As the Son of God lived by faith in the Father, so are we to live by faith in Christ. So fully was Jesus surrendered to the will of God that the Father alone appeared in His life. Although tempted in all points like as we are, He stood before the world untainted by the evil that surrounded Him. Thus we also are to overcome as Christ overcame.' *Desire of Ages*, page 389.

9. How did Jesus stress the importance of hearkening to His Word? John 5:24.

NOTE: 'The word of God is the seed. Every seed has in itself a germinating principle. In it the life of the plant is enfolded. So there is life in God's word. Christ says, "The words that I speak unto you, they are Spirit, and they are life." John 6:63. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life." John 5:24. In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realised. He who by faith receives the word is receiving the very life and character of God. Every seed brings forth fruit after its kind. Sow the seed under right conditions, and it will develop its own life in the plant. Receive into the soul by faith the incorruptible seed of the word, and it will bring forth a character and a life after the similitude of the character and the life of God.' *Christ's Object Lessons*, page 38.

10. How did Jesus show that reading the Bible is not enough? John 5:38-39.

NOTE: 'It is not enough to study the Bible as other books are studied. In order for it to be understood savingly, the Holy Spirit must move on the heart of the searcher. The same Spirit that inspired the Word must inspire the reader of the Word. Then will be heard the voice of heaven. The mere reading of the Word will not accomplish the result designed of heaven; it must be studied and cherished in the heart. The knowledge of God is not gained without mental effort. We should diligently study the Bible, asking God for the aid of the Holy Spirit, that we may understand His Word. We should take one verse and concentrate

the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell on the thought till it becomes our own, and we know "what saith the Lord." There is but little benefit derived from a hasty reading of the Scriptures. One may read the Bible through and yet fail to see its beauty or to comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets you may read a passage and meditate upon it, thus fixing it in mind.' *In Heavenly Places*, page 138.

'Patient continuance'

11. What quality of character will be found in those who receive eternal life? Romans 2:7.

NOTE: 'We must all exercise faith... We are exhorted to be sober and watch unto prayer, but this does not mean that we are to mourn and repine, like orphaned children. True, the struggle for continual advancement in the Christian life must be lifelong, but our advancement in the heavenly path may be hopeful. If we manifest an intense energy, proportionate to the object for which we are striving, even eternal life, we are made partakers of Christ and of all the rich graces He is willing and ready to give to those who by patient continuance in well doing seek for glory and honour and immortality. If we hold the beginning of our confidence steadfast unto the end we shall see the King in His glory.' *That I Might Know Him*, page 170.

12. What promise did Jesus make to those who have sacrificed in order to follow Him? Mark 10:30.

NOTE: 'May it not be our great anxiety to succeed in this world; but may the burden of our souls be, How shall I secure the better world? What have I to do to be saved? The position all must come into, is to value salvation dearer than earthly gain, to count everything but loss that they may win Christ. The consecration must be entire. God will admit of no reserve, of no divided sacrifice, no idol. All must die to self, and to the world. Then let us each renew our consecration to God daily. Everlasting life is worth a lifelong, persevering, untiring effort.' *Our High Calling*, page 308.