

‘The Way of Salvation’

General Introduction

In every mind the solemn inquiry should be, “What must I do to be saved?” I must know for myself what is truth, that I may be sanctified by the truth, and thus obtain a fitness for the higher life. But Satan is untiring in his efforts to keep the transforming light of the gospel from the hearts of men. Those who do not wilfully oppose, those who, like Paul, war against the truth ignorantly, may be converted. Yet it remains a stern, lamentable fact that among professed believers, as well as among unbelievers, the enemy blinds many to their ruin. They allow him to rob them of all desire to investigate the inspired word for themselves.

Satan’s work is to make the truth of God of none effect. Cast out of heaven because of his transgression, his aim has ever been to defeat God’s purpose for man. He seeks to make it appear that the law is imperfect, unjust, tyrannical. He declares that it is impossible for man to keep the law. And in his own power man cannot keep the law. Without a Saviour, he is without hope.

Christ saw the helpless condition of the race, and He came to redeem them by living the life of obedience the law requires, and by paying in His death the penalty of disobedience. He came to bring us the message and means of deliverance, an assurance of salvation, not through the abrogation of the law, but through obedience made possible by His merits.

To make it possible for human beings to be kings and priests to God, the Commander of the angels took the position of a servant. He set us a perfect example. He asks us to learn of Him; for His life was an exemplification of the law. No act of sin marred His conduct. In word and deed He was without blemish.

Christ’s death shows God’s great love for man. It is the pledge of our salvation. To remove the cross from the Christian would be like blotting out the sun. The cross brings us near to God, reconciling us to Him. Jehovah looks upon it with the relenting compassion of a Father’s love. He looks upon the suffering His Son endured in order to save the race from eternal death, and He accepts us in the Beloved.

Without the cross, man could have no connection with the Father. On it hangs our every hope. In view of it the Christian may advance with the steps of a conqueror; for from it streams the light of the Saviour’s love. When the sinner reaches the cross, and looks up to the One who died to save him, he may rejoice with fullness of joy; for his sins are pardoned. Kneeling at the cross, he has reached the highest place to which man can attain. The light of the knowledge of the glory of God is revealed in the face of Jesus Christ; and the words of pardon are spoken: Live, O ye guilty sinners live. Your repentance is accepted; for I have found a ransom.

Through the cross we learn that our Heavenly Father loves us with an infinite and everlasting love, and draws us to Him with more than a mother’s yearning sympathy for a wayward child. Can we wonder that Paul exclaimed, “God forbid that I should glory, save in the cross of our Lord Jesus Christ”? It is our privilege also to glory in the cross of Calvary, our privilege to give ourselves wholly to Him who gave Himself for us. Then with the light of love that shines from His face on ours, we shall go forth to reflect it to those in darkness.

Advent Review & Sabbath Herald, April 29th, 1902.

Compiler’s Foreword.

The doctrine of the assurance of salvation is of Calvinistic origin and is based on the five points of the Synod of Dort, 1618, which attempted to answer the objections made by Jacob Hermann (Arminius) to the way in which the Dutch Reformed Church had developed the teaching of John Calvin. The five essential points of Calvinism, proposed by the synod and advocated by Reformed churches of the Calvinistic persuasion today, are as follows:

1. Total depravity. Man can do nothing at all to bring about his salvation, not even to believe.
2. Unconditional election. The decision that determines man’s salvation is entirely God’s, and not man’s in the slightest degree.
3. Limited atonement. Jesus died on Calvary only for the elect.
4. Irresistible grace. God’s grace, when presented to the sinner, cannot be resisted or refused.
5. Perseverance of the saints. The elect are assured of salvation and can never be lost, no matter what they may do. (‘Once saved, always saved’.)

Jacob Hermann, in contrast, had proposed that:

1. Man is endowed by God with free will. He can choose to respond to, or reject, Christ’s call.
2. Our election to eternal life is based on God’s foreknowledge as to who would choose to believe.
3. Because God loves everyone, Christ died for the world and the Father is not willing that any should perish.
4. Man, through exercise of his free will, may resist God’s grace
5. Man may, through exercise of his free will, fall from grace

When the Calvinists speak of the assurance of salvation, they refer to their belief that those chosen by God to eternal life can never be lost, no matter what sins they may commit. This teaching of the assurance of salvation is commonly described as ‘once saved, always saved.’ Seventh-day Adventists have always held that ‘once saved, always saved’ is unscriptural and a dangerous and misleading error. The term ‘assurance of salvation’ is never found in Scripture. Ellen White employs the term only once in the following quotation:

‘Christ saw the helpless condition of the race, and He came to redeem them by living the life of obedience the law requires, and by paying in His death the penalty of disobedience. He came to bring us the message and means of deliverance, an

assurance of salvation, not through the abrogation of the law, but through obedience made possible by His merits.' *Advent Review & Sabbath Herald*, April 29th, 1902.

Here we are shown that the assurance of salvation that Christ brings is dependent on the Christian's obedience to the Law of God, made possible through the merits of Christ.

Lesson 1: 'He shall save His people from their sins'

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

STUDY HELP: *Steps to Christ*, pages 17-22.

Introduction

'The Christian must represent Jesus by both being good and doing good. Then there will be a fragrance about the life, a loveliness of character, which will reveal the fact that he is a child of God, an heir of heaven. Brethren, be no longer slothful servants. Every soul must battle against inclination. Christ came not to save men in their sins, but from their sins. He has made it possible for us to possess a holy character; do not, then, be content with defects and deformities. But while we are to seek earnestly for perfection of character, we must remember that sanctification is not the work of a moment, but of a lifetime. Said Paul, "I die daily" (1 Corinthians 15: 31). Day by day the work of overcoming must go forward. Every day we are to resist temptation, and gain the victory over selfishness in all its forms.' *Ye Shall Receive Power*, page 353.

'All have sinned'

1. What is the human problem from which we all need to be saved? 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.

2. What is the inevitable consequence of man's sin? Romans 5:12.

NOTE: 'In the midst of Eden grew the tree of life, whose fruit had the power of perpetuating life. Had Adam remained obedient to God, he would have continued to enjoy free access to this tree, and would have lived forever. But when he sinned, he was cut off from partaking of the tree of life, and he became subject to death. The divine sentence, "Dust thou art, and unto dust shalt thou return," points to the utter extinction of life. 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.' *Great Controversy*, pages 532-533.

'Your father the devil'

3. What does sinful behaviour reveal? John 8:44.

NOTE: 'The enmity to God has struck its roots deep in human hearts. It has become widespread, both in the world and in the professed churches of Christ. The world and the professed people of God are united by the all-pervading principle of aversion to God's government. Their opposition to the law of God is sufficient to bind them together, to bear together the burden of their accumulated guilt. Any indication of returning to loyalty and obedience to God is denounced as treachery against the confederacy of disloyalty. A wakeful impiety is quickened into an instinctive vigilance, and rouses to demonstration of hatred against the testing truth for this time. Whenever the truth shall be proclaimed, it will be opposed in a decided manner, for men possess the attributes which Jesus charged upon the Jews when He said, "Ye are of your father the devil," and "ye do the deeds of your father.'" *Manuscript Releases Volume 18*, page 57.

4. How does Paul describe the activities of those who follow their sinful inclinations? Galatians 5:19-21.

NOTE: 'The greatest detriment to our churches, that which brings them into weakness and disfavour with God, is unhappy jealousies and differences. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Then let every soul examine himself, and see if he is approaching the committal of any such sins. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Unsanctified hearts will be revealed in unsanctified actions.' *Advent Review & Sabbath Herald*, June 28, 1887.

1. What does Paul say about the consequences of sinful conduct? Galatians 5:21, last part.

NOTE: 'The old nature, born of blood and the will of the flesh, cannot inherit the kingdom of God. The old ways, the hereditary tendencies, the former habits, must be given up; for grace is not inherited. The new birth consists in having new

motives, new tastes, new tendencies. Those who are begotten unto a new life by the Holy Spirit, have become partakers of the divine nature, and in all their habits and practices they will give evidence of their relationship to Christ. When men who claim to be Christians retain all their natural defects of character and disposition, in what does their position differ from that of the worldling? They do not appreciate the truth as a sanctifier, a refiner. They have not been born again.' *Maranatha*, page 237.

'But God...'

2. How does Paul describe the situation of those who have not been born again? Ephesians 2:1-3.

NOTE: 'By nature we are alienated from God. The Holy Spirit describes our condition in such words as these: "Dead in trespasses and sins;" "the whole head is sick, and the whole heart faint"; "no soundness in it." We are held fast in the snare of Satan; "taken captive by him at his will." Ephesians 2:1; Isaiah 1:5 & 6:2 Timothy 2:26. God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him.' *The Faith I Live by*, page 87.

'Today a large part of those who compose our congregations are dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not put them in practice. Therefore they are less and less sensible of the preciousness of truth. While making a profession, they deny the power of godliness. If they continue in this state, God will reject them. They are unfitting themselves to be members of His family.' *Testimonies, Volume 6*, pages 426-427.

3. What difference is accomplished in the life by the power of God? Ephesians 2:4-6.

NOTE: 'The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness. Many realise their helplessness; they are longing for that spiritual life which will bring them into harmony with God, and are striving to obtain it. But in vain. Let those desponding, struggling ones look up. When sin struggles for the mastery, look to the Saviour. His grace is sufficient to subdue sin. Let your grateful heart, trembling with uncertainty, turn to Him. Lay hold on the hope set before you. His strength will help your weakness; He will lead you step by step. Place your hand in His, and let Him guide you. He will set free the captive that is held by weakness and misfortune and the chains of sin. He is always near. His loving presence surrounds you. Seek Him as One who desires to be found of you. God's promise is, "Ye shall seek me, and find me, when ye shall search for me with all your heart." *The Faith I Live by*, page 87.

'Repent and be converted'

4. In order to receive forgiveness for the sins he has committed, what must the sinner do? 1 John 1:9.

NOTE: '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.

5. How does David describe this experience? Psalm 32:5.

NOTE: 'How anxious are you to remove the record of the past, to have your wrong-doings blotted out? What depths of iniquity are open to God's sight, that are hidden from all mortal view! Every secret thing shall be brought into judgement, whether it be good or evil. Past sins, unrepented of and unforgiven, will be brought up then, only to condemn us, and appoint our portion with the lost. But the promises of God are full of encouragement for us. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." *Advent Review & Sabbath Herald*, January 13, 1891.

6. What other elements are essential parts of repentance? Ezekiel 33:15, Isaiah 55:7.

NOTE: 'Zacchaeus had heard of Jesus. In this chief of the publicans was awakened a longing for a better life. He felt that he was a sinner in the sight of God. Yet what he had heard of Jesus kindled hope in his heart. Repentance, reformation of life, was possible, even to him. Zacchaeus began at once to follow the conviction that had taken hold upon him, and to make restitution to those whom he had wronged.' *Conflict and Courage*, page 301.

'Those who are unwilling to forsake every sin and to seek earnestly for God's blessing, will not obtain it. But all who will lay hold of God's promises as did Jacob, and be as earnest and persevering as he was, will succeed as he succeeded.' *Patriarchs and Prophets*, page 203.

'I will receive you'

7. Can a sinner make himself righteous? Jeremiah 13:23.

NOTE: 'If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through your own efforts? There is help for us only in God. We

must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing for ourselves. We must come to Christ just as we are. Yield yourself to Christ without delay; He alone, by the power of His grace, can redeem you from ruin. He alone can bring your moral and mental powers into a state of health. Your heart may be warm with the love of God; your understanding, clear and mature; your conscience, illuminated, quick, and pure; your will, upright and sanctified, subject to the control of the Spirit of God. You can make yourself what you choose. If you will now face rightabout, cease to do evil and learn to do well, then you will be happy indeed; you will be successful in the battles of life, and rise to glory and honour in the better life than this.' *The Faith I Live By*, page 133.

8. What precious promise is given to those who choose to turn their backs on their former lives of sin? 2 Corinthians 6:17.

NOTE: 'God has given men faculties and capabilities. God works and co-operates with the gifts He has imparted to man, and man, by being a partaker of the divine nature and doing the work of Christ, may be an overcomer and win eternal life. The Lord does not propose to do the work He has given man powers to do. Man's part must be done. He must be a labourer together with God, yoking up with Christ, learning His meekness, His lowliness. God is the all-controlling power. He bestows the gifts; man receives them and acts with the power of the grace of Christ as a living agent. "Ye are God's husbandry" (1 Corinthians 3: 9). The heart is to be worked, subdued, ploughed, harrowed, seeded, to bring forth its harvest to God in good works. "Ye are God's building." You cannot build yourself. There is a Power outside of yourself that must do the building of the church, putting brick upon brick, always co-operating with the faculties and powers given of God to man. The Redeemer must find a home in His building. God works and man works.' *Faith and Works*, page 26.

Lesson 2: 'In all things like unto His brethren'

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

STUDY HELP: *Confrontation*, pages 32 - 47.

Introduction

'The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for He was in all points tempted like as we are, yet without sin. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. Are you wounded? He will heal. The Lord "tellethe the number of the stars;" and yet "He healeth the broken in heart, and bindeth up their wounds." Psalm 147: 4, 3.' *Desire of Ages*, page 329.

'The Word was made flesh'

1. How does John describe the incarnation of Christ? John 1:14.

NOTE: 'The Son of God stooped to uplift the fallen. For this He left the sinless worlds on high, the ninety and nine that loved Him, and came to this earth to be "wounded for our transgressions" and "bruised for our iniquities." Isaiah 53: 5. He was in all things made like unto His brethren. He became flesh, even as we are. He knew what it meant to be hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He was a stranger and a sojourner on the earth, in the world, but not of the world; tempted and tried as men and women of today are tempted and tried, yet living a life free from sin. Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God.' *Acts of the Apostles*, page 472.

2. How did Paul describe the incarnation of Christ? Philippians 2:7.

NOTE: The marginal reading for 'made Himself of no reputation' is 'emptied Himself.' It is to this that Charles Wesley referred in his well-known hymn, 'Amazing Love.' 'He left His Father's throne above, so free, so infinite His grace, emptied Himself of all but love, and bled for Adam's helpless race.'

'Jesus came to the world not as an angel of light; we could not have endured His glory if He had come thus. One angel at the tomb of Christ was of such exceeding brightness that the Roman guard fell powerless to the ground. As the angel came from the heavens, he parted the darkness from his track, and the sentinels could not endure his glory; they fell as dead men to the earth. Suppose that Jesus had come in the glory of an angel, his brightness would have extinguished the feeble life of mortal men. For our sake Jesus emptied himself of His glory; He clothed His divinity with humanity that He might touch humanity, that His personal presence might be among us, that we might know that He was acquainted with all our trials, and sympathised with our grief, that every son and daughter of Adam might understand that Jesus is the friend of sinners.' *Signs of the Times*, April 18th, 1892.

'I can of Mine own self do nothing'

3. How did Jesus show that He had laid aside His omnipotence? John 5:19 & 30.

NOTE: "'Verily, verily, I say unto you," Christ continued, "He that believeth on Me, the works that I do shall he do also." The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He

might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.' *Desire of Ages*, page 664.

4. How did Jesus state His dependence on His Father to show Him what He should teach? John 7:16, John 12:49-50, John 14:10.

NOTE: 'Jesus said: "My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself" (John 7:16, 17). The knowledge of divine truth is promised to those who will render obedience to the light and truth that have been given to them. An entrance into the strait gate is not dependent upon the possession of learning or riches, but it is dependent upon the possession of a teachable spirit.' *Ye Shall Receive Power*, page 110.

5. How did Jesus show that even His miracles were not accomplished through His own power? John 14:10, last part-12.

NOTE: 'Jesus prayed for us, and He asked that we might be one with Him, even as He is one with the Father. What a union is this! The Saviour has said of Himself, "The Son can do nothing of Himself;" "the Father that dwelleth in Me, He doeth the works." John 5:19; 14:10. Then if Christ is dwelling in our hearts, He will work in us "both to will and to do of His good pleasure." Philippians 2:13. We shall work as He worked; we shall manifest the same spirit. And thus, loving Him and abiding in Him, we shall "grow up into Him in all things, which is the head, even Christ." Ephesians 4:15.' *Steps to Christ*, page 75.

6. What did Jesus want us to learn from His earthly life? John 8:28.

NOTE: 'So utterly was He emptied of self that He made no plans for Himself. He accepted God's plan for Him, and day by day the Father unfolded His plans. If Jesus was so wholly dependent, declaring, "I do nothing of myself," how much more should the human agents depend upon God for constant instruction, so that their lives might be the simple working out of God's will. Oh, that failing, erring mortals would be content to seek wisdom from God, and be entirely submissive in working out His directions, in exemplifying His character! If ever mortals needed to send to heaven an earnest cry, "Lord, show me Thy way; teach me the way of the Lord," it is now. Only those will have a fitness for the mansions above who give to God full and implicit obedience. God knows that we would not appreciate His rarest gifts if we were not perfectly submissive to His will.' *Signs of the Times*, November 21, 1892.

'In the likeness of sinful flesh'

7. Why did Christ share our common humanity? Hebrews 2:14.

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

8. How completely did Christ share the humanity of those He came to save? Hebrews 2:16-17.

NOTE: 'In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigour of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation. Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succour us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured.' *Desire of Ages*, page 117.

'According to the flesh'

9. Which of Christ's earthly ancestors does the Bible especially mention? Romans 1:3, Hebrews 2:16.

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

10. What warning does John give against those who deny the completeness of Christ's humanity? 1 John 4:1-3.

NOTE: 'By misrepresentation and falsehood the emissaries of Satan had sought to stir up opposition against John and against the doctrine of Christ. In consequence dissensions and heresies were imperilling the church. John met these errors unflinchingly. He hedged up the way of the adversaries of truth. He wrote and exhorted, that the leaders in these heresies

should not have the least encouragement. There are at the present day evils similar to those that threatened the prosperity of the early church, and the teachings of the apostle upon these points should be carefully heeded.' *The Sanctified Life*, page 65.

'Yet without sin'

11. Despite the fact that Jesus was tempted in exactly the same way that we are, of what are we assured? Hebrews 4:15.

NOTE: 'We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil. He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and privilege. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed. . . . He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He "knew no sin." He was the Lamb "without blemish and without spot." Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope. Not even by a thought could Christ be brought to yield to the power of temptation. . . . Christ declared of Himself, "The prince of this world cometh, and hath nothing in me.'" *The Faith I Live By*, page 49.

12. How did Paul explain the purpose of Christ assuming our fallen nature? Romans 8:3-4.

NOTE: 'The sinful nature of man was weak, and he was prone to the transgression of God's commandments. Man had not the power to do the words of God; that is why Christ came to our world, that He might give him moral power. There was no power in heaven or in earth but the power of Christ that could deliver. . . . He came to meet the difficulty and to remove it. His own arm brought salvation. God sent forth His Son in the likeness of sinful flesh that He might condemn sin in the flesh and reveal the fact to heaven, to the worlds unfallen and also the fallen world, that through the power of divine grace, through partaking of the divine nature, man need no longer stand under the curse of the law or remain in transgression.' *Manuscript Releases Volume 14*, page 82.

'Satan declared that it was impossible for the sons and daughters of Adam to keep the law of God, and thus charged upon God a lack of wisdom and love. If they could not keep the law, then there was fault with the Lawgiver. Men who are under the control of Satan repeat these accusations against God, in asserting that men can not keep the law of God. Jesus humbled Himself, clothing His divinity with humanity, in order that He might stand as the head and representative of the human family, and by both precept and example condemn sin in the flesh, and give the lie to Satan's charges. He was subjected to the fiercest temptations that human nature can know, yet He sinned not; for sin is the transgression of the law. By faith He laid hold upon divinity, even as humanity may lay hold upon infinite power through Him. Although tempted upon all points even as men are tempted, He sinned not. He did not surrender His allegiance to God, as did Adam.' *Signs of the Times*, January 16, 1896.

'Possessing our nature, though unstained by sin, and tempted in all points like as we are, Christ kept the law, proving beyond controversy that man also can keep it.' *Advent Review & Sabbath Herald*, May 7, 1901.

Lesson 3: 'Made Him to be sin for us'

MEMORY VERSE: 'For 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.

STUDY HELP: *Selected Messages Book 1*, pages 392-394.

Introduction

"He saved others; Himself He cannot save" (Mark 15:31). It is because Christ would not save Himself that the sinner has any hope of pardon or favour with God. If, in His undertaking to save the sinner, Christ had failed or become discouraged, the last hope of every son and daughter of Adam would have been at an end. The entire life of Christ was one of self-denial and self-sacrifice; and the reason that there are so few stalwart Christians is because of their self-indulgence and self-pleasing in the place of self-denial and self-sacrifice.' *This Day With God*, page 236.

'Despised and rejected'

1. How was Jesus received by those He came to save? John 1:11

NOTE: A literal translation of this verse might read: 'He came unto His own home and His own people received Him not.'

'The Jews were privileged with the presence of Christ manifested in the flesh. This inestimable blessing which God bestowed upon them should have called forth their devout acknowledgements. But in blind prejudice they refused the mercies offered them by Jesus. His love was lavished upon them in vain, and they regarded not His wondrous works. Sorrow fled at His approach; infirmity and deformity were healed; injustice and oppression shrunk ashamed from His rebuke; while death and the grave humbled themselves in His presence and obeyed His commands. Yet the people of His choice rejected Him and His mighty miracles with scorn. The Majesty of Heaven came unto His own, and His own received him not.' *Spirit of Prophecy Volume 3*, page 19.

2. What reception for Jesus did the prophet Isaiah foretell? Isaiah 53:2-3.

NOTE: 'This chapter should be studied. It presents Christ as the Lamb of God. Those who are lifted up with pride, whose souls are filled with vanity, should look upon this picture of their Redeemer, and humble themselves in the dust. The entire chapter should be committed to memory. Its influence will subdue and humble the soul defiled by sin and uplifted by self-exaltation. Think of Christ's humiliation. He took upon Himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with divinity: a divine spirit dwelt in a temple of flesh. He united Himself with the temple. "The Word was made flesh, and dwelt among us," because by so doing He could associate with the sinful, sorrowing sons and daughters of Adam.' *Youth's Instructor*, December 20th, 1900.

'He learned obedience'

3. How are we shown that Christ is our example in obedience? Hebrews 5:8-9.

NOTE: 'If we would be partakers with Christ of His glory, we must also be willing to share with Him in His humiliation. "Though He were a Son, yet learned He obedience by the things which He suffered." This must be the experience of every true child of God. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." We should not murmur if we are called upon to share the suffering part of religion. There are many who do not feel averse to suffering, but they do not exercise simple, living faith. They say they do not know what it means to take God at His word. They have a religion of outward forms and observances. It is painful to see the unbelief that exists in the hearts of many of God's professed followers. We have the most precious truths ever committed to mortals, and the faith of those who have received these truths should correspond to their greatness and value.' *Advent Review & Sabbath Herald*, March 5, 1889.

4. How great was Christ's struggle against temptation? Hebrews 5:7.

NOTE: 'Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey him.'" Jesus came to bring moral power to combine with human effort, and in no case are His followers to allow themselves to lose sight of Christ, who is their example in all things. He said, "For their sakes I sanctify Myself, that they also may be sanctified through the truth." Jesus presents the truth before His children that they may look upon it, and by beholding it, may become changed, being transformed by His grace from transgression to obedience, from impurity to purity, from sin to heart-holiness and righteousness of life.' *Advent Review & Sabbath Herald*, December 22nd, 1891.

'He hath borne our griefs'

5. What reason was given by men for the sufferings of Christ? Isaiah 53:4, Matthew 27:39-44.

NOTE: 'A terrible scene was enacted. Priests, rulers, and scribes forgot the dignity of their sacred offices, and joined with the rabble in mocking and jeering the dying Son of God, saying, "If Thou be the King of the Jews, save Thyself." And some deridingly repeated among themselves: "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him; for He said, I am the Son of God." "And they that passed by railed on Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in three days, save Thyself, and come down from the cross." These men, who professed to be the expounders of prophecy, were themselves repeating the very words which inspiration had foretold they would utter upon this occasion; yet, in their blindness, they did not perceive that they were fulfilling prophecy. The dignitaries of the temple, the hardened soldiers, the vile thief upon the cross, and the base and cruel among the multitude, all united in their abuse of Christ.' *Spirit of Prophecy volume 3*, pages 155-156.

6. What was the real reason for Christ's sufferings? Isaiah 53:5-6.

NOTE: 'Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed.'" *Desire of Ages*, page 25.

'Why hast Thou forsaken Me?'

7. What was the worst aspect of Christ's sufferings? Matthew 27:46, Psalm 22:1.

NOTE: 'The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and man. This wrung from His lips the anguished cry, "My God, my God, why hast thou forsaken me?" Matthew 27:46. It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God, it was this that broke the heart of the Son of God.' *The Faith I Live By*, page 101.

8. Why was Jesus willing to undergo this sense of separation from His Father? Romans 5:8.

NOTE: 'The value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, "My God, My God, why hast Thou forsaken Me?" Mark 15:34. Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperilled. At the foot of

the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul.' *Christ's Object Lessons*, page 196.

'This Man hath done nothing amiss'

9. How are we shown that Christ's innocence was obvious to many? Luke 23:4, 14-15, 39-41, 47.

NOTE: 'When the darkness had lifted from the cross, and the Saviour's dying cry had been uttered, immediately another voice was heard, saying, "Truly this was the Son of God." Matthew 27:54. These words were said in no whispered tones. All eyes were turned to see whence they came. Who had spoken? It was the centurion, the Roman soldier. The divine patience of the Saviour, and His sudden death, with the cry of victory upon His lips, had impressed this heathen. In the bruised, broken body hanging upon the cross, the centurion recognised the form of the Son of God. He could not refrain from confessing his faith. Thus again evidence was given that our Redeemer was to see of the travail of His soul. Upon the very day of His death, three men, differing widely from one another, had declared their faith, he who commanded the Roman guard, he who bore the cross of the Saviour, and he who died upon the cross at His side.' *Desire of Ages*, page 770.

10. How did even Judas show his conviction that Christ was innocent? Matthew 27:3-4.

NOTE: "I have sinned," again cried Judas, "in that I have betrayed the innocent blood." But the high priest, regaining his self-possession, answered with scorn, "What is that to us? See thou to that." Matthew 27:4. The priests had been willing to make Judas their tool; but they despised his baseness. When he turned to them with confession, they spurned him. Judas now cast himself at the feet of Jesus, acknowledging Him to be the Son of God, and entreating Him to deliver Himself. The Saviour did not reproach His betrayer. He knew that Judas did not repent; his confession was forced from his guilty soul by an awful sense of condemnation and a looking for of judgement, but he felt no deep, heartbreaking grief that he had betrayed the spotless Son of God, and denied the Holy One of Israel. Yet Jesus spoke no word of condemnation. He looked pityingly upon Judas, and said, For this hour came I into the world. A murmur of surprise ran through the assembly. With amazement they beheld the forbearance of Christ toward His betrayer. Again there swept over them the conviction that this Man was more than mortal.' *Desire of Ages*, page 722.

'Yet without sin'

11. What assurance do we have that, though Jesus shared our common humanity and was made to be sin for us, He was without sin? Hebrews 4:15, 1 Peter 2:21-22.

NOTE: 'Christ came to this world to reveal God's character as it really is. He is the perfect representation of the Father. His life of sinlessness, lived on this earth in human nature, is a complete refutation of Satan's charge against the character of God.' *Bible Training School*, October 1, 1902.

12. What was Christ's purpose in being made sin for us? 2 Corinthians 5:21.

NOTE: 'Christ has made every provision for the sanctification of His church. He has made abundant provision for every soul to have such grace and strength that he will be more than a conqueror in the warfare against sin. The Saviour is wounded afresh and put to open shame when His people pay no heed to His word. He came to this world and lived a sinless life, that in His power His people might also lead lives of sinlessness. He desires them by practising the principles of truth to show to the world that God's grace has power to sanctify the heart.' *Atlantic Union Gleaner*, January 17, 1906.

Lesson 4: 'Peace with God through our Lord Jesus Christ'

MEMORY VERSE: 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:' Romans 5:1.

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

Introduction

'Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace. There is nothing in faith that makes it our saviour. Faith cannot remove our guilt. Christ is the power of God unto salvation to all them that believe. The justification comes through the merits of Jesus Christ. He has paid the price for the sinner's redemption. Yet it is only through faith in His blood that Jesus can justify the believer. The sinner can not depend upon his own good works as a means of justification. He must come to the point where he will renounce all his sin, and embrace one degree of light after another, as it shines upon his pathway. He simply grasps by faith the free and ample provision made in the blood of Christ. He believes the promises of God which through Christ are made unto him sanctification and righteousness and redemption.' *Signs of the Times*, May 19th 1898.

'The goodness of God'

1. Who made the first move in the salvation of man? Romans 5:8.

NOTE: 'As soon as there was sin, there was a Saviour. Christ knew that He would have to suffer, yet He became man's substitute. As soon as Adam sinned, the Son of God presented Himself as surety for the human race. Think of how much it cost Christ to leave the heavenly courts, and take His position at the head of humanity. Why did He do this? Because He was the only one who could redeem the fallen race. There was not a human being in the world who was without sin. The Son of God stepped down from His heavenly throne, laid off His royal robe and kingly crown, and clothed His divinity with humanity. He came to die for us, to lie in the tomb as human beings must, and to be raised for our justification. He came to become acquainted with all the temptations wherewith man is beset. He rose from the grave and proclaimed over the rent sepulchre of Joseph, "I am the resurrection, and the life." One equal with God passed through death in our behalf. He tasted death for every man, that through Him every man might be a partaker of eternal life.' *In Heavenly Places*, page 13.

2. Where does the impulse to repent come from? Romans 2:4.

NOTE: 'With untold love our God has loved us, and our love awakens toward Him as we comprehend something of the length and breadth and depth and height of this love that passeth knowledge. By the revelation of the attractive loveliness of Christ, by the knowledge of His love expressed to us while we were yet sinners, the stubborn heart is melted and subdued, and the sinner is transformed and becomes a child of heaven. God does not employ compulsory measures; love is the agent which He uses to expel sin from the heart. By it He changes pride into humility, and enmity and unbelief into love and faith.' *Thoughts from the Mount of Blessing*, page 76.

'He is faithful'

3. What precious promise is made to those who confess their sins? 1 John 1:9.

NOTE: 'When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask, but not so when we ask for deliverance from sin. It is His will to cleanse us from sin, to make us His children, and to enable us to live a holy life. Christ "gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." Galatians 1:4. And "this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5:14, 15. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.' *Desire of Ages*, page 266.

4. If we have sinned against others, what must we also do as well as confessing to God? James 5:16.

NOTE: '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 have sinned against his Creator. 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.' *The Faith I Live By*, page 128.

'There is another work that should receive attention on the preparation day. On this day all differences between brethren, whether in the family or in the church, should be put away. Let all bitterness and wrath and malice be expelled from the soul. In a humble spirit, "confess your faults one to another, and pray one for another.'" *The Faith I Live By*, page 34.

'If your sin is between you and God, you need not give publicity to it, but confess it to God. Often poor, weak mortals act very unadvisedly in the matter of confessing their sins to human beings.' *The Upward Look*, page 176.

'He that covereth his sins'

5. What example did David set in confessing his sins? Psalm 32:5.

NOTE: 'There is always hope of repentance and reformation for the one who recognises that he has faults; but many who recognise their errors when they are plainly pointed out, are yet too proud to confess that they are wrong. In a general way they will admit that they are human, and therefore liable to err; but such confessions count nothing with God.' *Advent Review & Sabbath Herald*, May 7, 1895.

'How anxious are you to remove the record of the past, to have your wrongdoings blotted out? What depths of iniquity are open to God's sight, that are hidden from all mortal view! Every secret thing shall be brought into judgement, whether it be good or evil. Past sins, unrepented of and unforgiven, will be brought up then, only to condemn us, and appoint our portion with the lost. But the promises of God are full of encouragement for us. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." *Advent Review & Sabbath Herald*, January 13, 1891.

6. What contrast is made between those who confess their sins and those who try to hide them? Proverbs 28:13.

NOTE: 'If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him, "My grace is sufficient for thee." 2 Corinthians 12: 9. Let none, then, regard their defects as incurable. God will give faith and grace to overcome them.' *The Faith I Live By*, page 203.

‘If I have taken any thing’

7. What promise is given to those who make restitution for their wrongs? Ezekiel 33:15.

NOTE: ‘If we have injured others through any unjust business transaction, if we have overreached in trade, or defrauded any man, even though it be within the pale of the law, 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.’ *Desire of Ages*, page 556.

8. What example of true repentance is given by Zacchaeus? Luke 19:1-10.

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.’ *Conflict & Courage*, page 302.

‘Let the wicked forsake his way’

9. In order to return to the Lord and receive His pardon, what decision must the sinner make? Isaiah 55:7.

NOTE: ‘There are some who do not readily respond to the invitation to forsake their own way, and come into harmony with God’s way. They prefer to follow a way of their own choosing. Those who wish to do so, have the privilege of continuing to walk in their own unconsecrated way, but the end of that way is sorrow and destruction.’ *North Pacific Union Gleaner*, March 23, 1910.

‘Many are inquiring, “How am I to make the surrender of myself to God?” You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.’ *Steps to Christ*, page 47.

10. Must we reform ourselves before we can return to God? Isaiah 44:22, Jeremiah 31:3.

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. Arise and go to your Father. He will meet you a great way off. If you take even one step toward Him in repentance, He will hasten to enfold you in His arms of infinite love. His ear is open to the cry of the contrite soul. The very first reaching out of the heart after God is known to Him. Never a prayer is offered, however faltering, never a tear is shed, however secret, never a sincere desire after God is cherished, however feeble, but the Spirit of God goes forth to meet it. Even before the prayer is uttered or the yearning of the heart made known, grace from Christ goes forth to meet the grace that is working upon the human soul.’ *Christ’s Object Lessons*, page 206.

‘Mark how tender and pitiful the Lord is in his dealings with His creatures. While we were yet sinners, Christ died for us, and He stands ready to receive every wanderer who will return. The ear of the Lord is open to the cry of every one who is poor in spirit. Even before the prayer is offered, or the yearning of the soul made known, the Spirit of God goes forth to meet it. Never has there been a good desire, however weak, never a prayer lifted to God, however faltering, never a tear shed in contrition of soul, but grace from Christ has gone forth to meet the grace working in the human heart.’ *Advent Review & Sabbath Herald*, April 10, 1900.

‘He will abundantly pardon’

11. What precious promises of pardon does the Lord make? Micah 7:18-19.

NOTE: ‘Behold Christ. Dwell upon His love and mercy. This will fill the soul with abhorrence for all that is sinful, and will inspire it with an intense desire for the righteousness of Christ. The more clearly we see the Saviour, the more clearly shall we discern our defects of character. Confess your sins to Christ, and with true contrition of soul co-operate with Him by putting these sins away. Believe that they are pardoned. The promise is positive, “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Be assured that the Word of God will not fail. He who has promised is faithful. It is as much your duty to believe that God will fulfil His word, and forgive you, as it is to confess your sins.’ *Advent Review & Sabbath Herald*, May 21, 1908.

12. What gracious invitation does the Lord make? Ezekiel 18:23, 31-32, Ezekiel 33:10-11.

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.

'The God whom we serve is long-suffering; "His compassions fail not." Lamentations 3: 22...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.

Lesson 5: 'The renewing of your mind'

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

STUDY HELP: *Steps to Christ*, pages 57-65.

Introduction

'Christ imputes His perfection and righteousness to the believing sinner when he does not continue in sin, but turns from transgression to obedience of the commandments. While God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practising known sins, or neglecting known duties. The apostle James saw that dangers would arise in presenting the subject of justification by faith, and he laboured to show that genuine faith cannot exist without corresponding works. The experience of Abraham is presented. "Seest thou," he says, "how faith wrought with his works, and by works was faith made perfect?" James 2:22. Thus genuine faith does a genuine work in the believer.' *The Faith I Live By*, page 115.

'Ye must be born again'

1. What experience is essential for salvation? John 3:3.

NOTE: 'Said Jesus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Jesus here seeks to impress upon Nicodemus the positive necessity of the influence of the Spirit of God upon the human heart to purify it preparatory to the development of a righteous and symmetrical character. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." This fountain of the heart being purified, the stream thereof becomes pure.' *Spirit of Prophecy Volume 2*, page 128.

2. How did Jesus explain the work of the Holy Spirit in transforming the heart? John 3:8.

NOTE: 'This new birth looks mysterious to Nicodemus. He asks, "How can these things be?" Jesus, bidding him marvel not, uses the wind as an illustration of His meaning. It is heard among the branches of the trees, and rustling the leaves and flowers, yet it is invisible to the eye, and from whence it comes and whither it goeth, no man knoweth. So is the experience of every one who is born of the Spirit. The mind is an invisible agent of God to produce tangible results. Its influence is powerful, and governs the actions of men. If purified from all evil, it is the motive power of good. The regenerating Spirit of God, taking possession of the mind, transforms the life; wicked thoughts are put away, evil deeds are renounced, love, peace, and humility take the place of anger, envy, and strife. That power which no human eye can see, has created a new being in the image of God.' *Spirit of Prophecy Volume 2*, page 128.

'Like unto leaven'

3. What simple illustration from domestic life did Jesus use to explain the working of the truth in the heart? Matthew 13:33.

NOTE: 'The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up, the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God.' *Christ's Object Lessons*, pages 98-99.

4. What prayer did David pray for the new birth experience? Psalm 51:10.

NOTE: 'The change of heart represented by the new birth can be brought about only by the effectual working of the Holy Spirit. He alone can cleanse us from all impurity. If He is allowed to mould and fashion our hearts, we shall be able to discern the character of the kingdom of God, and realise the necessity of the change which must be made before we can obtain

entrance to this kingdom. 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.' *Ye Shall Receive Power*, page 24.

'Be ye transformed'

5. What must we do before the new birth experience can take place? Romans 12:1.

NOTE: 'Get ready, get ready, get ready. Ye must have a greater preparation than ye now have, for the day of the Lord cometh... 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. We must deny self all along the way, die to self daily, let Jesus alone appear, and keep His glory continually in view.' *Early Writings*, pages 66 - 67.

6. What warning does Paul give those who wish to be born again? Romans 12:2, first part.

NOTE: 'Men are in danger of cherishing an inordinate love for the world. The love of God is supplanted by a love for the world. Nothing but the power of the omnipotent God can dislodge this love. The things which are earthly and temporal lead men away from God, although the advantages to be gained are but an atom in comparison with eternal realities. Turning away from heavenly attractions, from imperishable wealth, from peace, from nobility of soul, man pours out his affections on unworthy, unsatisfying things; and by constantly beholding this world, he becomes conformed to it. His mind, capable of elevation and privileged to grasp the eternal blessedness of the saints, turns away from an eternity of greatness and allows its powers to be chained like a slave to an atom of a world. It is humiliated and dwarfed by allegiance to worldly things.' *In Heavenly Places*, page 308.

7. How does Paul describe the new birth experience? Romans 12:2.

NOTE: '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

'Satan leads people to think that, because they have felt a rapture of feeling, they are converted. But their experience does not change. Their actions are the same as before. Their lives show no good fruit. They pray often and long, and are constantly referring to the feelings they had at such and such a time. But they do not live the new life. They are deceived. Their experience goes no deeper than feeling. They build upon the sand, and when adverse winds come their house is swept away.' *Messages to Young People*, page 71.

'Dead to sin'

8. How does Paul answer those who believe that the new birth frees them from the obligation to obey God's Law? Romans 6:1-2.

NOTE: 'Christ did not come to excuse sin, nor to justify a sinner while he continued to transgress that law for which the Son of God was to give His life to vindicate and exalt. Had it been possible for the law to be repealed, Christ would have had no need to come to our earth, and to die, the just for the unjust. God could have taken the sinner back into favour by annulling the law. But this could not be. The law holds the transgressor in bondage, but the obedient are free. The law cannot cleanse from sin; it condemns the sinner. The sinner may stand justified before God only through repentance toward him, and faith in the merits of Jesus Christ. The law is a great mirror by means of which the sinner may discern the defects in his moral character. But the mirror cannot remove those defects. The gospel points to Christ as the only one able to remove the stains of sin by His blood. Though the law has no pardoning power, it is the only means by which to explain to the sinner what sin really is. By the law is the knowledge of sin. Without the law, Paul tells us sin is dead.' *Signs of the Times*, July 18, 1878.

9. What warning does the apostle Paul give to those who persist in sin after they have been shown the truth? Hebrews 10:26-27.

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

'Buried with Him'

10. What is the public symbol of this death to sin? Romans 6:3-4.

NOTE: 'Man was brought again into favour with God by the washing of regeneration. The washing was the burial with Christ in the water in the likeness of His death, representing that all who repent of the transgression of the law of God receive purification, cleansing, through the work of the Holy Spirit. Baptism represents true conversion by the renewing of the Holy

Spirit. Those who have been buried with Christ in baptism, and been raised in the likeness of His resurrection, have pledged themselves to live in newness of life.' *The Faith I Live By*, page 143.

11. How does Paul describe this newness of life? Romans 6:12-16.

NOTE: 'The influence of a gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the law of God. When the light of truth dawns upon his mind and he fully understands the requirements of God and realises the extent of his transgressions, he will reform his ways, become loyal to God through the strength obtained from His Saviour, and lead a new and purer life. It is not the work of the gospel to weaken the claims of God's holy law, but to bring men up where they can keep its precepts... It is the sophistry of Satan that the death of Christ brought in grace to take the place of the law. The death of Jesus did not change or annul, or lessen in the slightest degree, the law of Ten Commandments. That precious grace, offered to men through a Saviour's blood, establishes the law of God. Since the fall of man, God's moral government and His grace are inseparable. They go hand in hand through all dispensations. The gospel of the New Testament is not the Old Testament standard lowered to meet the sinner and save him in his sins. God requires of all His subjects obedience, entire obedience to all His commandments.' *God's Amazing Grace*, page 144.

'Christ in you'

12. Before Christ can live in our hearts, what experience must we undergo? Galatians 2:20.

NOTE: Notice that 'I' must be crucified first. Christ cannot live where selfishness and egotism dwell.

'God orders our surroundings, and He will place us where we shall have test after test, to prove us and to reveal what is in our hearts. Again and again we shall be brought into strait places, that it may be known whether we are indeed crucified with Christ or full of self-love. How will this testing process end with each of us? The prince of darkness will put forth all his power to retain us in his possession; but we have a mighty Helper.' *Gospel Workers*, (1892 ed.) page 446.

'He who beholds Christ in His self-denial, His lowliness of heart, will be constrained to say, as did Daniel when he beheld One like the sons of men, "My comeliness was turned in me into corruption." . . . Human nature is ever struggling for expression, ready for contest; but he who learns of Christ is emptied of self, of pride, of love of supremacy, and there is silence in the soul. Self is yielded to the disposal of the Holy Spirit. Then we are not anxious to have the highest place. We have no ambition to crowd and elbow ourselves into notice; but we feel that our highest place is at the feet of our Saviour. We look to Jesus, waiting for His hand to lead, listening for His voice to guide. The apostle Paul had this experience, and he said, "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.'" *Thoughts from the Mount of Blessing*, pages 30-31.

13. How is the renewed mind of the born-again Christian described? Philippians 2:3-5.

NOTE: 'The character which we now manifest is deciding our future destiny. The happiness of heaven will be found by conforming to the will of God, and if men become members of the royal family in heaven, it will be because heaven has begun with them on earth. They have cherished the mind of Christ, and when the call comes, "Child, come up higher," the righteous will take every grace, every precious, sanctified ability, into the courts above, and exchange earth for heaven. God knows who are the loyal and true subjects of His kingdom on earth, and those who do His will upon earth as it is done in heaven, will be made the members of the royal family above.' *God's Amazing Grace*, page 60.

Lesson 6: 'The end of your faith'

MEMORY VERSE: 'For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth.' 1 Peter 2:21-22.

STUDY HELP: 2 Peter 1:5-7, *Steps to Christ*, pages 67-75.

Introduction

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

'That ye may grow thereby'

1. What will enable the newly born Christian to grow spiritually? 1 Peter 2:2.

NOTE: 'Before us is held out the wonderful possibility of being like Christ, obedient to all the principles of the law of God. But of ourselves we are utterly powerless to attain to this condition. All that is good in man comes to him through Christ. The holiness that God's Word declares we must have before we can be saved is the result of the working of divine grace as we bow in submission to the discipline and restraining influence of the Spirit of truth.' *In Heavenly Places*, page 129.

'No man, woman, or youth can attain to Christian perfection and neglect the study of the Word of God. By carefully and closely searching His Word we shall obey the injunction of Christ, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39. This search enables the student to observe closely the divine Model. The Pattern must be inspected often and closely in order to imitate it. As one becomes acquainted with the history of the Redeemer, he discovers in himself defects of character; his unlikeness to Christ is so great that he sees he cannot be a follower without a very great change in his life. Still he studies, with a desire to be like his great Exemplar; he catches the looks, the spirit, of his beloved Master; by beholding he becomes changed.' *The Faith I Live By*, page 223.

2. How does Peter picture this spiritual growth? 2 Peter 1:5-7.

NOTE: 'Christ is the ladder. The base is planted firmly on the earth in His humanity; the topmost round reaches to the throne of God in His divinity. The humanity of Christ embraces fallen humanity, while His divinity lays hold upon the throne of God. We are saved by climbing round after round of the ladder, looking to Christ, clinging to Christ, mounting step by step to the height of Christ, so that He is made unto us wisdom and righteousness and sanctification and redemption. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are the rounds of this ladder. All these graces are to be manifested in the Christian character; and "if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.'" *Maranatha*, page 84.

'Sanctification is not brought about instantaneously, but it is accomplished by climbing the rounds of Peter's ladder of eight rounds. We must step on the first in order to reach the highest. This ladder reaches from earth to heaven, and every soul that enters the city of God will have to climb this ladder of self-denial, and this can be accomplished by laying hold of the merits of a crucified and risen Saviour. Without this strength, temptation will sweep us down the current to final destruction.' *Manuscript Releases Volume 3*, page 84.

'The just shall live by faith'

3. What example of faith was shown in one of Christ's miracles? Matthew 8:5-13.

NOTE: 'Faith is not a happy flight of feeling, it is simply taking God at His word and believing, because God said He would do this.' *This Day With God*, page 9.

'Living faith in the power of Jesus Christ, not in your own efficiency and wisdom, will bring you through every difficulty and temptation. Patiently wait, watch, and pray, and hold fast to the promises. However much your enemies have bruised and wounded your soul, forgive them, and by maintaining faith in Christ, you will find Him to be to you as the shadow of a great Rock in a weary land. Endure the pressure. Submit to wrong, bear the suffering part of religion for Christ's sake, rather than sin against God by seeking to deliver yourself.' *The Upward Look*, page 42.

4. What does Peter describe as the result of a life of faith? 1 Peter 1:9.

NOTE: 'The very best preparation we can have for His Second Coming is to rest with firm faith, with trust and unshaken confidence, in the great salvation brought to us at His first advent. We must believe that Christ was once offered to bear the sins of many. Is he your personal Saviour? Are you, because the love of Jesus is abiding in your heart, saved from making mistakes and errors? Is the love of Christ a living, active agent in your soul, correcting, reforming, refining you, and purifying you from your wrong practices.' *Youth's Instructor*, September 7, 1893.

5. What kind of faith is characteristic of God's people? Revelation 14:12.

NOTE: 'The faith of Jesus is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel's message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.' *Manuscript Releases Volume 12*, page 193.

'Add to your faith virtue'

6. What will be the effect in the life of the one who truly lives by the faith of Jesus? 2 Peter 1:5.

NOTE: 'Having received the faith of the gospel, the next work of the believer is to add to his character virtue, and thus cleanse the heart and prepare the mind for the reception of the knowledge of God. This knowledge is the foundation of all true education and of all true service. It is the only real safeguard against temptation; and it is this alone that can make one like God in character. Through the knowledge of God and of His Son Jesus Christ, are given to the believer "all things that pertain unto life and godliness." No good gift is withheld from him who sincerely desires to obtain the righteousness of God.' *Acts of the Apostles*, pages 530 - 531.

7. What is the knowledge of which Peter speaks? John 17:3. (See also 1 John 2:3-5, 2:18, 20-21, 29, 3:5, 14-15, 18-19, 24, 4:2-3, 5:2-3, 14-15.)

NOTE: 'The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe. This is the knowledge which is obtained by searching the word of God. And this treasure may be found by every soul who will give all to obtain it. "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Proverbs 2:3-5.' *Christ's Object Lessons*, page 114.

‘And to knowledge temperance’

8. What will be added to the character of the one who comes to know God? 2 Peter 1:6, first part.

NOTE: Temperance has been defined as abstinence from those things which are harmful and moderate use of those things that are good.

‘The world is given to self-indulgence. Errors and fables abound. Satan’s snares for destroying are multiplied. All who would perfect holiness in the fear of God must learn the lessons of temperance and self-control. The appetites and passions must be held in subjection to the higher powers of the mind. This self-discipline is essential to that mental strength and spiritual insight which will enable us to understand and to practice the sacred truths of God’s word. For this reason temperance finds its place in the work of preparation for Christ’s Second Coming.’ *Conflict & Courage*, page 271.

9. What will the benefits to character for the Christian who practises temperance? 2 Peter 1:6, last part.

NOTE: ‘The observance of temperance and regularity in all things has a wonderful power. It will do more than circumstances or natural endowments in promoting that sweetness and serenity of disposition which count so much in smoothing life’s pathway. At the same time the power of self-control thus acquired will be found one of the most valuable of equipments for grappling successfully with the stern duties and realities that await every human being.’ *Child Guidance*, page 395.

‘Godliness is profitable unto all things’

10. What is the prospect for those who exercise godliness? 1 Timothy 4:7-8.

NOTE: ‘Godliness, Godlikeness, is the goal to be reached.’ *Education*, page 18.

‘Godliness is the fruit of Christian character. If we abide in the Vine, we shall bear the fruits of the Spirit. The life of the Vine will manifest itself through the branches. We must have a close and intimate connection with heaven, if we bear the grace of godliness. Jesus must be a guest in our homes, a member of our households, if we reflect His image and show that we are sons and daughters of the Most High. Religion is a beautiful thing in the home. If the Lord abides with us, we shall feel that we are members of Christ’s family in heaven. We shall realise that angels are watching us, and our manners will be gentle and forbearing. We shall be fitting up for an entrance into the courts of heaven, by cultivating courtesy and godliness. Our conversation will be holy, and our thoughts will be upon heavenly things.’ *Peter’s Counsel to Parents*, page 19.

11. Against what spurious religion are we warned? 2 Timothy 3:5.

NOTE: ‘They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live. Their service to God degenerates into a form. “They come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness.” Ezekiel 33:31. The apostle Paul points out that this will be the special characteristic of those who live just before Christ’s Second Coming. He says, “In the last days perilous times shall come: for men shall be lovers of their own selves; . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.” 2 Timothy 3:1-5.’ *Christ’s Object Lessons*, page 411.

‘True godliness is measured by the work done. Profession is nothing; position is nothing; a character like the character of Christ is the evidence we are to bear that God has sent His Son into the world. Those who profess to be Christians, yet do not act as Christ would, were He in their place, greatly injure the cause of God. They misrepresent their Saviour, and are standing under false colours.’ *Advent Review & Sabbath Herald*, October 15, 1901.

‘Brotherly kindness, charity’

12. What qualities are the supreme fruitage of the life lived by the faith of Jesus? 2 Peter 1:7.

NOTE: ‘This principle of love for God and for those for whom Christ died, needs to be quickened by the Holy Spirit and cemented with brotherly kindness, tenderness; it needs to be strengthened by acts which testify that God is love. This union, which joins heart with heart, is not the result of sentimentalism, but the working of a healthful principle. Faith works by love, and purifies the soul from all selfishness. Thus the soul is perfected in love. And having found grace and mercy through Christ’s precious blood, how can we fail to be tender and merciful?’ *In Heavenly Places*, page 110.

13. What promise are we given that the work of sanctification will be complete when Christ returns? 1 John 3:2.

NOTE: ‘You are not to think that you must wait until you have perfected one grace before cultivating another. No; they are to grow up together; every day that you live, you can be perfecting the blessed attributes fully revealed in the character of Christ. Do not become overwhelmed with the great amount of work you must do in your lifetime, for you are not required to do it all at once. Let every power of your being go to each day’s work, improve each precious opportunity, appreciate the helps that God gives you, and make advancement up the ladder of progress step by step. Remember that you are to live but one day at a time, that God has given you one day, and heavenly records will show how you have valued its privileges and opportunities. May you so improve every day given you of God, that at last you may hear the Master say, “Well done, thou good and faithful servant.” *Maranatha*, page 84.

Lesson 7: 'Let no man deceive you'

MEMORY VERSE: 'That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.' Ephesians 4:14.

STUDY HELP: *Acts of the Apostles*, pages 546-556.

Introduction

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

'We deceive ourselves'

1. How does John describe those who claim to be Christians but continue to live sinful lives? 1 John 1:6.

NOTE: 'We are authorised to hold in the same estimation as did the beloved disciple those who claim to abide in Christ, to be sanctified, while living in transgression of God's law. He met with just such a class as we have to meet. He said, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning." Here the apostle speaks in plain terms, as he deemed the subject demanded. The epistles of John breathe a spirit of love. But when he comes in contact with that class who break the law of God and yet claim that they are living without sin, he does not hesitate to warn them of their fearful deception.' *The Sanctified Life*, page 68.

2. What does John say of those who claim to be sinless? 1 John 1:8.

NOTE: 'This is the class whom the apostle rebukes; for he says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." It is evident that where a claim to sinlessness is made, there the law of God has not been written in the heart; for the commandments of God are exceeding broad, and are discerners of the thoughts and intents of the heart. The apostle speaks words of encouragement to those who realise that they are sinners, and says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If we say we have no sin," when our thoughts, words, and actions, reflected from the law of God, the great moral mirror, reveal us as transgressors, we make God a liar, and prove that His word is not in us.' *Signs of the Times*, April 30, 1896.

3. Though Job was described by God as a perfect man, what was his estimate of himself? Job 9:20-21.

NOTE: 'Those who triumph, and claim that they are sinless, show in this very boasting that they are far from being without the taint of sin. The more clearly fallen man comprehends the character of Christ, the more distrustful will he be of himself, and the more imperfect will his works appear to him in contrast with those which marked the life of the spotless Redeemer. But those who are at a great distance from Jesus, whose spiritual senses are so clouded by error that they cannot comprehend the divine character of the great Exemplar, conceive of Him as altogether such an one as themselves, and talk of their own perfection of holiness with a high degree of satisfaction. They really know little of themselves, and less of Christ. They are far from God.' *Life Sketches*, page 211.

4. What precious promise is given to those who confess their sins? 1 John 1:9, 21-2. See also Micah 7:18-19.

NOTE: '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.

'If we keep His Commandments'

5. How does John emphasise the importance of obedience to the Commandments? 1 John 2:3-4.

NOTE: 'Let none deceive themselves with the belief that they can become holy while wilfully violating one of God's requirements. The commission of a known sin silences the witnessing voice of the Spirit and separates the soul from God. *Maranatha*, page 232.

'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.' *Acts of the Apostles*, page 562.

'It is true that there are many who have never had the light of present truth, who, through the grace given them of Christ, are keeping the law as far as they understand it. Those who are thus living up to the best light they have, are not of the class whom the apostle John condemns.' *Gospel Workers*, 1892 ed. page 227.

6. What will be the effect on the character of the Christian who seeks to keep God's word? 1 John 2:5.

NOTE: 'John did not teach that salvation was to be earned by obedience; but that obedience was the fruit of faith and love... 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.' *Acts of the Apostles*, page 563.

'Through Jesus there is divine sympathy between God and the human beings who, through obedience, are accepted in the Beloved. Thus humanity conforms to the will of divinity, fulfilling the words, "If ye love Me, keep My commandments." The commandment-keeping people of God are to walk in the sunlight of Christ's righteousness, their countenances expressing cheerfulness and thanksgiving, joyful in the assurance, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'" *Advent Review & Sabbath Herald*, May 3, 1898.

'Love not the world'

7. What choice lies before the Christian? 1 John 2:15-17. (See 2 Timothy 4:10-11.)

NOTE: 'Mark had become willing to follow the Master in the path of self-sacrifice. Now, sharing the lot of Paul the prisoner, he understood better than ever before that it is infinite gain to win Christ, infinite loss to win the world and lose the soul for whose redemption the blood of Christ was shed. In the face of severe trial and adversity, Mark continued steadfast, a wise and beloved helper of the apostle. Demas, steadfast for a time, afterward forsook the cause of Christ. In referring to this, Paul wrote, "Demas hath forsaken me, having loved this present world" (2 Timothy 4:10). For worldly gain, Demas bartered every high and noble consideration. How shortsighted the exchange! Possessing only worldly wealth or honour, Demas was poor indeed, however much he might proudly call his own; while Mark, choosing to suffer for Christ's sake, possessed eternal riches, being accounted in heaven an heir of God and a joint heir with His Son.' *Conflict & Courage*, page 349.

8. What will happen to those professed believers who are not in harmony with the truth? 1 John 2:19.

NOTE: 'As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith. But, on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together and present to the enemy a united front.' *Testimonies Volume 6*, page 400.

'Hereby we know...'

9. What is the evidence that a person is truly born again? 1 John 3:9-10.

NOTE: 'God has power to keep the soul who is in Christ, when that soul is under temptation.' *Sons & Daughters of God*, page 297.

'God has made ample provision that we may stand perfect in His grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discerner of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our Maker.' *Advent Review & Sabbath Herald*, December 13, 1887.

'God never places before us a requirement without giving us the power to perform it. He never asks us to take one step in advance of Him. He leads the way, and we are to follow after. Following Him, we are in no danger of going astray. Thus only can we perfect a Christian character as stewards of the grace of God.' *Advent Review & Sabbath Herald*, June 22, 1905.

10. What does John say is the foundation of a Christian's assurance? 1 John 3:18-21.

NOTE: 'The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within. It is the atmosphere of this love surrounding the soul of the believer that makes him a savour of life unto life and enables God to bless his work.' *Acts of the Apostles*, page 551.

'Do not settle down in Satan's easy chair, and say that there is no use, you cannot cease to sin, that there is no power in you to overcome. There is no power in you apart from Christ, but it is your privilege to have Christ abiding in your heart by faith, and He can overcome sin in you, when you co-operate with His efforts. You may be living epistles, known and read of all men. You are not to be a dead letter, but a living one, testifying to the world that Jesus is able to save.' *Our High Calling*, page 76.

'We ought also to love one another'

11. Against what further self-deception does John warn us? 1 John 4:20-21.

NOTE: 'It is not the opposition of the world that most endangers the church of Christ. It is the evil cherished in the hearts of believers that works their most grievous disaster and most surely retards the progress of God's cause. There is no surer way of weakening spirituality than by cherishing envy, suspicion, faultfinding, and evil surmising. On the other hand, the strongest witness that God has sent His Son into the world is the existence of harmony and union among men of varied dispositions who form His church. This witness it is the privilege of the followers of Christ to bear. But in order to do this, they must place themselves under Christ's command. Their characters must be conformed to His character and their wills to His will.' *Acts of the Apostles*, page 549.

12. What assurance do we have that those Christians who live to see Christ come will be conformed to His character? 1 John 3:2-3.

NOTE: 'We desire to follow Christ and to be like Him; but we sometimes faint beneath trials, and remain at a distance from Him. Sufferings and trials bring us near to Jesus. The furnace consumes the dross and brightens the gold. At this time I was shown that the Lord had been trying us for our good, and to prepare us to labour for others; that He had been stirring up our nest, lest we should settle down at ease. Our work was to labour for souls; if we had been prospered, home would be so pleasant that we would be unwilling to leave it; trials had been permitted to come upon us to prepare us for the still greater conflicts that we would meet.' *Christian Experience & Teachings*, page 114.

Lesson 8: 'A merciful and faithful High Priest'

MEMORY VERSE: 'For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.' Hebrews 4:15-16.

STUDY HELP: *The Faith I Live By*, pages 199-218, *Great Controversy*, pages 420-432.

Introduction

'Though the ministration was to be removed from the earthly to the heavenly temple; though the sanctuary and our great High Priest would be invisible to human sight, yet the disciples were to suffer no loss thereby. They would realise no break in their communion, and no diminution of power because of the Saviour's absence. While Jesus ministers in the sanctuary above, He is still by His Spirit the Minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, "Lo, I am with you alway, even unto the end of the world." Matthew 28: 20. While He delegates His power to inferior ministers, His energising presence is still with His church.' *Desire of Ages*, page 166.

'The Lamb of God'

1. By what means was a sinner able to find pardon in Old Testament times? Genesis 4:4, Leviticus 4:32-33.

NOTE: 'Abel grasped the great principles of redemption. He saw himself a sinner, and he saw sin and its penalty, death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law that had been transgressed. Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted.' *Conflict & Courage*, page 24.

2. What shows that these sacrifices had no power in them to cleanse the sinner from his sin? Hebrews 10:1-4

NOTE: 'Paul endeavoured to direct the minds of his hearers to the one great Sacrifice for sin. He pointed to the sacrifices that were shadows of good things to come, and then presented Christ as the antitype of all those ceremonies, the object to which they pointed as the only source of life and hope for fallen man. Holy men of old were saved by faith in the blood of Christ. As they saw the dying agonies of the sacrificial victims they looked across the gulf of ages to the Lamb of God that was to take away the sin of the world.' *Acts of the Apostles*, page 424.

3. To whom did the sacrificial system look forward? John 1:35-36, Isaiah 53:4-6.

NOTE: 'In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:8. As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him." Isaiah 53:5.' *Desire of Ages*, page 25.

'Our great High Priest'

4. What qualification was essential to fit Christ to be our High Priest? Hebrews 2:17-18.

NOTE: 'Christ saw man's fearful danger, and He determined to save him by the sacrifice of Himself. That He might accomplish His purpose of love for the fallen race, He became bone of our bone and flesh of our flesh.' *Reflecting Christ*, page 17.

'But many say that Jesus was not like us, that He was not as we are in the world, that He was divine, and that we cannot overcome as He overcame. But Paul writes, "Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Hebrews 2:16-18). "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore

come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (chap. 4:15, 16). Jesus says, “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne” (Revelation 3:21). Jesus encircled the race with His humanity, and united divinity with humanity; thus moral power is brought to man through the merits of Jesus.’ *Selected Messages Book 3*, pages 197 – 198.

5. What sacrifice does Christ offer as our great High Priest? Hebrews 9:12-14.

NOTE: ‘In the sacrificial offering on every altar was seen a Redeemer. With the cloud of incense arose from every contrite heart the prayer that God would accept their offerings as showing faith in the coming Saviour. Our Saviour has come and shed His blood as a sacrifice, and now He pleads that blood before His Father in the sanctuary in heaven. It is now, as anciently, only through the merits of that blood that the transgressor of God’s law can find pardon. It is by exercising repentance toward God and faith in our Lord Jesus Christ.’ *Advent Review & Sabbath Herald*, March 2, 1886.

‘An Advocate with the Father’

6. Of what interest is the priesthood of Christ to the Christian? Hebrews 9:24, Hebrews 4:15-16, Romans 8:34, 1 Timothy 2:5.

NOTE: ‘Christ is spoken of as walking in the midst of the golden candlesticks. [Revelation 1:13] Thus is symbolised His relation to the churches. He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is high priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth. With untiring wakefulness and unremitting vigilance, He watches to see whether the light of any of His sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die; but He is the true watchman in the Lord’s house, the true warden of the temple courts. His continued care and sustaining grace are the source of life and light.’ *Acts of the Apostles*, page 586.

7. While it is God’s desire that Christians should, by reliance on His power, no longer sin, how does Christ help those who fall into sin? 1 John 2:1-2.

NOTE: ‘The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, “whither the forerunner is for us entered.” Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father’s throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.’ *Great Controversy*, page 489.

‘I am the Bread of Life’

8. What item of furniture was found in the Holy Place on its northern side? Exodus 25:23-30.

NOTE: ‘The table of shewbread stood on the north. With its ornamental crown, it was overlaid with pure gold. On this table the priests were each Sabbath to place twelve cakes, arranged in two piles, and sprinkled with frankincense. The loaves that were removed, being accounted holy, were to be eaten by the priests.’ *Patriarchs & Prophets*, page 348.

‘The making of the shewbread symbolises Christ’s experience. The process of making the bread for the table of shewbread started with a kernel of wheat which had to fall to the ground and die, producing a sprout and finally a stalk of wheat. ‘Nazareth’ means ‘sprout’ or ‘branch’. Like a growing sprout, Christ lived in Nazareth to prepare Him to be the living bread for the world. Just as the farmer cultivates the seeds he plants with toil and sweat, Christ’s life was wrought with suffering and tears. Also, after the harvest, the farmer grinds the grain with a millstone; likewise, Christ’s soul was pressed and ground by the weight of the world’s sins. In Jewish times, when the shewbread was baking, the side of the bread was poked with a long fork that resembled a spear to test if the bread was done. In the Israelite camp, cooking on the Sabbath was prohibited, but the sanctuary’s bread was to be baked on Sabbath morning. (See Leviticus 24:8.) Symbolically, on Sabbath morning, God’s people were to eat an abundant supply of heavenly food. The priests, who represent church leaders today, must personally experience the heavenly food and share it with the people every Sabbath morning.’ David Kang, *Behold the Lamb*, page 56.

9. How did Christ describe Himself? John 6:47-51.

NOTE: ‘No human agent can supply that which will satisfy the hunger and thirst of the soul. But Jesus says, “I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.” John 6:35. The more we know of God, the higher will be our ideal of character and the more earnest our longing to reflect His likeness. A divine element combines with the human when the soul reaches out after God and the longing heart can say, “My soul, wait thou only upon God; for my expectation is from him.” Psalm 62:5. The continual cry of the heart is, “More of Thee,” and ever the Spirit’s answer is, “Much more.” Romans 5:9, 10. It was the good pleasure of the Father that in Christ should “all the fullness dwell,” and “in him ye are made full.” Colossians 1:19, R.V.; 2:10, R.V. Christ is the great depository of justifying righteousness and sanctifying grace. All may come to Him, and receive of His fullness.’ *The Faith I Live By*, page 109.

‘I am the Light of the world’

10. What was to be found on the south side of the Holy Place of the sanctuary? Exodus 25:31-37.

NOTE: 'On the south was the seven-branched candlestick, with its seven lamps. Its branches were ornamented with exquisitely wrought flowers, resembling lilies, and the whole was made from one solid piece of gold. There being no windows in the tabernacle, the lamps were never all extinguished at one time, but shed their light by day and by night.' *Patriarchs & Prophets*, page 348.

'The golden candlestick is composed of seven branches. This represents Christ, the perfect Light and Truth...As a candlestick's function is to shed light, Christ brightened the world through His life and ministry. Olive oil was used as fuel to light the candlestick, and it represents the Holy Spirit. 'Gethsemane' means 'the place where oil is pressed.' In order to give us the Holy Spirit, Christ bore our sins and walked the path of affliction. Light represents His presence, and God lives in us through His Word. Thus light also represents God's Word or the truth. In the sanctuary there were no windows. In other words, there was no light from the outside. The candlestick was its only source of light. Likewise, no light from the outside world should come into our souls; only Christ, the true Light, should be allowed in.' David Kang, *Behold the Lamb*, pages 52-53.

11. How did Jesus describe Himself? John 8:12.

NOTE: 'Jesus is the light that lighteth every man that cometh into the world. He is the light of the world, and He bids us come unto Him, and learn of Him. Jesus was the great Teacher. He could have made disclosures on the sciences that would have placed the discoveries of the greatest men in the background as utter littleness; but this was not His mission or His work. He had come to seek and to save that which was lost, and He could not permit Himself to be turned from His one object. He allowed nothing to divert Him. This work He has given into our hands. Shall we do it?' *Christian Education*, page 80.

12. What further understanding of the candlestick did Christ give? Matthew 5:14-16. (See also Revelation 2:5.)

NOTE: 'When we cease to fulfil our mission, when the candlestick refuses to reflect light, and the great truths committed to us individually in trust for the world, are not given to them, then the candlestick will be removed. "I will come unto thee quickly, and will remove thy candlestick out of his place." Another will be placed in his stead and will shine. Let prayer be ascending now without delay to Him who walketh in the midst of the golden candlesticks. Take not thy Holy Spirit from us. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways: and sinners shall be converted unto Thee.'" *Advent Review & Sabbath Herald*, June 7, 1887.

'The incense with the prayers of the saints'

13. What item of furniture was placed in the Holy Place before the second veil? Exodus 30:1-10.

NOTE: There is an inexhaustible fund of perfect obedience accruing from His obedience. In heaven His merits, His self-denial and self-sacrifice, are treasured as incense to be offered up with the prayers of His people. As the sinner's sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of His own life of perfect obedience. Our prayers are made fragrant by this incense. Christ has pledged Himself to intercede in our behalf, and the Father always hears the Son.' *Sons & Daughters of God*, page 22.

14. What picture are we given of this work in the heavenly sanctuary? Revelation 8:3-4.

NOTE: 'The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned.' *Selected Messages Book 1*, page 344.

Lesson 9: 'The just shall live by faith'

MEMORY VERSE: 'Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.' Hebrews 12:1-2.

STUDY HELP: *Steps to Christ*, pages 93-104.

Introduction

'Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed. "Ye are complete in Him." Colossians 2:10. Prayer and faith are closely allied, and they need to be studied together. **In the prayer of faith there is a divine science; it is a science that everyone who would make his lifework a success must understand.** Christ says, "What things soever ye desire, when ye pray, believe that ye receive them,

and ye shall have them.” Mark 11:24. He makes it plain that our asking must be according to God’s will; we must ask for the things that He has promised, and whatever we receive must be used in doing His will. The conditions met, the promise is unequivocal. For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received. We need look for no outward evidence of the blessing. The gift is in the promise, and we may go about our work assured that what God has promised He is able to perform, and that the gift, which we already possess, will be realised when we need it most. To live thus by the word of God means the surrender to Him of the whole life. There will be felt a continual sense of need and dependence, a drawing out of the heart after God. Prayer is a necessity; for it is the life of the soul.’ *Education*, pages 257-258. [Emphasis supplied]

‘Your heavenly Father knoweth’

1. How did Jesus explain the providential watchcare of God? Matthew 6:26-30.

NOTE: ‘If God cares to make these inanimate things so beautiful, that will be cut down and perish in a day, how much more careful will He be to supply the needs of His obedient children, whose lives may be as enduring as eternity. How readily will He give them the adornment of His grace, the strength of wisdom, the ornament of a meek and quiet spirit. The love of God to man is incomprehensible, broad as the world, high as heaven, and as enduring as eternity.’ *In Heavenly Places*, page 115.

2. What counsel did Christ give about trusting God? Matthew 6:31-34.

NOTE: ‘As He thus presents eternal life to His followers, is it not of more consequence to them than the life of this world? Your attention should not be turned in the direction of anxiety, fear, and solicitude, in regard to your meat and drink, and the clothing you are to put upon these bodies. Is not the better life to be sought after with far greater carefulness, and we engage in the work with greater earnestness than we should in making unnecessary preparations for this life? While we are engaged almost wholly in the preparation for this life, we are losing the opportunity of gaining eternal life. But can we not invest more in this enterprise of everlasting life than in the things of this short life? We may gather, and gather, and lay up our treasures upon earth, but they are only a snare to us.’ *Advent Review & Sabbath Herald*, April 12, 1870.

‘Christ is here teaching a precious lesson in regard to His service. Whatever experiences may come to you, He says, serve God. Whatever inconveniences and hardships you may encounter, trust in the Lord. We have no cause to worry and fear if we take our position for the truth, that we and our families will suffer. To do this is to manifest unbelief in God. “Your Father knoweth that ye have need of these things,” the Saviour says. If we would study the Word more faithfully, we would increase in faith.’ *Evangelism*, page 238.

‘God is not a man that He should lie’

3. What has God given us to enable us to become partakers of the divine nature and to overcome sin? 2 Peter 1:4.

NOTE: ‘The words and promises of God are the only foundation of our faith. Take the Word of God as truth, as a living, speaking voice to you, and obey faithfully every requirement. God is faithful, who hath promised... Our blessings are limited by the weakness of our faith. God is not unwilling to bestow; He is a reservoir of power.’ *Counsels on Sabbath School Work*, page 72.

‘Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim, and angels that excel in strength, stand at God’s right hand, “all ministering spirits, sent forth to minister for them who shall be heirs of salvation.” Hebrews 1:14.’ *Christ’s Object Lessons*, page 176.

‘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.’ *Acts of the Apostles*, page 563.

‘There are many professing Christians who are anxious and depressed, many who are so full of busy activity that they cannot find time to rest quietly in the promises of God, who act as if they could not afford to have peace and quietness. To all such Christ’s invitation is, “Come unto Me, . . . and I will give you rest.” Matthew 11:28.’ *Counsels on Health*, page 251.

‘When the promises of God are freely and fully accepted, heaven’s brightness is brought into the life.’ *Call to Medical Evangelism*, page 26.

‘Trust and obey, for there’s no other way to be happy in Jesus.’ *Old Hymn*, J. H. Sammis.

4. What assurance do we have that God will keep His promises? Numbers 23:19.

NOTE: ‘When you find yourself depressed, and you have a sinking time, pray. Hold on by prayer to that arm that was stretched out to hold up a sinking Peter. It will give you courage, vital energy, and pure, unadulterated wisdom... In your weakness, lay hold of infinite strength, and the people will see that you have the solid rock of God’s promises beneath your feet. Your heart must turn away from human supports. If your heart goes out to Jesus in living trust, you will be strong.’ *Testimonies to Southern Africa*, page 68.

‘Ye ask amiss’

5. What things may prevent our prayers from being answered? Psalm 66:18, Isaiah 59:2.

NOTE: ‘If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petitions.’ *Steps to Christ*, page 95.

6. What other kind of prayer is not answered? James 4:3.

NOTE: 'But there are thousands of prayers daily offered that God does not answer... There are selfish prayers, proceeding from a heart that is cherishing idols... Those who offer such petitions are not abiding in Christ. They have not submitted their will to the will of God. They do not comply with the condition of the promise, and it is not fulfilled to them.' *Advent Review & Sabbath Herald*, September 11, 1883.

'Ask and ye shall receive'

7. In order to receive God's blessings, what did Christ say we must do? Matthew 7:7.

NOTE: 'Our heavenly Father waits to bestow upon us the fullness of His blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of His children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little and have so little faith?' *Steps to Christ*, page 94.

8. How did John express his faith in God? 1 John 5:14-15.

NOTE: 'If we take Him at His word and forsake our sins, He is ready and willing to cleanse us from all unrighteousness. He will give us a pure heart and the abiding presence of His Spirit, for Jesus lives to intercede for us. But spiritual things are spiritually discerned. It is a living, active, abiding faith that discerns the will of God, that appropriates the promises, and profits by the truths of His word.' *In Heavenly Places*, page 23.

'When you pray for temporal blessings, remember that the Lord may see that it is not for your good or for His glory to give you just what you desire. But He will answer your prayer, giving you just what is best for you.' *In Heavenly Places*, page 82.

'Believe that ye receive'

9. What did Christ reveal was a further condition for answered prayer? Mark 11:24.

NOTE: 'True faith lays hold of and claims the promised blessing before it is realised and felt. We must send up our petitions in faith within the second veil, and let our faith take hold of the promised blessing, and claim it as ours. We are then to believe that we receive the blessing, because our faith has hold of it, and according to the word it is ours. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. Here is faith, naked faith, to believe that we receive the blessing, even before we realise it. When the promised blessing is realised and enjoyed, faith is swallowed up.' *Christian Experience & Teachings*, page 126.

10. What warning are we given concerning prayers made without faith? James 1:6-7.

NOTE: 'Another element of prevailing prayer is faith. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. Jesus said to His disciples, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. Do we take Him at His word? The assurance is broad and unlimited, and He is faithful who has promised. When we do not receive the very things we asked for, at the time we ask, we are still to believe that the Lord hears and that He will answer our prayers.' *Steps to Christ*, page 96.

'I thank Thee that Thou hast heard me'

11. When we make our supplications to God, what should always accompany our request? Philippians 4:6.

NOTE: 'For any gift He has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received. We need look for no outward evidence of the blessing. The gift is in the promise, and we may go about our work assured that what God has promised He is able to perform, and that the gift, which we already possess, will be realised when we need it most.' *Education*, pages 257-258.

12. What example did Christ give us of giving thanks before seeing the answer to the prayer of faith? John 11:41-42.

NOTE: 'In all that He did, Christ was co-operating with His Father. Ever He had been careful to make it evident that He did not work independently; it was by faith and prayer that He wrought His miracles. Christ desired all to know His relationship with His Father.' *Desire of Ages*, page 535.

'God stands back of every promise He has made. With your Bible in your hands say, I have done as Thou hast said. I present Thy promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."' *Christ's Object Lessons*, page 147.

Lesson 10: 'Ye shall afflict your souls'

MEMORY VERSE: 'Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil.' Hebrews 12:13-14.

Introduction

'Says the prophet: "Who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi 3:2, 3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgement is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14. When this work shall have been accomplished, the followers of Christ will be ready for His appearing.' *Great Controversy*, page 425.

'The Wonderful Numberer'

1. What prophecy explained the time of the beginning of Christ's closing work as our High Priest? Daniel 8:13-14.

NOTE: 'Who were these heavenly conversationalists? Called "a certain holy one," the questioner was identified as Gabriel. [verse 16] The Other, designated "one holy Palmoni" [see margin] ordered, "Gabriel, make Daniel understand." The Person was called Palmoni – "Wonderful" or "Numberer of Secrets." This name is formed from two words, *pele* and *mene*. *Pele* indicates things that are extraordinary or miraculous, including God's wonderful dealings with His people. It is a name of God. [Isaiah 9:6] *Mene* means to tally. [Daniel 5:26]... The meticulous accuracy of the "seventy sevens of years" and the "cleansing of the Sanctuary 2300" and other time lines in Daniel display the precision of the Divine Chronologer. He is the Scorekeeper, Judge and Timekeeper of eternity.' Leslie Hardinge, *Jesus is my Judge*, page 173.

'The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of B.C. 457. Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9:25-27. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period, the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844. "Then," said the angel, "shall the sanctuary be cleansed.'" *The Faith I Live By*, page 208.

2. What work took place when the sanctuary was cleansed? Leviticus 16. (See especially verses 19 & 30.)

NOTE: 'In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement, a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgement; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided. Says Jesus: "My reward is with Me, to give every man according as his work shall be." Revelation 22:12. It is this work of judgement, immediately preceding the second advent, that is announced in the first angel's message of Revelation 14:7: "Fear God, and give glory to Him; for the hour of His judgement is come.'" *Great Controversy*, page 352.

'The Lord shall suddenly come to His temple'

3. What distinction does Paul make between the continual ministry of the priests and the Day of Atonement ministry of the high priest? Hebrews 9:6-7.

NOTE: 'God intended that these great leaders of His people should be representatives of Christ. Aaron bore the names of Israel upon his breast. He communicated to the people the will of God. He entered the most holy place on the Day of Atonement, "not without blood," as a mediator for all Israel. He came forth from that work to bless the congregation, as Christ will come forth to bless His waiting people when His work of atonement in their behalf shall be ended.' *Patriarchs & Prophets*, page 426.

'The coming of Christ as our High Priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the Bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25. The cleansing of the sanctuary involves a work of investigation, a work of judgement. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works.' *The Faith I Live By*, page 207.

4. How does Malachi picture the work of our great High Priest? Malachi 3:1-6.

NOTE: 'The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf His wounded hands, His bruised body;

and He declares to all who would follow Him: "My grace is sufficient for thee." (2 Corinthians 12:9) Let none, then, regard their defects as incurable. God will give faith and grace to overcome them.' *God's Amazing Grace*, page 69.

'Ye shall afflict your souls'

5. In the earthly sanctuary, what part did the people play in the work of atonement? Leviticus 16:29-31, Leviticus 23:27, 32.

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 489-490.

6. What choice is placed before all those who live in the time of the cleansing of the heavenly sanctuary? Leviticus 23:27-29, Revelation 3:5.

NOTE: 'As the books of record are opened in the judgement, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life.' *The Faith I Live By*, page 212.

'Will you wrestle with God... until you know that He reveals Himself to you? There are sins that afflict your souls; your sins grieve you. Will you say, "Now, Lord, I must have pardon written opposite my name," and wrestle and plead with God, laying hold upon the righteousness of Christ. "He must save; I believe in Him; I take Him at His word." *Faith & Works*, page 75.

'Five of them were wise and five were foolish'

7. What two groups were found among those who await the coming of Christ? Matthew 25:1-3.

NOTE: 'He told His disciples the story of the ten virgins, by their experience illustrating the experience of the church that shall live just before His second coming. The two classes of watchers represent the two classes who profess to be waiting for their Lord. They are called virgins because they profess a pure faith...In the parable, all the ten virgins went out to meet the bridegroom. All had lamps and vessels for oil. For a time there was seen no difference between them. So with the church that lives just before Christ's Second Coming. All have a knowledge of the Scriptures. All have heard the message of Christ's near approach, and confidently expect His appearing. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet Him," many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit. Without the Spirit of God a knowledge of His word is of no avail. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. One may be familiar with the commands and promises of the Bible; but unless the Spirit of God sets the truth home, the character will not be transformed. Without the enlightenment of the Spirit, men will not be able to distinguish truth from error, and they will fall under the masterful temptations of Satan. The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up.' *Christ's Object Lessons*, pages 408-411.

8. How does the Bible describe the two groups within the church? Matthew 13:24-30.

NOTE: 'Before the throne was the Advent people, the Church, and the world. I saw a company bowed down before the throne, deeply interested while most of them stood up disinterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus, then He would look to His Father and appeared to be pleading with Him... Then I saw an exceeding bright light come from the Father to the Son and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it. Others were careless and did not cherish the light and it moved off from them. Some cherished it and went and bowed down before the throne with the little praying company. This company all received the light, and rejoiced in it as their countenances shone with its glory. Then I saw the Father rise from the throne and in a flaming chariot go into the Holy of Holies within the veil, and did sit... Then Jesus rose up from the throne, and most of those who were bowed down rose up with Him. And I did not see one ray of light pass from Jesus to the careless multitude after He rose up, and they were left in perfect darkness. Those who rose up when Jesus did, kept their eyes fixed on Him as He left the throne... We heard His lovely voice saying, "Wait ye, I am going to My Father to receive the Kingdom. Keep your garments spotless and in a little while I will return from the wedding, and receive you to

myself..." Then I beheld Jesus as He was before the Father a great High Priest... And I saw those who rose up with Jesus send up their faith to Jesus in the Holiest, and praying, "Father give us Thy spirit." Then Jesus would breathe on them the Holy Ghost. In the breath was light, power and much love, joy and peace. Then I turned to look at the company who were still bowed before the throne. They did not know that Jesus had left it. Satan appeared to be by the throne trying to carry on the work of God. I saw them look up to the throne and pray, "My Father give us Thy spirit." Then Satan would breathe on them an unholy influence. In it there was light and much power, but no sweet love, joy and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. I saw one after another leave the company who were praying to Jesus in the Holiest, go and join those before the throne and they at once received the unholy influence of Satan.' *Day Star*, March 14, 1846.

9. What response will the Lord make to the foolish virgins? Matthew 25:11-12. See also Matthew 7:21-27.

NOTE: 'These may profess to be followers of Christ, but they have lost sight of their Leader. They may say, "Lord, Lord"; they may point to the sick who are healed through them, and to other marvellous works, and claim that they have more of the Spirit and power of God than is manifested by those who keep His law. But their works are done under the supervision of the enemy of righteousness, whose aim it is to deceive souls, and are designed to lead away from obedience, truth, and duty. In the near future there will be still more marked manifestations of this miracle-working power; for it is said of him, "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." We are surprised to see so many ready to accept these great pretensions as the genuine work of the Spirit of God; but those who look to wonderful works merely, and are guided by impulse and impressions, will be deceived.' *A New Life*, page 56.

'Who shall be able to stand?'

10. What searching question will be asked of mankind at the last day? Revelation 6:17.

NOTE: 'A terrible doom awaits the sinner, and therefore it is necessary that we know what sin is, in order that we may escape from its power. John says, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law" (1 John 3:4). Here we have the true definition of sin; it is "the transgression of the law." How often the sinner is urged to leave his sins, and come to Jesus; but has the messenger who would lead him to Christ clearly pointed out the way? Has he clearly pointed out the fact that "sin is the transgression of the law," and that he must repent and forsake the breaking of God's Commandments? God could not alter one jot or tittle of His holy law to meet man in his fallen condition; for this would reflect discredit upon the wisdom of God in making a law by which to govern heaven and earth. But God could give His only-begotten Son to become man's Substitute and Surety, to suffer the penalty that was merited by the transgressor, and to impart to the repentant soul His perfect righteousness. Christ became the sinless sacrifice for a guilty race, making men prisoners of hope, so that through repentance toward God because they had broken His holy law, and through faith in Christ as their Substitute, Surety, and righteousness, they might be brought back to loyalty to God and to obedience to His holy law.' *Faith & Works*, page 117.

11. What principles will God employ in the judgement? Matthew 7:1-5, Romans 14:10, Matthew 6:14-15.

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.

'In the parable the lord summoned the unmerciful debtor, and "said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." "So likewise," said Jesus, "shall My Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." He who refuses to forgive is thereby casting away his own hope of pardon.' *Christ's Object Lessons*, page 247.

12. Who are the ones who may have boldness in the day of judgement? 1 John 4:15-21.

NOTE: 'We have the Judgement in view. Men and women will want strength that is greater than any human aid to lean upon. They must lean upon the mighty arm of Jehovah. We have in view that day when the works of men are to be tried, and tested; and we want you to get ready. We make appeals to you, in the name of our Master, to get ready. We make appeals to you to rid yourselves of the pride of the world, the pride, and vanity, and folly, of life. Jesus loves you. Jesus pities you. The angelic host He sends to minister unto you. And now, while all Heaven is interested for you, will you be interested for yourselves? Will you begin to seek God earnestly for your own salvation? Will you work it out with fear and trembling? Will you be careful how you step before God? Will you have the approbation of Him whose arm moves the universe? Give me the smiles of God, and the approving glance of my Redeemer, and I will give you the whole world besides. Let me have one word of approbation from Jesus, and it is enough. I love Him, for in Him my hopes of everlasting life are centred. I love His word and His requirements. I love to do His will. And only let me know what my duty is, and I am ready to perform. It is my meat and drink.' *Advent Review & Sabbath Herald*, August 17, 1869.

'We have reason ever to thank God that He knows all the storms, disappointments, and trials that come upon His people. He follows them through every experience, with tender, pitying love, and expresses His desire to heal our wounds, and restore unto us the joy of His salvation. Jesus has said, "He that followeth Me shall not walk in darkness, but shall have the light of life." There is but one channel of light, but that is always accessible to us, and through that channel flow streams of forgiveness and love. The streams of God's mercy can cleanse the darkest stain, bring peace to the greatest sinner.' *Signs of the Times*, August 28, 1893.

Lesson 11: 'In remembrance of Me'

MEMORY VERSE: 'Yea, in the way of Thy judgements, O LORD, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee.' Isaiah 26:8.

STUDY HELP: *Desire of Ages*, pages 642-661.

Introduction

'Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary.' *The Faith I Live By*, page 300.

'Know ye what I have done unto you?'

1. What thoughts were in the Lord's mind when He decided to wash the disciples' feet? John 13:1.

NOTE: 'John makes a very significant statement in telling of this incident. He says: "And Jesus, knowing that the Father had given all things into His hands, and that He was come from God and went to God; He riseth from supper.... And began..." To reveal His death by signs and miracles? No. To show His authority by displays of superhuman power? No. To act like an all-powerful dictator? No, no. Christ, knowing who He was, having come forth from God, knowing that He was going to God, began to wash the disciples' feet. The glory of Christ's life on earth was not the ethereal glory of the supernatural. No, but rather the simple fact that He loved us, that He loved unlovely men and women with a love that goes on loving – and goes on loving – so that nothing can ever defeat it. Nothing can ever break it down. "Having loved His own which were in the world," adds John, "He loved them unto the end.'" Peter Marshall, *The First Easter*, page 28.

2. What further thought was in the Lord's mind? John 13:2.

NOTE: 'Before the Passover Judas had met a second time with the priests and scribes, and had closed the contract to deliver Jesus into their hands. Yet he afterward mingled with the disciples as though innocent of any wrong, and interested in the work of preparing for the feast. The disciples knew nothing of the purpose of Judas. Jesus alone could read his secret. Yet He did not expose him. Jesus hungered for his soul. He felt for him such a burden as for Jerusalem when He wept over the doomed city. His heart was crying, How can I give thee up? The constraining power of that love was felt by Judas. When the Saviour's hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with the impulse then and there to confess his sin. But he would not humble himself. He hardened his heart against repentance; and the old impulses, for the moment put aside, again controlled him. Judas was now offended at Christ's act in washing the feet of His disciples. If Jesus could so humble Himself, he thought, He could not be Israel's king.' *Desire of Ages*, page 645.

'Ye ought also to wash one another's feet'

3. After He had washed their feet, what command did the Lord give to His disciples? John 13:12-15.

NOTE: 'In these words Christ was not merely enjoining the practice of hospitality. More was meant than the washing of the feet of guests to remove the dust of travel. Christ was here instituting a religious service. By the act of our Lord this humiliating ceremony was made a consecrated ordinance. It was to be observed by the disciples, that they might ever keep in mind His lessons of humility and service. This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed.' *Desire of Ages*, page 650.

4. When Peter protested against the Lord's action, what explanation did the Lord give him? John 13:6-10.

NOTE: 'Peter could not bear to see his Lord, whom he believed to be the Son of God, acting the part of a servant. His whole soul rose up against this humiliation. He did not realise that for this Christ came into the world. With great emphasis he exclaimed, "Thou shalt never wash my feet." Solemnly Christ said to Peter, "If I wash thee not, thou hast no part with Me." The service which Peter refused was the type of a higher cleansing. Christ had come to wash the heart from the stain of sin. In refusing to allow Christ to wash his feet, Peter was refusing the higher cleansing included in the lower. He was really rejecting his Lord. It is not humiliating to the Master to allow Him to work for our purification. The truest humility is to receive with thankful heart any provision made in our behalf, and with earnestness do service for Christ. At the words, "If I wash thee not, thou hast no part with Me," Peter surrendered his pride and self-will. He could not endure the thought of separation from Christ; that would have been death to him. "Not my feet only," he said, "but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit." These words mean more than bodily cleanliness. Christ is still speaking of the higher cleansing as illustrated by the lower. He who came from the bath was clean, but the sandaled feet soon became dusty, and again needed to be washed. So Peter and his brethren had been washed in the great fountain opened for sin and uncleanness. Christ acknowledged them as His. But temptation had led them into evil, and they still needed His cleansing grace. When Jesus girded Himself with a towel to wash the dust from their feet, He desired by that

very act to wash the alienation, jealousy, and pride from their hearts. This was of far more consequence than the washing of their dusty feet. With the spirit they then had, not one of them was prepared for communion with Christ. Until brought into a state of humility and love, they were not prepared to partake of the paschal supper, or to share in the memorial service which Christ was about to institute. Their hearts must be cleansed. Pride and self-seeking create dissension and hatred, but all this Jesus washed away in washing their feet. A change of feeling was brought about. Looking upon them, Jesus could say, "Ye are clean." Now there was union of heart, love for one another. They had become humble and teachable.' *Desire of Ages*, pages 645-646.

'This is My body which is given for you'

5. What perpetual memorial of His death did the Lord provide for His followers? Luke 22:19-20.

NOTE: 'Here our Saviour instituted the Lord's supper, to be often celebrated, to keep fresh in the memory of His followers the solemn scenes of His betrayal and crucifixion for the sins of the world. He would have His followers realise their continual dependence upon His blood for salvation. The broken bread was a symbol of Christ's broken body, given for the salvation of the world. The wine was a symbol of His blood, shed for the cleansing of the sins of all those who should come unto him for pardon, and receive him as their Saviour. The salvation of men depends upon a continual application to their hearts of the cleansing blood of Christ. Therefore, the Lord's Supper was not to be observed only occasionally or yearly, but more frequently than the annual Passover. This solemn ordinance commemorates a far greater event than the deliverance of the children of Israel from Egypt. That deliverance was typical of the great atonement which Christ made by the sacrifice of his own life for the final deliverance of his people.' *Spirit of Prophecy Volume 1*, page 203.

6. What important truth should we never forget? Isaiah 53:5-6.

NOTE: 'Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed.'" *Desire of Ages*, page 25.

7. How was our redemption made possible? 1 Peter 1:18-19.

NOTE: 'Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the "Lamb without blemish and without spot.'" *Desire of Ages*, page 653.

'Christ relied upon homely symbols, a piece of bread, a cup of the juice of the lowly grape, to recall him to future generations. He knew we would be in constant danger of forgetting Him. Therefore He enlisted sense on the side of faith and trusted to these simple everyday memorials for the recalling to our treacherous memories of His undying love. Never did He ask that we should commemorate His birth. Not once did He request that any of the wonderful deeds He performed should be immortalised. Only this, His greatest work, the work of redemption. This was to be His memorial, a cross, to remind us that God's love is a love that hate cannot nullify and death cannot kill.' Peter Marshall, *The First Easter*, pages 22 & 25.

8. How long are we to partake of the Lord's Supper? 1 Corinthians 11:26.

NOTE: 'At the first feast He attended with His disciples, Jesus gave them the cup that symbolised His work for their salvation. At the Last Supper He gave it again, in the institution of that sacred rite by which His death was to be shown forth "till He come." 1 Corinthians 11:26. And the sorrow of the disciples at parting from their Lord was comforted with the promise of reunion, as He said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Matthew 26:29.' *Desire of Ages*, page 149.

'The Communion service points to Christ's Second Coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." In their tribulation they found comfort in the hope of their Lord's return. Unspeakably precious to them was the thought, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Corinthians 11:26. These are the things we are never to forget.' *Desire of Ages*, page 659.

'Buried with Him in baptism'

9. What is the significance of baptism? Romans 6:3-6.

NOTE: 'The resurrection of Christ is commemorated by our being buried with Him by baptism, and raised out of the watery grave, in likeness of His resurrection, to live in newness of life.' *Early Writings*, page 217.

'Man was brought again into favour with God by the washing of regeneration. The washing was the burial with Christ in the water in the likeness of His death, representing that all who repent of the transgression of the law of God receive purification, cleansing, through the work of the Holy Spirit. Baptism represents true conversion by the renewing of the Holy Spirit. Those who have been buried with Christ in baptism, and been raised in the likeness of His resurrection, have pledged themselves to live in newness of life. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Colossians 3:1, 2.' *The Faith I Live By*, page 143.

10. Does baptism give one the right to continue to break God's Law? Romans 6:1-2, 6.

NOTE: 'Baptism is a most solemn renunciation of the world. The waters cover the candidate, and in the presence of the whole heavenly universe the mutual pledge is made. In the name of the Father, and Son, and the Holy Spirit, man is laid in his watery grave, buried with Christ in baptism, and raised from the water to live the new life of loyalty to God. The three great powers in heaven are witnesses; they are invisible but present. We have died to the world. We have been buried in the likeness of Christ's death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ.' *The Faith I Live By*, page 146.

'If thou believest with all thine heart'

11. What precondition is necessary before baptism? Acts 8:36-38.

NOTE: '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 plan of salvation is not appreciated as it should be. It is not discerned or comprehended. It is made altogether a cheap affair.' *Advent Review & Sabbath Herald*, July 24th, 1888.

12. What provision is made for those who, through falling into sin, feel the need to renew their baptismal vows? John 13:10.

NOTE: 'Like Peter and his brethren, we too have been washed in the blood of Christ, yet often through contact with evil the heart's purity is soiled. We must come to Christ for His cleansing grace. Peter shrank from bringing his soiled feet in contact with the hands of his Lord and Master; but how often we bring our sinful, polluted hearts in contact with the heart of Christ! How grievous to Him is our evil temper, our vanity and pride! Yet all our infirmity and defilement we must bring to Him. He alone can wash us clean. We are not prepared for communion with Him unless cleansed by His efficacy.' *Desire of Ages*, page 646.

'We do not come [to the Lord's Table] with our minds diverted to our past experience in the religious life, whether that experience be elevating or depressing. We do not come to revive in our minds the ill treatment we have received at the hands of our brethren. The ordinance of humility is to clear our moral horizon of the rubbish that has been permitted to accumulate. We have assembled now to meet with Jesus Christ, to commune with Him.' *Advent Review & Sabbath Herald*, June 7, 1898.

Lesson 12: 'This Gospel of the kingdom'

MEMORY VERSE: 'And He said unto them, Go ye into all the world, and preach the gospel to every creature.' Mark 16:15.

STUDY HELP: *Steps to Christ*, pages 77-83, *Desire of Ages*, pages 141-142.

Introduction

'The Christian is in the world as a representative of Christ for the salvation of other souls.' *Christ's Object Lessons* page 68.

'God might have committed the message of the gospel, and all the work of loving ministry, to the heavenly angels. He might have employed other means for accomplishing His purpose. But in His infinite love He chose to make us co-workers with Himself, with Christ and the angels, that we might share the blessing, the joy, the spiritual uplifting, which results from this unselfish ministry.' *Steps to Christ*, page 79.

'How will they hear?'

1. What vital questions about the salvation of souls does Paul ask? Romans 10:14.

NOTE: 'There are many who need the ministrations of loving Christian hearts. Many have gone down to ruin who might have been saved if their neighbours, common men and women, had put forth personal effort for them. Many are waiting to be personally addressed. In the very family, the neighbourhood, the town, where we live, there is work for us to do as missionaries for Christ.' *Desire of Ages*, page 141.

2. What was the work that Jesus gave to each member of His church? Mark 16:15.

NOTE: 'The plant does not germinate, grow, or bring forth fruit for itself, but to "give seed to the sower, and bread to the eater."' Isaiah 55:10. So no man is to live unto himself. The Christian is in the world as a representative of Christ, for the salvation of other souls. There can be no growth or fruitfulness in the life that is centred in self. If you have accepted Christ as a personal Saviour, you are to forget yourself, and try to help others. Talk of the love of Christ, tell of His goodness. Do every duty that presents itself. Carry the burden of souls upon your heart, and by every means in your power seek to save the lost..' *Christ's Object Lessons*, pages 67 - 68.

'My meat is to finish His work'

3. How did Jesus state the aim of His life and ministry? John 4:34.

NOTE: 'If we are Christians, this work will be our delight. No sooner is one converted than there is born within him a desire to make known to others what a precious friend he has found in Jesus. The saving and sanctifying truth cannot be shut up in his heart.' *Desire of Ages*, page 141.

4. How is the influence of the Christian pictured? Ezekiel 34:26.

NOTE: 'All who are consecrated to God will be channels of light. God makes them His agents to communicate to others the riches of His grace. His promise is, "I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." Ezekiel. 34:26.' *Desire of Ages*, page 141.

'Come and see'

5. What method of evangelism did Philip employ? John 1:46. (See also Matthew 5:16.)

NOTE: 'Philip said to Nathanael, "Come and see." He did not ask him to accept another's testimony, but to behold Christ for himself. Now that Jesus has ascended to heaven, His disciples are His representatives among men, and one of the most effective ways of winning souls to Him is in exemplifying His character in our daily life. Our influence upon others depends not so much upon what we say as upon what we are. Men may combat and defy our logic, they may resist our appeals; but a life of disinterested love is an argument they cannot gainsay. A consistent life, characterised by the meekness of Christ, is a power in the world.' *Desire of Ages*, pages 141-142.

6. Where is our field of service? John 4:35.

NOTE: 'We need not go to heathen lands, or even leave the narrow circle of the home, if it is there that our duty lies, in order to work for Christ. We can do this in the home circle, in the church, among those with whom we associate, and with whom we do business.' *Steps to Christ*, page 81.

'Tell them how great things the Lord hath done for thee'

7. What instruction did Jesus give to one man who wanted to serve Him? Mark 5:19.

NOTE: 'They desired the company of their deliverer. In His presence they felt secure from the demons that had tormented their lives and wasted their manhood. As Jesus was about to enter the boat, they kept close to His side, knelt at His feet, and begged Him to keep them near Him, where they might ever listen to His words. But Jesus bade them go home and tell what great things the Lord had done for them. Here was a work for them to do, to go to a heathen home, and tell of the blessing they had received from Jesus. It was hard for them to be separated from the Saviour. Great difficulties were sure to beset them in association with their heathen countrymen. And their long isolation from society seemed to have disqualified them for the work He had indicated. But as soon as Jesus pointed out their duty they were ready to obey. Not only did they tell their own households and neighbours about Jesus, but they went throughout Decapolis, everywhere declaring His power to save, and describing how He had freed them from the demons. In doing this work they could receive a greater blessing than if, merely for benefit to themselves, they had remained in His presence. It is in working to spread the good news of salvation that we are brought near to the Saviour.' *Desire of Ages*, page 339.

'The teaching of Christ was the expression of an inwrought conviction and experience, and those who learn of Him become teachers after the divine order.' *Desire of Ages*, page 142.

8. What impression was made by the words of Peter and John? Acts 4:13.

NOTE: 'The word of God, spoken by one who is himself sanctified through it, has a life-giving power that makes it attractive to the hearers, and convicts them that it is a living reality. When one has received the truth in the love of it, he will make this manifest in the persuasion of his manner and the tones of his voice. He makes known that which he himself has heard, seen, and handled of the word of life, that others may have fellowship with him through the knowledge of Christ. His testimony, from lips touched with a live coal from off the altar, is truth to the receptive heart, and works sanctification upon the character.' *Desire of Ages*, page 142.

'He that watereth shall be watered also himself'

9. What blessing comes to those who seek to share God's blessings with others? Proverbs 11:25.

NOTE: 'He who seeks to give light to others will himself be blessed. "There shall be showers of blessing." "He that watereth shall be watered also himself." Proverbs 11:25. God could have reached His object in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in His work. In order to enter into His joy, the joy of seeing souls redeemed by His sacrifice, we must participate in His labours for their redemption.' *Desire of Ages*, page 142.

10. What experience of the disciples shows the need for fervent prayer and cultivating faith? Matthew 17:14-21.

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

'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.' *Steps to Christ*, page 80.

'Adorn the doctrine of God our Saviour in all things'

11. How should the character of the Christian be affected by the things he has learned from God's Word? Titus 2:10, last part.

NOTE: 'The spirit of unselfish labour for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who thus exercise the Christian graces will grow and will become strong to work for God. They will have clear spiritual perceptions, a steady, growing faith, and an increased power in prayer. The Spirit of God, moving upon their spirit, calls forth the sacred harmonies of the soul in answer to the divine touch. Those who thus devote themselves to unselfish effort for the good of others are most surely working out their own salvation.' *Steps to Christ*, page 80.

12. How does Malachi describe the spiritual growth of those who are willing to work for the Lord? Malachi 4:2.

NOTE: 'The only way to grow in grace is to be disinterestedly 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*, pages 80 - 81.

13. What obligation does Christ place upon all who follow Him? Matthew 28:18-20.

NOTE: 'The church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world. And the obligation rests upon all Christians. Everyone, to the extent of his talent and opportunity, is to fulfil the Saviour's commission. The love of Christ, revealed to us, makes us debtors to all who know Him not. God has given us light, not for ourselves alone, but to shed upon them.' *Steps to Christ*, page 81.

Lesson 13: 'Behold I stand at the door and knock'

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

STUDY HELP: *Ministry of Healing*, pages 503-516.

Introduction

'I know that in many hearts the inquiry arises, "Where shall I find Jesus?" There are many who want His presence, want His love and His light; but they know not where to look for Him for whom their hearts yearn. And yet Jesus does not hide Himself away; no one need search for Him in vain. "Behold," He says, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Revelation 3:20. Jesus invites us to accept His presence; we are to open the door of the heart, and let Him in. But He will not share a divided heart. If it be given to the service of mammon, if selfishness and pride fill its chambers, there will be no room for the heavenly Guest; He will not take up His abode with us until the soul-temple has been emptied and cleansed. Yet there is no need of making a failure in the Christian life. Jesus is waiting to do a great work for us, and all heaven is interested in our salvation.' *Our High calling*, page 55.

'I know thy works'

1. With what words, does the Lord open His message to each of the churches? Revelation 2:2, 9, 13, 19, 3:1, 8, 15.

NOTE: "'The eye of the Lord is upon all the work, all the plans, all the imaginings of every mind; He sees beneath the surface of things, discerning the thoughts and intents of the heart. There is not a deed of darkness, not a plan, not an imagination of the heart, not a thought of the mind, but that He reads it as an open book. Every act, every word, every motive, is faithfully chronicled in the records of the great Heart-searcher, who said, 'I know thy works.' *Life Sketches*, page 322.

2. What will be considered in the judgement? Ecclesiastes 12:13-14, Matthew 7:21-23.

NOTE: 'Solemn will be the day of final decision. In prophetic vision the apostle John describes it: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of

life; and the dead were judged out of those things which were written in the books, according to their works.” Revelation 20:11-12.’ *Christ’s Object Lessons*, page 318.

‘Neither cold nor hot’

3. How does the Lord see His church in the time of the judgement? Revelation 3:15.

NOTE: This verse is part of the message to the church of the Laodiceans. The word ‘Laodicea’ means ‘a people judged.’ ‘Love of self excludes the love of Christ. Those who live for self are ranged under the head of the Laodicean church who are lukewarm, neither cold nor hot. The ardour of the first love has lapsed into a selfish egotism. The love of Christ in the heart is expressed in the actions. If love for Christ is dull, the love for those for whom Christ has died will degenerate. There may be a wonderful appearance for zeal and ceremonies, but this is the substance of their self-inflated religion. Christ represents them as nauseating to His taste.’ *Manuscript 61, 1898*.

4. What will the Lord do with those Christians who remain lukewarm? Revelation 3:16.

NOTE: ‘Says the True Witness, “I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.” Satan is willing you should be a Christian in name, for you can suit his purposes better. You can have a form and not true godliness, and Satan can use you to decoy others in the same self-deceived way. Some poor souls look to you, instead of looking to the Bible standard. They come up no higher than you; they are as good as you, and are satisfied.’ *Spiritual Gifts Volume 2*, page 262.

‘Rich and increased with goods’

5. How do the Laodiceans see themselves? Revelation 3:17.

NOTE: ‘Indolence and pride... are apt to grow out of a consciousness that we have the truth and strong arguments which our opponents cannot meet; and while the truths which we handle are mighty to the pulling down of the strongholds of the powers of darkness, there is danger of neglecting personal piety, purity of heart, and entire consecration to God. There is danger of their feeling that they are rich and increased with goods, while they lack the essential qualifications of Christians. They may be wretched, poor, blind, miserable, and naked. They do not feel the necessity of living in obedience to Christ every day and every hour. Spiritual pride eats out the vitals of religion. In order to preserve humility, it would be well to remember how we appear in the sight of a holy God, who reads every secret of the soul, and how we should appear in the sight of our fellow men if they all knew us as well as God knows us. For this reason, to humble us, we are directed to confess our faults, and improve this opportunity to subdue our pride.’ *Testimonies Volume 3*, page 210.

6. How did Jesus describe those who have an appearance of godliness but are not godly in heart? Matthew 23:25-28.

NOTE: ‘What greater deception can come upon human minds than a confidence that they are right when they are all wrong! The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty, and wretchedness. The testimony, so cutting and severe, cannot be a mistake, for it is the True Witness who speaks, and His testimony must be correct.’ *Testimonies Volume 3*, page 252.

‘I counsel thee’

7. What remedy is first proposed for the spiritual pride of the Laodiceans? Revelation 3:18, first part.

NOTE: ‘The gold tried in the fire is faith that works by love. Only this can bring us into harmony with God. We may be active, we may do much work; but without love, such love as dwelt in the heart of Christ, we can never be numbered with the family of heaven.’ *Christ’s Object Lessons*, page 158.

‘God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children. A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganisation, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.’ *Advent Review & Sabbath Herald*, February 25th, 1902.

8. What further remedy is offered to the Laodiceans? Revelation 3:18, middle part.

NOTE: ‘Only the covering which Christ Himself has provided can make us meet to appear in God’s presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. “I counsel thee,” He says, “to buy of Me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.” Revelation 3:18. This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. “All our righteousness are as filthy rags.” Isaiah 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God “was manifested to take away our sins; and in Him is no sin.” Sin is defined to be “the transgression of the law.” 1 John 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, “I delight to do Thy will, O My God; yea, Thy law is within My heart.” Psalm 40:8. When on earth, He said to His disciples, “I have kept My Father’s commandments.” John 15:10. By His perfect obedience He has made it possible for every

human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness.' *Christ's Object Lessons*, page 311-312.

9. What final gift is needed to enable us to protect us from self-deception? Revelation 3:18, last part.

NOTE: 'We need, O so greatly, keen discernment, clear spiritual eyesight. Our eyes need to be anointed with the heavenly eyesalve, that we may see all things clearly. The great and solemn truths for this time are to be proclaimed... Our lesson for the present time is, How may we most clearly comprehend and present the gospel that Christ came in person to present to John on the Isle of Patmos, the gospel that is termed, "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass." "Blessed is he that readeth, and they that hear the words of this prophecy, . . . for the time is at hand." We are to proclaim to the world the great and solemn truths of Revelation. Into the very designs and principles of the church of God these truths are to enter. We have a most important work to do, the work of proclaiming the third angel's message. We are facing the most important issues that men have ever been called to meet. All should understand the truths contained in the three messages; for they are essential to salvation.' *Counsels to Writers and Editors*, page 175.

'The churches need to have their eyes anointed with the heavenly eyesalve, that they may see the many opportunities all about them to minister for God. Repeatedly God has called upon His people to go out into the highways and hedges, and compel men to come in, that His house may be full, yet even within the shadow of our own doors are families in which we have not shown sufficient interest to lead them to think that we cared for their souls. It is this work lying nearest us that the Lord now calls upon the church to undertake. We are not to stand, saying, "Who is my neighbour?" We are to remember that our neighbour is the one who need our sympathy and help. Our neighbour is every soul who is wounded and bruised by the adversary. Our neighbour is every one who is the property of God. In Christ the distinctions made by the Jews as to who was their neighbour are swept away. There are no territorial lines, no artificial distinctions, no caste, no aristocracy.' *Testimonies, Volume 6*, page 294.

'Blessed are they'

10. Who are the ones who will have the right to enter the New Jerusalem and eat from the Tree of Life? Revelation 22:14.

NOTE: 'Those who make bold assumptions of holiness give proof in this that they do not see themselves in the light of the law; they are not spiritually enlightened, and they do not loathe every species of selfishness and pride. From their sin-stained lips fall the contradictory utterances: "I am holy, I am sinless. Jesus teaches me that if I keep the law I am fallen from grace. The law is a yoke of bondage." The Lord says, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." We should study the Word of God carefully that we may come to right decisions, and act accordingly; for then we shall obey the Word and be in harmony with God's holy law.' *Faith & Works*, page 95.

11. What is the basis of obedience to God's Law? Joshua 22:5, Romans 13:8-10.

NOTE: 'While we are to be in harmony with God's law, we are not saved by the works of the law, yet we cannot be saved without obedience. The law is the standard by which character is measured. But we cannot possibly keep the commandments of God without the regenerating grace of Christ. Jesus alone can cleanse us from all sin. He does not save us by law, neither will He save us in disobedience to law. Our love to Christ will be in proportion to the depth of our conviction of sin, and by the law is the knowledge of sin. But as we see ourselves, let us look away to Jesus, who gave Himself for us that He might redeem us from all iniquity. By faith take hold of the merits of Christ, and the soul-cleansing blood will be applied. The more clearly we see the evils and perils to which we have been exposed, the more grateful shall we be for deliverance through Christ. The gospel of Christ does not give men license to break the law, for it was through transgression that the floodgates of woe were opened upon our world.' *Faith & Works*, page 96.

12. How does John link obedience to God's Commandments and love to Him and our fellowmen? 1 John 5:2-3.

NOTE: "'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. 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.' *Acts of the Apostles*, page 563.

13. What vision did John see of those who will be saved in Christ's eternal kingdom? Revelation 7:9-17, Revelation 21:23-24.

NOTE: 'There the redeemed shall "know, even as also they are known." The loves and sympathies which God Himself has planted in the soul shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together "the whole family in heaven and earth" these help to constitute the happiness of the redeemed. The nations of the saved will know no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving. Over the scene the morning stars will sing together, and the sons

of God will shout for joy, while God and Christ will unite in proclaiming, "There shall be no more sin, neither shall there be any more death." *The Adventist Home*, page 544.

The Way of Salvation. Acts 16:17 **(Compiler's Afterwords)**

Salvation is indeed a way, a way that leads from the depths of our sin and degradation to the Holy City of God. Not until we meet the Lord in the air and receive the right to the Tree of Life will we be able to say, 'I am saved.' So long as we are in this world of sin, we need to be saved.

Whenever we sin, we need to be saved from the guilt and penalty of those sins. And God has made ample provision for us to be justified, to receive a full, free and complete pardon of sin. If we are willing to respond to the promptings of the Holy Spirit through our consciences and repent, God has promised to forgive us our sins and to cleanse us from all unrighteousness. 1 John 1: 9.

But day by day we need salvation from the power of the temptations that Satan strews in our pathway. So long as we are beset by temptation, in other words, so long as we are in this world of sin, we need salvation. So long as he is in this world and tempted by the devil, let no follower of Christ dare to say, 'I am saved.' These words lead to feelings of complacency and self-sufficiency, and we are warned that he who thinks that he stands should take heed lest he fall. Far better to follow the example of our Master who, 'in the days of His flesh,' recognised His need for salvation from the temptations that surrounded Him. 'He offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death and was heard in that He feared.' Hebrews 5:7. Day by day, we all need salvation from the power of temptation.

One day soon, Jesus will return to save His people from the very presence of sin. Then the way of salvation will be ended; our salvation will be complete. Nahum 1:9. Until that day, may none of us take his eyes from the Saviour, who walked this pathway before us, 'leaving us an example that we should follow His steps, who did no sin, neither was guile found in His mouth.'

Rock of Ages, cleft for me,
Let me hide myself in Thee.
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure;
Save me from its guilt and power.