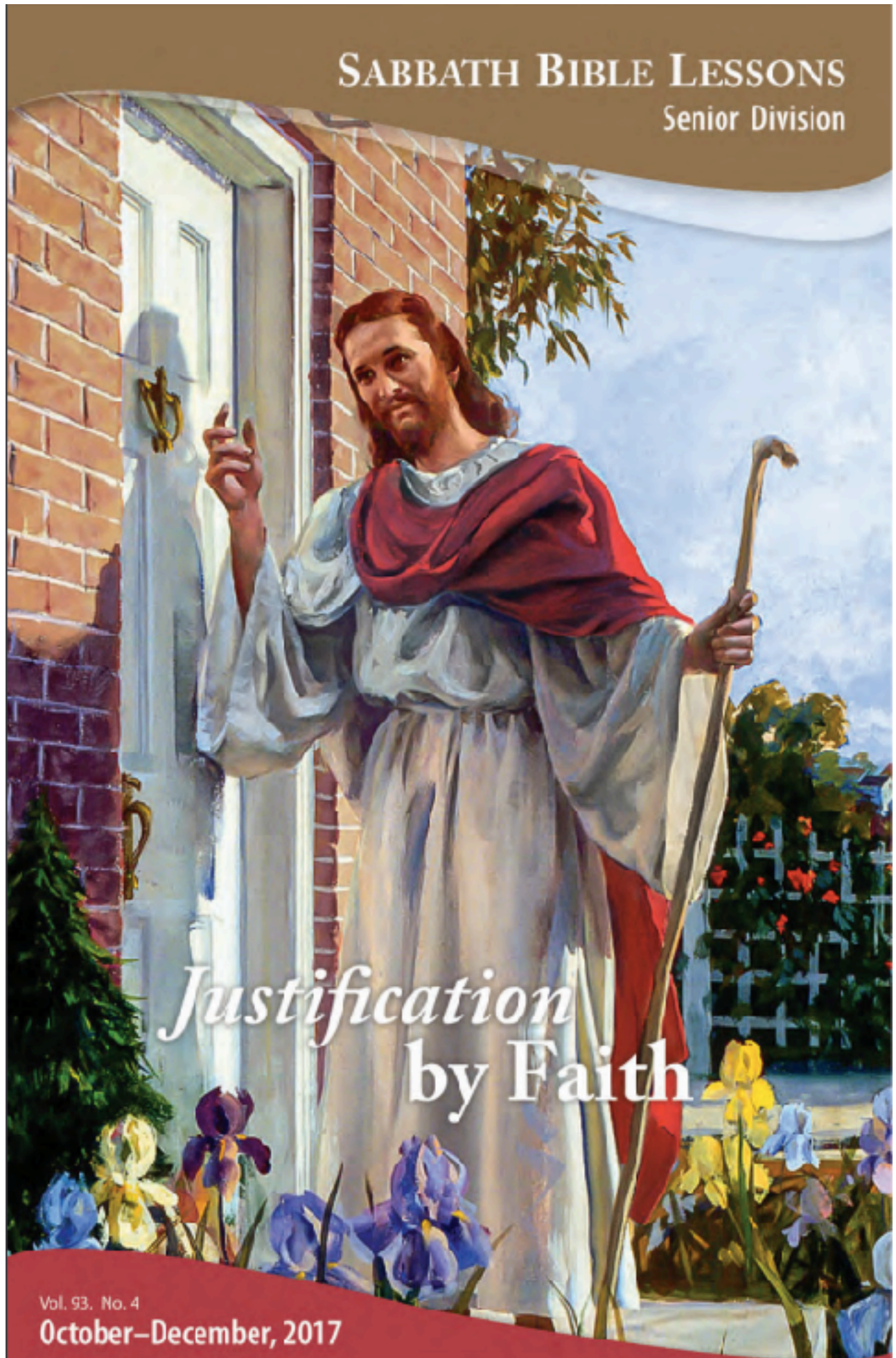


SABBATH BIBLE LESSONS
Senior Division



Justification
by Faith

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TABLE OF CONTENTS

Lesson 1 - Sabbath October 7, 2017	3
Lesson 2 - Sabbath October 14, 2017	19
Lesson 3 - Sabbath October 21, 2017	35
Lesson 4 - Sabbath October 28, 2017	50
Lesson 5 - Sabbath November 4, 2017	62
Lesson 6 - Sabbath November 11, 2017	74
Lesson 7 - Sabbath November 18, 2017	88
Lesson 8 - Sabbath November 25, 2017	103
Lesson 9 - Sabbath December 2, 2017.....	116
Lesson 10 - Sabbath December 9, 2017	131
Lesson 11 - Sabbath December 16, 2017.....	143
Lesson 12 - Sabbath December 23, 2017	157
Lesson 13 - Sabbath December 30, 2017	172

Lesson 1 - Sabbath October 7, 2017

Luther: The Man for His Time

“Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith” (Habbakuk 2:4).

“Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through him God accomplished a great work for the reformation of the church and the enlightenment of the world.” — The Great Controversy, p. 120.

Suggested Reading: *The Great Controversy*, pp. 120–144; 197–205.

Sunday, October 1

1. LUTHER FINDS THE LIGHT

a. What parable illustrates the experience of Martin Luther when he found the Bible for the first time? Matthew 13:44–46

“While one day examining the books in the library of the university, Luther discovered a Latin Bible. . . . He had heard portions of the Gospels and Epistles, which were read to the people at public worship, and he supposed that these were the entire Bible. Now, for the first time, he looked upon the whole of God’s word. With mingled awe and wonder he turned the sacred pages; with quickened pulse and throbbing heart he read for himself the words of life.” —*The Great Controversy*, p. 122.

Matthew 13:44-46: *44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. 45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.*

Sunday, October 1

1. LUTHER FINDS THE LIGHT

b. As Luther studied the Word more deeply, what effect did this have upon him? Psalm 119:130; Jeremiah 15:16.

“He who tastes of the love of Christ will continually long for more; but he seeks for nothing else. The riches, honors, and pleasures of the world do not attract him. The constant cry of his heart is, More of Thee.” — *The Desire of Ages*, p. 187.

Psalm 119:130: *The entrance of thy words giveth light; it giveth understanding unto the simple.*

Jeremiah 15:16: *Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for* I am called by thy name, O LORD God of hosts.*

Monday, October 2

2. LIGHT PIERCES THE DARKNESS

a. As Luther studied his Bible further, what conviction did he feel concerning his own life? Isaiah 6:5.

“Angels of heaven were by [Luther’s] side, and rays of light from the throne of God revealed the treasures of truth to his understanding. He had ever feared to offend God, but now the deep conviction of his condition as a sinner took hold upon him as never before.

“An earnest desire to be free from sin and to find peace with God led him at last to enter a cloister and devote himself to a monastic life.” —*The Great Controversy*, p. 122, 123.

Isaiah 6:5: *Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.*

Monday, October 2

2. LIGHT PIERCES THE DARKNESS

b. As Luther sought to find pardon and peace through painful acts of penance, what was God trying to teach him? 1 Timothy 1:15.

“The pious Staupitz opened the word of God to Luther’s mind and bade him look away from himself, cease the contemplation of infinite punishment for the violation of God’s law, and look to Jesus, his sin-pardoning Saviour. ‘Instead of torturing yourself on account of your sins, throw yourself into the Redeemer’s arms. Trust in Him, in the righteousness of His life, in the atonement of His death. . . . Listen to the Son of God. He became man to give you the assurance of divine favor.’ ‘Love Him who first loved you.’” —Ibid., pp. 123, 124.

1 Timothy 1:15: *This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.*

Monday, October 2

2. LIGHT PIERCES THE DARKNESS

c. As he was climbing Pilate’s staircase on his knees, what central Bible truth became clear to Luther? Romans 1:17.

“By a recent decretal an indulgence had been promised by the pope to all who should ascend upon their knees ‘Pilate’s staircase,’ said to have been descended by our Saviour on leaving the Roman judgment hall and to have been miraculously conveyed from Jerusalem to Rome. Luther was one day devoutly climbing these steps, when suddenly a voice like thunder seemed to say to him: ‘The just shall live by faith.’ Romans 1:17. He sprang to his feet and hastened from the place in shame and horror. That text never lost its power upon his soul. From that time he saw more clearly than ever before the fallacy of trusting to human works for salvation, and the necessity of constant faith in the merits of Christ.” —Ibid., p. 125.

Romans 1:17: *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*

Tuesday, October 3

3. SAVED BY GRACE THROUGH FAITH

a. When in 1517 Luther published his ninety-five theses against the power of indulgences, how did he teach that our works cannot atone for sin? Galatians 2:16; Acts 20:21.

“Luther . . . set before the people the offensive character of sin, and taught them that it is impossible for man, by his own works, to lessen its guilt or evade its punishment. Nothing but repentance toward God and faith in Christ can save the sinner. The grace of Christ cannot be purchased; it is a free gift. He counseled the people not to buy indulgences, but to look in faith to a crucified Redeemer. He related his own painful experience in vainly seeking by humiliation and penance to secure salvation, and assured his hearers that it was by looking away from himself and believing in Christ that he found peace and joy.” — *The Great Controversy*, p. 129.

Galatians 2:16: *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*

Acts 20:21: *Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*

Tuesday, October 3

3. SAVED BY GRACE THROUGH FAITH

b. How alone are we saved from sin and by whom? Romans 1:16; Ephesians 2:8–10.

“By [Luther’s] theses it was shown that the power to grant the pardon of sin, and to remit its penalty, had never been committed to the pope or to any other man. . . . It was also clearly shown that the gospel of Christ is the most valuable treasure of the church, and that the grace of God, therein revealed, is freely bestowed upon all who seek it by repentance and faith.” —Ibid., p. 130.

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

Ephesians 1:8-10: *8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

Tuesday, October 3

3. SAVED BY GRACE THROUGH FAITH

c. From whom do we obtain a saving faith in Jesus, and how may we increase it? Romans 10:9; Luke 17:5.

“Faith that enables us to receive God’s gifts is itself a gift, of which some measure is imparted to every human being. It grows as exercised in appropriating the word of God. In order to strengthen faith, we must often bring it in contact with the word.” — *Education*, p. 253, 254.

“Now, brethren, you have educated yourselves so much in doubts and questionings that you have to educate your souls in the line of faith. You have to talk faith, you have to live faith, you have to act faith, that you may have an increase of faith.” — *Faith and Works*, p. 78.

Romans 10:9: *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

Luke 17:5: *And the apostles said unto the Lord, Increase our faith.*

Wednesday, October 4

4. THE SCRIPTURES: THE FOUNDATION OF OUR FAITH

a. What attitude held by Luther towards the authority of scripture became the vital principle of the reformation? Colossians 2:8; Isaiah 8:20.

“[Luther] firmly declared that Christians should receive no other doctrines than those which rest on the authority of the Sacred Scriptures. These words struck at the very foundation of papal supremacy. They contained the vital principle of the Reformation.” — *The Great Controversy*, p. 126.

Colossians 2:8: *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*

Isaiah 8:20: *To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*

Wednesday, October 4

4. THE SCRIPTURES: THE FOUNDATION OF OUR FAITH

b. In an effort to counter the effect of Luther’s teachings, in 1529 the German Emperor prepared a Decree that would end religious freedom and restore the authority of the Roman Catholic church. What two principles contained in the Protest of the Princes of Germany against this decree constitute the essence of Protestantism? Acts 4:18–20; 5:28, 29; Matthew 15:8, 9.

“The principles contained in this celebrated Protest . . . constitute the very essence of Protestantism. Now this Protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate, and the second the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the word of God above the visible church. In the first place, it rejects the civil power in divine things, and says with the prophets and apostles, ‘We must obey God rather than man.’ In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes farther: it lays down the principle that all human teaching should be subordinate to the oracles of God.’ —D’Aubigne., b. 13, ch. 6. The protesters had moreover affirmed their right to utter freely their convictions of truth. They would not only believe and obey, but teach what the word of God presents, and they denied the right of priest or magistrate to interfere. The Protest of Spires was a solemn witness against religious intolerance, and an assertion of the right of all men to worship God according to the dictates of their own consciences.” —Ibid., pp. 203, 204.

“Satan’s manner of working against God and His word has not changed; he is still as much opposed to the Scriptures being made the guide of life as in the sixteenth century. In our time there is a wide departure from their doctrines and precepts, and there is need of a return to the great Protestant principle—the Bible, and the Bible only, as the rule of faith and duty.” —Ibid., pp. 204, 205.

Verses on next page

Acts 4:18-20: *18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 20 For we cannot but speak the things which we have seen and heard.*

Acts 5:28-29: *28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. 29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.*

Matthew 15:8-9: *8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9 But in vain they do worship me, teaching for doctrines the commandments of men.*

Thursday, October 5

5. THE WORD BRINGS LIFE TO THE SOUL

a. What does the Word of God do for those who hear or read it? Psalm 119:103–104.

Psalm 119:103-104: *103 How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! 104 Through thy precepts I get understanding: therefore I hate every false way.*

Thursday, October 5

5. THE WORD BRINGS LIFE TO THE SOUL

b. How did Luther's teaching of the Word of God affect those he taught? Romans 10:17; Hebrews 4:12.

“The word of God, by which Luther tested every doctrine and every claim, was like a two-edged sword, cutting its way to the hearts of the people. Everywhere there was awakening a desire for spiritual progress. Everywhere was such a hungering and thirsting after righteousness as had not been known for ages. The eyes of the people, so long directed to human rites and earthly mediators, were now turning in penitence and faith to Christ and Him crucified.” —*The Great Controversy*, p. 133.

Romans 10:17: *So then faith cometh by hearing, and hearing by the word of God.*
Hebrews 4:12: *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

Thursday, October 5

5. THE WORD BRINGS LIFE TO THE SOUL

c. What will happen as we study and obey the word of God? John 17:17.

“The Scriptures are the great agency in the transformation of character. . . . If studied and obeyed, the word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us in body, soul, and spirit to His own image. Then God can use us to do His will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us.” — *Christ’s Object Lessons*, p. 100.

John 17:17: *Sanctify them through thy truth: thy word is truth.*

Friday, October 6

PERSONAL REVIEW QUESTIONS

- 1. What was Luther's reaction to finding a Bible for the first time?**
- 2. What fallacy became clear to Luther as he climbed Pilate's staircase?**
- 3. In what way alone can a sinner be saved?**
- 4. How can we continue to uphold the essence of Protestantism today?**
- 5. What role do the Scriptures have in transforming character?**

Lesson 2 - Sabbath October 14, 2017

The Sin Problem

“For all have sinned, and come short of the glory of God” (Romans 3:23).

“The human family have all transgressed the law of God, and as transgressors of the law, man is hopelessly ruined; for he is the enemy of God, without strength to do any good thing.” — *Selected Messages*, bk1, p. 321.

Suggested Reading: *Patriarchs and Prophets*, pp. 48–62.

Sunday, October 8

1. GOD'S PURPOSE FOR HUMANITY

a. In whose image were Adam and Eve created and for what purpose? Genesis 1:26, 27, 31; Isaiah 43:7.

“When Adam came from the Creator’s hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker. ‘God created man in His own image’ (Genesis 1:27), and it was His purpose that the longer man lived the more fully he should reveal this image—the more fully reflect the glory of the Creator. All his faculties were capable of development; their capacity and vigor were continually to increase.” —*Education*, p. 15.

Genesis 1:26-27: *26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them.*

Genesis 1:31: *And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.*

Isaiah 43:7: *Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.*

Sunday, October 8

1. GOD'S PURPOSE FOR HUMANITY

b. Though our first parents wore no artificial garments, what enshrouded them as a symbol of their purity? Psalm 104:1, 2. Compare Exodus 34:29.

“The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear.” — *Patriarchs and Prophets*, p. 45.

“The white robe of innocence was worn by our first parents when they were placed by God in holy Eden. They lived in perfect conformity to the will of God. All the strength of their affections was given to their heavenly Father. A beautiful soft light, the light of God, enshrouded the holy pair. This robe of light was a symbol of their spiritual garments of heavenly innocence. Had they remained true to God it would ever have continued to enshroud them.” — *Christ's Object Lessons*, pp. 310, 311.

Psalm 104:1-2: *I Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. 2 Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:*

Exodus 34:29: *And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.*

Monday, October 9

2. A TEST OF LOVE

a. In what sense were our first parents free to fulfil their divine purpose? Deuteronomy 30:19.

“Our first parents, though created innocent and holy, were not placed beyond the possibility of wrongdoing. God made them free moral agents, capable of appreciating the wisdom and benevolence of His character and the justice of His requirements, and with full liberty to yield or to withhold obedience....

“God might have created man without the power to transgress His law; He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character.” — *Patriarchs and Prophets*, pp. 48, 49.

Deuteronomy 30:19: *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:*

Monday, October 9

2. A TEST OF LOVE

b. What test of loyalty was given to our first parents? Genesis 2:16, 17.

“When Adam and Eve were placed in the beautiful garden they had everything for their happiness which they could desire. But God chose, in His all-wise arrangements, to test their loyalty before they could be rendered eternally secure. They were to have His favor, and He was to converse with them and they with Him. Yet He did not place evil out of their reach. Satan was permitted to tempt them. If they endured the trial they were to be in perpetual favor with God and the heavenly angels.” — *The Story of Redemption*, p. 24.

Genesis 2:16-17: *16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof* thou shalt surely die.*

Monday, October 9

2. A TEST OF LOVE

c. Describe how our first parents became disloyal to God? 2 Corinthians 11:3; Genesis 3:1–6.

“Satan represented to the holy pair that they would be gainers by breaking the law of God. Do we not today hear similar reasoning? Many talk of the narrowness of those who obey God’s commandments, while they themselves claim to have broader ideas and to enjoy greater liberty. What is this but an echo of the voice from Eden, ‘In the day ye eat thereof’ —transgress the divine requirement— ‘ye shall be as gods’?” —*Patriarchs and Prophets*, p. 55.

2 Corinthians 11:3: *But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.*

Genesis 3:1-6: *1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

Tuesday, October 10

3. SIN AND ITS CONSEQUENCES

a. How is the act of sin defined in the Bible? 1 John 3:4

“Our only definition of sin is that given in the word of God; it is ‘the transgression of the law;’ it is the outworking of a principle at war with the great law of love which is the foundation of the divine government.” — *The Great Controversy*, p. 493.

1 John 3:4: *Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.*

Tuesday, October 10

3. SIN AND ITS CONSEQUENCES

b. What tragic consequence came upon humanity because of their sin? Genesis 3:19, 23; Romans 5:12.

“It was not the will of God that the sinless pair should know aught of evil. He had freely given them the good, and had withheld the evil. But, contrary to His command, they had eaten of the forbidden tree, and now they would continue to eat of it—they would have the knowledge of evil—all the days of their life. From that time the race would be afflicted by Satan’s temptations. Instead of the happy labor heretofore appointed them, anxiety and toil were to be their lot. They would be subject to disappointment, grief, and pain, and finally to death.”—Patriarchs and Prophets 59.

Genesis 3:19: *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

Genesis 3:23: *Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.*

Romans 5:12: *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

Tuesday, October 10

3. SIN AND ITS CONSEQUENCES

c. What additional consequence did the fall have on the nature of every human being? Romans 3:12; 7:14, 18; 8:7.

“After their sin Adam and Eve...were told that their nature had become depraved by sin; they had lessened their strength to resist evil and had opened the way for Satan to gain more ready access to them. In their innocence they had yielded to temptation; and now, in a state of conscious guilt, they would have less power to maintain their integrity.” —Ibid., 61.

“The result of the eating of the tree of knowledge of good and evil is manifest in every man’s experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist.” —*Education*, p. 29.

“Of himself he is incapable of sensing sin, incapable of appreciating and appropriating the divine nature. Were it brought within his reach there is nothing in it that his natural heart would desire it.” —*Selected Messages*, vol1, p. 340.

Romans 3:12: *They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*

Romans 7:14: *For we know that the law is spiritual: but I am carnal, sold under sin.*

Romans 8:7: *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

Wednesday, October 11

4. FIG-LEAF GARMENTS

a. After realising their loss of innocence, and the light given to symbolise it, what did Adam and Eve do to try and cover their nakedness? Was their covering acceptable? Genesis 3:7, 8.

“When sin entered, [our first parents] severed their connection with God, and the light that had encircled them departed. Naked and ashamed, they tried to supply the place of the heavenly garments by sewing together fig leaves for a covering.” — *Christ’s Object Lessons*, p. 311.

Genesis 3:7-8: *7 And the eyes of them both were opened, and they knew that they werenaked; and they sewed fig leaves together, and made themselves aprons. 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.*

Wednesday, October 11

4. FIG-LEAF GARMENTS

b. In what spiritual sense have sinners been making fig-leaf garments for themselves ever since the Fall? Romans 10:3.

“This is what the transgressors of God’s law have done ever since the day of Adam and Eve’s disobedience. They have sewed together fig leaves to cover the nakedness caused by transgression. They have worn the garments of their own devising, by works of their own they have tried to cover their sins, and make themselves acceptable with God.” —Ibid.

Romans 10:3: *For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

Wednesday, October 11

4. FIG-LEAF GARMENTS

c. What deception leads us to think that we can make ourselves acceptable to before God? Jeremiah 17:9; Isaiah 64:6.

“Many are deceived concerning the condition of their hearts. They do not realize 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. . . .

“The human family have all transgressed the law of God, and as transgressors of the law, man is hopelessly ruined; for he is the enemy of God, without strength to do any good thing. ‘The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be’ (Romans 8:7).” — *Selected Messages*, bk1, pp. 320, 321.

Jeremiah 17:9: *The heart is deceitful above all things, and desperately wicked: who can know it?*

Isaiah 64:6: *But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*

Thursday, October 12

5. THE WHOLE WORLD GUILTY BEFORE GOD

a. How has all humanity failed to fulfil God's original purpose? Romans 3:23.

Romans 3:23: *For all have sinned, and come short of the glory of God;*

Thursday, October 12

5. THE WHOLE WORLD GUILTY BEFORE GOD

b. As the standard of righteousness, what purpose does the law of God serve? Romans 3:19, 20; Galatians 3:24.

“The law stands firm, and justice sternly points the sinner to its holy precepts. It is not the province of the law to save the sinner, but to condemn, not to pardon, but to convict. It cannot be changed to meet man in his fallen condition. Then how is God’s justice to be satisfied and His favor obtained? Not by works; ‘for by the deeds of the law there shall no flesh be justified in His sight.’ In his own strength the sinner cannot meet the demands of God.” —*The Signs of the Times*, July 31, 1901

Romans 3:19-20: *19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

Galatians 3:24: *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*

Thursday, October 12

5. THE WHOLE WORLD GUILTY BEFORE GOD

c. What question has been asked by sinners ever since the fall and what is the only answer? Job 9:2; 25:4–6; John 1:29.

“In every congregation there are souls who are unsatisfied. Every Sabbath they should hear something that will help them in the way of salvation and teach them how to become better Christians. The important thing for them to know is, How can a sinner be justified before God? Let the way of salvation be presented before them in simplicity. Lift up Jesus as the sinner’s only hope.” — *The Review and Herald*, October 7, 1909.

Job 9:2: *I know it is so of a truth: but how should man be just with God?*

Job 25:4-6: *4 How then can man be justified with God? or how can he be clean that is born of a woman? 5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. 6 How much less man, that is a worm? and the son of man, which is a worm?*

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

Friday, October 13

PERSONAL REVIEW QUESTIONS

- 1. For what purpose did God create human beings?**
- 2. Why was it important to allow humanity freedom of choice to serve God?**
- 3. What sinful condition are we all subject to apart from God?**
- 4. How can I be guilty of making fig-leaf garments for myself?**
- 5. In who only can I find hope for my sinful condition?**

Lesson 3 - Sabbath October 21, 2017

God's Plan to Save Us

“And almost all things are by the law purged with blood; and without shedding of blood is no remission” (Hebrews 9:22).

“Through Christ, restoration as well as reconciliation is provided for man. The gulf that was made by sin has been spanned by the cross of Calvary.” — Selected Messages, bk 1. p. 363.

Suggested Reading: *Patriarchs and Prophets*, pp. 63–79.

Sunday, October 15

1. THE PLAN OF REDEMPTION REVEALED

a. What promise of redemption did God give to Adam and Eve? **Genesis 3:15; Galatians 3:16.**

“Adam and his companion were assured that notwithstanding their great sin, they were not to be abandoned to the control of Satan. The Son of God had offered to atone, with His own life, for their transgression. A period of probation would be granted them, and through repentance and faith in Christ they might again become the children of God.” — *Patriarchs and Prophets*, p. 66.

Genesis 3:15: *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

Galatians 3:16: *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.*

Sunday, October 15

1. THE PLAN OF REDEMPTION REVEALED

a. What converting grace does the promise of redemption include and why is it necessary? Galatians 3:14; John 3:5.

“It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above.” — *The Great Controversy*, p. 506.

Galatians 3:14: *That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*
John 3:5: *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

Monday, October 16

2. ONLY ONE APPROVED PLAN

a. What is the essential element in the plan of redemption and what does it signify? Hebrews 9:22; Leviticus 17:11.

“Christ was the Lamb slain from the foundation of the world. To many it has been a mystery why so many sacrificial offerings were required in the old dispensation, why so many bleeding victims were led to the altar. But the great truth that was to be kept before men, and imprinted upon mind and heart, was this, ‘Without shedding of blood is no remission.’ Hebrews 9:22. In every bleeding sacrifice was typified ‘the Lamb of God, which taketh away the sin of the world.’ John 1:29.” — Our High Calling, p. 47.

Hebrews 9:22: *And almost all things are by the law purged with blood; and without shedding of blood is no remission.*

Leviticus 17:11: *For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.*

Monday, October 16

2. ONLY ONE APPROVED PLAN

b. What shows that Cain did not whole-heartedly accept the divine plan? Genesis 4:3–5.

“[Cain and Abel] knew that in these [sacrificial] offerings they were to express faith in the Saviour whom the offerings typified, and at the same time to acknowledge their total dependence on Him for pardon; and they knew that by thus conforming to the divine plan for their redemption, they were giving proof of their obedience to the will of God. Without the shedding of blood there could be no remission of sin; and they were to show their faith in the blood of Christ as the promised atonement by offering the firstlings of the flock in sacrifice. Besides this, the first fruits of the earth were to be presented before the Lord as a thank offering.” — *Patriarchs and Prophets*, p. 71.

Genesis 4:3-5: *3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.*

Monday, October 16

2. ONLY ONE APPROVED PLAN

c. What did God tell Cain about the divine plan, and what did Cain's response reveal about himself? Genesis 4:6–8.

“[Cain] thought that his own plans were best, and that the Lord would come to his terms. Cain in his offering did not acknowledge his dependence upon Christ. He thought that his father Adam had been treated harshly in being expelled from Eden. The idea of keeping that sin ever before the mind, and offering the blood of the slain lamb as a confession of entire dependence upon a power outside of himself, was torture to the high spirit of Cain.” — *Testimonies to Ministers*, pp. 77, 78.

Genesis 4:6-8: *6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. 8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.*

Tuesday, October 17

3. SELF-RIGHTEOUSNESS FRUSTRATES GOD'S PLAN

a. What parable of Jesus illustrates the error of trusting in yourself for righteousness? Luke 18:9–14.

“The Pharisee goes up to the temple to worship, not because he feels that he is a sinner in need of pardon, but because he thinks himself righteous and hopes to win commendation. His worship he regards as an act of merit that will recommend him to God.” — *Christ's Object Lessons*, p. 150.

Luke 18:9-14: *9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess. 13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

Tuesday, October 17

3. SELF-RIGHTEOUSNESS FRUSTRATES GOD'S PLAN

b. How does this attitude frustrate God's grace and why? Galatians 2:21.

“The Pharisee and the publican represent two great classes into which those who come to worship God are divided. Their first two representatives are found in the first two children that were born into the world. Cain thought himself righteous, and he came to God with a thank offering only. He made no confession of sin, and acknowledged no need of mercy. But Abel came with the blood that pointed to the Lamb of God. He came as a sinner, confessing himself lost; his only hope was the unmerited love of God. The sense of need, the recognition of our poverty and sin, is the very first condition of acceptance with God.” —Ibid., p. 152.

Galatians 2:21: *I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.*

Tuesday, October 17

3. SELF-RIGHTEOUSNESS FRUSTRATES GOD'S PLAN

c. How is this general attitude displayed in nearly every false religion? Romans 10:2, 3.

“The class of worshipers who follow the example of Cain includes by far the greater portion of the world; for nearly every false religion has been based on the same principle—that man can depend upon his own efforts for salvation. It is claimed by some that the human race is in need, not of redemption, but of development—that it can refine, elevate, and regenerate itself. As Cain thought to secure the divine favor by an offering that lacked the blood of a sacrifice, so do these expect to exalt humanity to the divine standard, independent of the atonement. The history of Cain shows what must be the results. It shows what man will become apart from Christ. Humanity has no power to regenerate itself. It does not tend upward, toward the divine, but downward, toward the satanic.” — *Patriarchs and Prophets*, p. 73.

Romans 10:2-3: *2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

Wednesday, October 18

4. THE DIVINE ORIGIN OF THE PLAN

a. What shows that the plan of redemption originated with God and not with man? 1 John 4:19.

1 John 4:19: *We love him, because he first loved us.*

Wednesday, October 18

4. THE DIVINE ORIGIN OF THE PLAN

b. In what simple terms does the apostle Paul describe the gift of redemption? Ephesians 2:8.

“The Lord saw our fallen condition; He saw our need of grace, and because He loved our souls, He has given us grace and peace. Grace means favor to one who is undeserving, to one who is lost. The fact that we are sinners, instead of shutting us away from the mercy and love of God, makes the exercise of His love to us a positive necessity in order that we may be saved.”—*Selected Messages*, bk1, p. 347.

Ephesians 2:8: *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

Wednesday, October 18

4. THE DIVINE ORIGIN OF THE PLAN

c. What do the coats of skins provided by God to our first parents teach us about the promise of redemption? Genesis 3:21; Isaiah 61:10.

“It is God’s glory to encircle sinful, repentant human beings in the arms of His love, to bind up their wounds, to cleanse them from sin, and to clothe them with the garments of salvation.” — *Prophets and Kings*, p. 668.

“No fig-leaf garment, no worldly citizen dress, can be worn by those who sit down with Christ and angels at the marriage supper of the Lamb.

“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.” — *Christ’s Object Lessons*, p. 311.

“Desponding soul, take courage, even though you have done wickedly. Do not think that perhaps God will pardon your transgressions and permit you to come into His presence. God has made the first advance. While you were in rebellion against Him, He went forth to seek you. With the tender heart of the shepherd He left the ninety and nine and went out into the wilderness to find that which was lost. The soul, bruised and wounded and ready to perish, He encircles in His arms of love and joyfully bears it to the fold of safety.” — *Ibid.*, pp. 188, 189.

Genesis 3:21: *Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.*

Isaiah 61:10: *I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.*

Thursday, October 19

5. THE EXTENT OF GOD'S LOVE

a. How far does the reconciliation promised by God through Christ extend? John 3:16; 2 Corinthians 5:19.

“Only as we contemplate the great plan of redemption can we have a just appreciation of the character of God. The work of creation was a manifestation of His love; but the gift of God to save the guilty and ruined race, alone reveals the infinite depths of divine tenderness and compassion. ‘God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ While the law of God is maintained, and its justice vindicated, the sinner can be pardoned. The dearest gift that heaven itself had to bestow has been poured out that God ‘might be just, and the justifier of him which believeth in Jesus.’ By that gift men are uplifted from the ruin and degradation of sin to become children of God. Says Paul: ‘Ye have received the Spirit of adoption, whereby we cry, Abba, Father.’” — *Testimonies*, vol. 5, p. 739.

John 3:16: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

2 Corinthians 5:19: *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath* committed unto us the word of reconciliation.*

Thursday, October 19

5. THE EXTENT OF GOD'S LOVE

b. How did Jesus impressively illustrate the love and concern of God for every single person? Matthew 18:11–14.

“Jesus knows us individually, and is touched with the feeling of our infirmities. He knows us all by name. He knows the very house in which we live, the name of each occupant. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His sheep.

“Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart.” —*The Desire of Ages*, p. 479.

Matthew 18:11-14: *11 For the Son of man is come to save that which was lost. 12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.*

Friday, October 20

PERSONAL REVIEW QUESTIONS

- 1. What would have happened if there was no promise of redemption?**
- 2. How was the plan of redemption illustrated in the offering of sacrifices?**
- 3. How does self-righteousness frustrate the plan of redemption?**
- 4. How does God make the first advance in restoring us to His favour?**
- 5. How intimately does God know each of us?**

Lesson 4 - Sabbath October 28, 2017

Jesus Christ Out Only Hope

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

“Christ alone is exalted to be ‘a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.’ ‘Neither is there salvation in any other’ (Acts 5:31; 4:12).” — *Christ’s Object Lessons*, p. 264.

Suggested Reading: *Selected Messages*, bk1, pp. 226–228.

Sunday, October 22

1. THE DIVINE SUBSTITUTE

a. What happened the same day Adam and Eve sinned? Genesis 3:21.

“To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God’s dear Son could expiate. And he marvelled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future and relieved it of utter desolation.” — *Patriarchs and Prophets*, p. 68.

Genesis 3:21: *Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.*

Sunday, October 22

1. THE DIVINE SUBSTITUTE

b. How does the prophet Isaiah explain this substitution? Isaiah 53:4, 5.

“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.” — *The Desire of Ages*, p. 25.

Isaiah 53:4-5: *4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his*stripes we are healed.*

Monday, October 23

2. THE CONDITION OF ETERNAL LIFE

a. What is the condition of eternal life? Matthew 19:16, 17.

“The condition of eternal life is now just what it always has been—just what it was in Paradise before the fall of our first parents—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized.” — *Steps to Christ*, p. 62.

“Christ does not lessen the claims of the law. In unmistakable language He presents obedience to it as the condition of eternal life—the same condition that was required of Adam before his fall. The Lord expects no less of the soul now than He expected of man in Paradise, perfect obedience, unblemished righteousness. The requirement under the covenant of grace is just as broad as the requirement made in Eden—harmony with God’s law, which is holy, just, and good.” — *Christ’s Object Lessons*, p. 391.

“As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent’s head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God’s law. Thus the patriarchs received the hope of salvation.” — *Patriarchs and Prophets*, p. 370.

Matthew 19:16-17: *16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.*

Monday, October 23

2. THE CONDITION OF ETERNAL LIFE

b. Can human beings present perfect obedience by themselves? Isaiah 64:6.

“It was possible for Adam, before the fall, to form a righteous character by obedience to God’s law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness.” —*Steps to Christ*, p. 62.

Isaiah 64:6: *But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*

Tuesday, October 24

3. PERFECT OBEDIENCE THROUGH CHRIST

a. What assurance do we have through the merits of Christ? John 15:5; Philippians 4:13.

“The world’s Redeemer, the only-begotten Son of God, by His perfect obedience to the law, by His life and character, redeemed that which was lost in the fall, and made it possible for man to obey that holy law if righteousness which Adam transgressed. Christ did not exchange His divinity for humanity, but combined humanity with divinity; and in humanity He lived the law in behalf of the human family. The sins of every one who will receive Christ were set to His account, and He has fully satisfied the justice of God.” — *Special Testimonies on Education*, p. 21.

“Because man fallen could not overcome Satan with his human strength, Christ came from the royal courts of heaven to help him with His human and divine strength combined. Christ knew that Adam in Eden with his superior advantages might have withstood the temptations of Satan and conquered him. He also knew that it was not possible for man out of Eden, separated from the light and love of God since the Fall, to resist the temptations of Satan in his own strength. In order to bring hope to man, and save him from complete ruin, He humbled Himself to take man’s nature, that with His divine power combined with the human He might reach man where he is. He obtained for the fallen sons and daughters of Adam that strength which it is impossible for them to gain for themselves, that in His name they might overcome the temptations of Satan.” — *The Review and Herald*, August 18, 1874.

John 15:5: *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

Philippians 4:13: *I can do all things through Christ which strengtheneth me.*

Tuesday, October 24

3. PERFECT OBEDIENCE THROUGH CHRIST

b. What was prophesied by Daniel in regard to the righteousness of Christ? Daniel 9:24.

“In the prophecy of Daniel it was recorded of Christ that He shall ‘make reconciliation for iniquity, and . . . bring in everlasting righteousness’ (Daniel 9:24). Every soul may say: ‘By His perfect obedience He has satisfied the claims of the law, and my only hope is found in looking to Him as my substitute and surety, who obeyed the law perfectly for me. By faith in His merits I am free from the condemnation of the law. He clothes me with His righteousness, which answers all the demands of the law. I am complete in Him who brings in everlasting righteousness.’” — *Selected Messages*, bk1, p. 396.

Daniel 9:24: *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to* make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.*

Wednesday, October 25

4. THE LAMB WITHOUT BLEMISH

a. Under what symbol did John the Baptist introduce Christ to the people? John 1:29.

“John had been deeply moved as he saw Jesus bowed as a suppliant, pleading with tears for the approval of the Father. As the glory of God encircled Him, and the voice from heaven was heard, John recognized the token which God had promised. He knew that it was the world’s Redeemer whom he had baptized. The Holy Spirit rested upon him, and with outstretched hand pointing to Jesus, he cried, ‘Behold the Lamb of God, which taketh away the sin of the world’ (John 1:29).” —*The Desire of Ages*, p. 112.

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

Wednesday, October 25

4. THE LAMB WITHOUT BLEMISH

b. What does the apostle Peter say about Jesus Christ? 1 Peter 1:18, 19.

“In him dwelleth all the fulness of the Godhead bodily’ (Colossians 2:9). Men need to understand that Deity suffered and sank under the agonies of Calvary. Yet Jesus Christ whom God gave for the ransom of the world purchased the church with His own blood. The Majesty of heaven was made to suffer at the hands of religious zealots, who claimed to be the most enlightened people upon the face of the earth.” —The SDA Bible Commentary [E.G. White Comments], vol. 7, p. 907.

“As the sinner looks upon the Saviour dying on Calvary, and realizes that the sufferer is divine, he asks why this great sacrifice was made, and the cross points to the holy law of God which has been transgressed. The death of Christ is an unanswerable argument as to the immutability and righteousness of the law. In prophesying of Christ, Isaiah says, ‘He will magnify the law, and make it honourable’ (Isaiah 42:21). The law has no power to pardon the evildoer. Its office is to point out his defects, that he may realize his need of One who is mighty to save, his need of One who will become his substitute, his surety, his righteousness. Jesus meets the need of the sinner; for He has taken upon Him the sins of the transgressor. ‘He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed’ (Chapter 53:5). The Lord could have cut off the sinner, and utterly destroyed him; but the costlier plan was chosen. In His great love He provides hope for the hopeless, giving His only-begotten Son to bear the sins of the world.” —The Bible Echo, March 15, 1893.

1 Peter 1:18-19: *18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot:*

Thursday, October 26

5. THE DIVINE CHALLENGE

a. What unanswerable question did Christ put to His enemies? John 8:46.

“In His life on earth, Christ developed a perfect character, He rendered perfect obedience to His Father’s commandments. In coming to the world in human form, in becoming subject to the law, in revealing to men that He bore their sickness, their sorrow, their guilt, He did not become a sinner. Before the Pharisees He could say, ‘Which of you convinceth me of sin?’ (John 8:46). Not one stain of sin was found upon Him. He stood before the world the spotless Lamb of God.” — *The Youth’s Instructor*, December 29, 1898.

John 8:46: *Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?*

Thursday, October 26

5. THE DIVINE CHALLENGE

b. How can we be saved? John 3:16–18.

“How, then, are we to be saved? ‘As Moses lifted up the serpent in the wilderness,’ so the Son of man has been lifted up, and everyone who has been deceived and bitten by the serpent may look and live. ‘Behold the Lamb of God, which taketh away the sin of the world’ (John 1:29). The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself. Then the law of God is written in the mind and heart, and we can say with Christ, ‘I delight to do Thy will, O my God’ (Psalm 40:8).” — *The Desire of Ages*, pp. 175, 176.

John 3:16-18: *16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

Friday, October 27

PERSONAL REVIEW QUESTIONS

- 1. Explain Isaiah 53:4, 5.**
- 2. How does the Bible clarify human righteousness?**
- 3. How can we present perfect obedience to the law of God?**
- 4. What does the death of Christ on Calvary prove?**
- 5. What challenge did Christ direct to His enemies?**

Lesson 5 - Sabbath November 4, 2017

Justification by Faith

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” (Romans 5:1).

“The light given me of God places this important subject above any question in my mind. Justification is wholly of grace and not procured by any works that fallen man can do.” — *Faith and Works*, p. 20.

Suggested Reading: *Selected Messages*, vol1, pp. 389–398.

Sunday, October 29

1. THE CONDITIONS OF JUSTIFICATION

a. On what condition only can the sinner be justified? Acts 16:31; Galatians 3:11.

“When God pardons the sinner, remits the punishment he deserves, and treats him as though he had not sinned, He receives him into divine favor, and justifies him through the merits of Christ’s righteousness. The sinner can be justified only through faith in the atonement made through God’s dear Son, who became a sacrifice for the sins of the guilty world. No one can be justified by any works of his own. He can be delivered from the guilt of sin, from the condemnation of the law, from the penalty of transgression, only by virtue of the suffering, death, and resurrection of Christ.” — *Selected Messages*, bk1, p. 389.

Acts 16:31: *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

Galatians 3:11: *But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.*

Sunday, October 29

1. THE CONDITIONS OF JUSTIFICATION

b. Faith is the condition upon which God forgives and justifies the sinner. How does it operate? Matthew 15:22–28; Mark 9:20–24.

“Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ’s perfect obedience instead of the sinner’s transgression and defection.” — Ibid., pp. 366, 367.

Matthew 15:22-28: *22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 25 Then came she and worshipped him, saying, Lord, help me. 26 But he answered and said, It is not meet to take the children’s bread, and to cast it to dogs. 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.*

Mark 9:20-24: *20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child. 22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. 23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth. 24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.*

Monday, October 30

2. AN EXAMPLE OF JUSTIFICATION - ABRAHAM

a. How was righteousness imputed to Abraham? What merit do works have in procuring justification? Genesis 15:1, 5, 6.

“Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt, that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all this controversy is ended, as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him. The light given me of God places this important subject above any question in my mind. Justification is wholly of grace and not procured by any works that fallen man can do.” — *Faith and Works*, pp. 19, 20.

Genesis 15:1: *After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.*

Genesis 15:5-6: *5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 6 And he believed in the LORD; and he counted it to him for righteousness.*

Monday, October 30

2. AN EXAMPLE OF JUSTIFICATION - ABRAHAM

b. Based on the experience of Abraham, how is righteousness imputed to the sinner? Romans 4:1–8.

“Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner’s account. Christ’s righteousness is accepted in place of man’s failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light. He can say with rejoicing, ‘Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life’ (Titus 3:5–7).” — Selected Messages, bk 1, p. 367.

Romans 4:1-8: *1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin.*

Tuesday, October 31

3. THE WOMAN WITH THE ISSUE OF BLOOD

a. What happened on the way when the Lord was going to Jairus' home? Mark 5:22–27.

“As [the Great Physician] was passing, [a poor woman diseased with an issue of blood] reached forward, and succeeded in barely touching the border of His garment. But in that moment she knew that she was healed. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness gave place to the vigor of perfect health. . . .

“The Saviour could distinguish the touch of faith from the casual contact of the careless throng. Such trust should not be passed without comment. He would speak to the humble woman words of comfort that would be to her a wellspring of joy, -words that would be a blessing to His followers to the close of time.” — *The Desire of Ages*, pp. 343, 344.

“He gave no opportunity for superstition to claim healing virtue for the mere act of touching His garments. It was not through the outward contact with Him, but through the faith which took hold on His divine power, that the cure was wrought.” — *Ibid.*, p. 347.

Mark 5:22-27: 22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, 23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. 24 And Jesus went with him; and much people followed him, and thronged him. 25 And a certain woman, which had an issue of blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 When she had heard of Jesus, came in the press behind, and touched his garment.

Tuesday, October 31

3. THE WOMAN WITH THE ISSUE OF BLOOD

b. What made the difference between the casual touches of the common people within the multitude and the touch of the sick woman on His garment? Mark 5:28–34.

“The wondering crowd that pressed close about Jesus realized no accession of vital power from the contact. But when the poor, suffering woman, who for twelve years had been an invalid, in her great need put forth her hand and touched the hem of His garment, she felt the healing virtue. Hers was the touch of faith, and Christ recognized that touch. He knew that virtue had gone out from Him. . . . The faith which avails to bring us in vital contact with Christ expresses on our part supreme preference, perfect reliance, entire consecration. This faith works by love and purifies the soul. It works in the life of the follower of Christ true obedience to God’s commandments; for love to God and love to man will be the result of vital connection with Christ.” —Selected Messages, bk 1, p. 334.

Make 5:28-34: *28 For she said, If I may touch but his clothes, I shall be whole. 29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. 30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.*

Wednesday, November 1

4. THE HEALING OF A CHRONIC PARALYTIC

a. What kind of response did the paralytic make to the command of the Lord? What can we learn from his example? John 5:1–9.

“From the simple Bible account of how Jesus healed the sick, we may learn something about how to believe in Him for the forgiveness of sins. Let us turn to the story of the paralytic at Bethesda. The poor sufferer was helpless; he had not used his limbs for thirty-eight years. Yet Jesus bade him, ‘Rise, take up thy bed, and walk.’ The sick man might have said, ‘Lord, if Thou wilt make me whole, I will obey Thy word.’ But, no, he believed Christ’s word, believed that he was made whole, and he made the effort at once; he willed to walk, and he did walk. He acted on the word of Christ, and God gave the power. He was made whole.”—*Steps to Christ*, p. 50.

John 5:1-9: *1 After this there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy bed, and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.*

Wednesday, November 1

4. THE HEALING OF A CHRONIC PARALYTIC

b. What example of the man restored to health should be followed by us? Mark 11:24.

“In like manner you are a sinner. You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ. You believe that promise. You confess your sins and give yourself to God. You will to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise-believe that you are forgiven and cleansed-God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it.

“Do not wait to feel that you are made whole, but say, ‘I believe it; it is so, not because I feel it, but because God has promised.’ . . .

“There is a condition to this promise—that we pray according to the will of God. But it is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we have received them. It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse. ‘There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.’ [Romans 8:1](#).”—Ibid., p. 51.

Mark 11:24: *Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*

Thursday, November 2

5. EXERCISING FAITH

a. In order to receive faith where must we look? For what purpose is it given? Hebrews 12:2; John 6:29.

“While the sinner cannot save himself, he still has something to do to secure salvation. ‘Him that cometh to Me,’ says Christ, ‘I will in no wise cast out.’ John 6:37. But we must come to Him; and when we repent of our sins, we must believe that He accepts and pardons us. Faith is the gift of God, but the power to exercise it is ours. Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy.” —*Patriarchs and Prophets*, p. 431.

Hebrews 12:2: *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.*

John 6:29: *Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.*

Thursday, November 2

5. EXERCISING FAITH

b. How does Paul explain faith? What further explanation is given by the Spirit of Prophecy? Hebrews 11:1–3.

“Faith is not the ground of our salvation, but it is the great blessing—the eye that sees, the ear that hears, the feet that run, the hand that grasps. It is the means, not the end. If Christ gave His life to save sinners, why shall I not take that blessing? My faith grasps it, and thus my faith is the substance of things hoped for, the evidence of things unseen. Thus resting and believing, I have peace with God through the Lord Jesus Christ.”—SDA Bible Commentary [E. G. White Comments], vol. 6, p. 1073.

Hebrews 11:1-3: *1 Now faith is the* substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.*

Friday, November 3

PERSONAL REVIEW QUESTIONS

- 1. What is necessary to be justified?**
- 2. How may it be shown that justification is not obtained by works?**
- 3. What lesson may we learn from the experience of the woman among the people crowding around Jesus?**
- 4. What enabled the sick man to receive the blessing and will also enable us to receive blessings?**
- 5. How may we receive and benefit from faith?**

Lesson 6 - Sabbath November 11, 2017

Faith That Justifies

“Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.” James 2:21–23.

“The faith that justifies always produces first true repentance, and then good works, which are the fruit of that faith.” —Our High Calling, p. 52.

Suggested Reading: *Selected Messages, book 1, pp. 377–382.*

Sunday, November 5

1. A DANGEROUS IDEA EXPOSED

a. What imbalanced view in the presentation of faith and works did the Servant of the Lord seek to correct?

“I was attending a meeting, and a large congregation were present. In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused, and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works.” — Selected Messages, book 1, p. 377.

Sunday, November 5

1. A DANGEROUS IDEA EXPOSED

b. What light may we receive from the Scripture regarding the conditions for eternal life? Matthew 19:16, 17, 20, 21.

Matthew 19:16-17: *16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.*

Matthew 19:20-21: *20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.*

Monday, November 6

2. INEFFICACY OF A CASUAL FAITH

a. How does Paul explain that the casual faith of God's professed followers is not enough? Romans 10:2, 3. What kind of faith do they need? Romans 10:10.

“The faith that is unto salvation is not a casual faith, it is not the mere consent of the intellect, it is belief rooted in the heart, that embraces Christ as a personal Saviour, assured that He can save unto the uttermost all that come unto God by Him. To believe that He will save others, but will not save you is not genuine faith.” —Selected Messages, bk 1, p. 391.

“Imputation of the righteousness of Christ comes through justifying faith, and this is the justification for which Paul so earnestly contends.” —Ibid., p. 397.

Romans 10:2-3: *2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

Romans 10:10: *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

Monday, November 6

2. INEFFICACY OF A CASUAL FAITH

b. What shows whether we have only casual faith or a justifying faith? James 2:18.

“While [the believer] is justified because of the merit of Christ, he is not free to work unrighteousness. Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear. The sick are visited, the poor are cared for, the fatherless and the widows are not neglected, the naked are clothed, the destitute are fed. Christ went about doing good, and when men are united with Him, they love the children of God, and meekness and truth guide their footsteps. The expression of the countenance reveals their experience, and men take knowledge of them that they have been with Jesus and learned of Him. Christ and the believer become one, and His beauty of character is revealed in those who are vitally connected with the Source of power and love. Christ is the great depository of justifying righteousness and sanctifying grace.” —Selected Messages, bk 1, p. 398.

“There are many who have a legal, casual faith. They have nominally accepted Christ as the Saviour of the world, but they have no evidence in their hearts that he is their personal Saviour, that he has forgiven their sins, that they have a living connection with God, the source of all light. You cannot teach others of Jesus and his righteousness, you cannot portray his matchless love, and the fullness of his grace, you cannot picture him as the Christian’s all in all, as the comforter and guide of man, unless your own heart is filled with his love. You will not be able to present God as a God of compassion and love unless you can say, ‘I have tasted and know that the Lord is good.’” —*The Signs of the Times*, September 2, 1889.

James 2:18: *Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.*

Tuesday, November 7

3. THE FAITH THAT JUSTIFIES

a. When is a sinner justified by faith? In what condition should the soul be kept? Acts 16:30,31.

“You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins and give you a new heart.” — *Steps to Christ*, p. 49.

“As the penitent sinner, contrite before God, discerns Christ’s atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. Every believing soul is to conform his will entirely to God’s will, and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer and advancing from strength to strength, from glory to glory.” — SDA Bible Commentary, [E.G. White Comments] vol. 6, p. 1070.

Acts 16:30-31: *30 And brought them out, and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

Tuesday, November 7

3. THE FAITH THAT JUSTIFIES

b. How does the apostle Paul describe the faith that makes justification possible? Galatians 5:6.

“Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power.” — *The Desire of Ages*, p. 347.

Galatians 5:6: *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*

Tuesday, November 7

3. THE FAITH THAT JUSTIFIES

c. What will this faith do for the one who possesses it? Matthew 21:21.

“When the soul lays hold upon Christ as the only hope of salvation, then genuine faith is manifested. This faith leads its possessor to place all the affections of the soul upon Christ; his understanding is under the control of the Holy Spirit, and his character is molded after the divine likeness. His faith is not a dead faith, but a faith that works by love, and leads him to behold the beauty of Christ, and to become assimilated to the divine character.” — Selected Messages, bk 1, pp. 391, 392.

Matthew 21:21: *Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.*

Wednesday, November 8

4. AN EXAMPLE OF FAITH THAT JUSTIFIES

a. What proves that Abraham possessed not only a casual faith but a justifying faith? James 2:21–23.

“The apostle James saw that dangers would arise in presenting the subject of justification by faith, and he labored 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?’ Thus genuine faith does a genuine work in the believer. Faith and obedience bring a solid, valuable experience.

“There is a belief that is not a saving faith. The Word declares that the devils believe and tremble. The so-called faith that does not work by love and purify the soul will not justify any man.... Abraham believed God. How do we know that he believed? His works testified to the character of his faith, and his faith was accounted to him for righteousness.”—SDA Bible Commentary, [E.G. White Comments] vol. 7, p. 936.

James 2:21-23: *21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.*

Wednesday, November 8

4. AN EXAMPLE OF FAITH THAT JUSTIFIES

b. What clear instruction did Jesus often repeat, even to those that had revealed that they have been justified by faith? John 5:14.

“The faith which avails to bring us in vital contact with Christ expresses on our part supreme preference, perfect reliance, entire consecration. This faith works by love and purifies the soul. It works in the life of the follower of Christ true obedience to God’s commandments; for love to God and love to man will be the result of vital connection with Christ.” — *Selected Messages*, bk1, p. 334.

“As God works in the heart, and man surrenders his will to God, and cooperates with God, he works out in the life what God works in by the Holy Spirit, and there is harmony between the purpose of the heart and the practice of the life. Every sin must be renounced as the hateful thing that crucified the Lord of life and glory, and the believer must have a progressive experience by continually doing the works of Christ. It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained.” — *Ibid.*, p. 397.

John 5:14: *Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.*

Thursday, November 9

5. ILLUSTRATIONS OF TRUE FAITH

a. What was the merchantman ready to sacrifice in order to obtain the true pearl? What is represented by the true pearl? Matthew 13:45, 46.

“The righteousness of Christ, as a pure, white pearl, has no defect, no stain. No work of man can improve the great and precious gift of God. It is without a flaw. In Christ are ‘hid all the treasures of wisdom and knowledge.’ Col. 2:3.” — *Christ’s Object Lessons*, p. 115.

Matthew 13:45-46: *45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.*

Thursday, November 9

5. ILLUSTRATIONS OF TRUE FAITH

b. Why do many not find this great pearl, the righteousness of Christ? Revelation 3:17.

“There are some who seem to be always seeking for the heavenly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. They have not overcome unholy ambition and their love for worldly attractions. They do not take up the cross and follow Christ in the path of self-denial and sacrifice. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they cannot enter there. Almost but not wholly saved, means to be not almost but wholly lost.” — *Christ’s Object Lessons*, p. 118.

Revelation 3:17: *Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:*

Thursday, November 9

5. ILLUSTRATIONS OF TRUE FAITH

b. Why do many not find this great pearl, the righteousness of Christ? Revelation 3:17.

“There are some who seem to be always seeking for the heavenly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. They have not overcome unholy ambition and their love for worldly attractions. They do not take up the cross and follow Christ in the path of self-denial and sacrifice. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they cannot enter there. Almost but not wholly saved, means to be not almost but wholly lost.” — *Christ’s Object Lessons*, p. 118.

Revelation 3:17: *Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:*

Friday, November 10

PERSONAL REVIEW QUESTIONS

- 1. While we are not saved by our works, what will be seen in the life of one who is justified by faith?**
- 2. What shows the difference between real faith and a nominal faith?**
- 3. What will genuine faith do for its possessor?**
- 4. What important relationship exists between faith and works?**
- 5. What is a great danger for those who seem to be Christians?**

Lesson 7 - Sabbath November 18, 2017

The Call to Repentance

“Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” Acts 5:31

“Calling and justification are not one and the same thing. Calling is the drawing of the sinner to Christ, and it is a work wrought by the Holy Spirit upon the heart, convicting of sin, and inviting to repentance.”—*Selected Messages*, bk1, p. 390.

Suggested Reading: *The Signs of the Times*, February 14, 1895;
 July 29, 1913

Sunday, November 12

1. GODLY SORROW FOR SIN

a. What are we called to do in order that our sins may be forgiven by God? Acts 3:19.

Acts 3:19: Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Sunday, November 12

1. GODLY SORROW FOR SIN

b. What will always accompany true repentance and how will it affect the heart and life? 2 Corinthians 7:9, 10.

“Repentance includes sorrow for sin and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life.” — *Steps to Christ*, p. 23.

“We often sorrow because our evil deeds bring unpleasant consequences to ourselves; but this is not repentance. Real sorrow for sin is the result of the working of the Holy Spirit. The Spirit reveals the ingratitude of the heart that has slighted and grieved the Saviour, and brings us in contrition to the foot of the cross. By every sin Jesus is wounded afresh; and as we look upon Him whom we have pierced, we mourn for the sins that have brought anguish upon Him. Such mourning will lead to the renunciation of sin.” — *The Desire of Ages*, p. 300.

2 Corinthians 7:9-10: *9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.*

Monday, November 13

2. THE GIFT OF REPENTANCE

a. How does David’s prayer illustrate the nature of true repentance? Psalm 51:1–4, 10–13.

“David saw the enormity of his transgression; he saw the defilement of his soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart. He longed for the joy of holiness—to be restored to harmony and communion with God.” —*Steps to Christ*, p. 25.

Psalm 51:1-4: *I Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. 2 Wash me thoroughly from mine iniquity, and cleanse me from my sin. 3 For I acknowledge my transgressions: and my sin is ever before me. 4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.*

Psalm 51:10-13: *10 Create in me a clean heart, O God; and renew a*right spirit within me. 11 Cast me not away from thy presence; and take not thy holy spirit from me. 12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit. 13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.*

Monday, November 13

2. THE GIFT OF REPENTANCE

b. What does the Bible teach about the source of true repentance? Romans 2:4.

“We can no more repent without the Spirit of Christ to awaken the conscience than we can be pardoned without Christ.

“Christ is the source of every right impulse. He is the only one that can implant in the heart enmity against sin. Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that His Spirit is moving upon our hearts.” — Ibid., p. 26.

Romans 2:4: *Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?*

Monday, November 13

2. THE GIFT OF REPENTANCE

c. How can we obtain this kind of repentance? Matthew 11:28; Acts 5:31.

“The living oracles do not teach that the sinner must repent before he can heed the invitation of Christ: ‘Come unto me, all ye that labor and are heavy laden, and I will give you rest.’ Men must come to Christ because they see him as their Saviour, their only helper, that they may be enabled to repent; for if they could repent without coming to Christ, they could also be saved without Christ. It is the virtue that goes forth from Christ that leads to genuine repentance. . . . Repentance is as much the gift of Christ as is forgiveness, and it cannot be found in the heart where Jesus has not been at work. We can no more repent without the Spirit of Christ to awaken the conscience, than we can be pardoned without Christ. Christ draws the sinner by the exhibition of his love upon the cross, and this softens the heart, impresses the mind, and inspires contrition and repentance in the soul.”—*The Review and Herald*, April 1, 1890.

Matthew 11:28: *Come unto me, all ye that labour and are heavy laden, and I will give you rest.*

Acts 5:31: *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*

Tuesday, November 14

3. THE CONDITIONS FOR FIRGIVENESS

a. What are the conditions of obtaining forgiveness established in the word of God? Proverbs 28:13; James 5:16.

“The conditions of obtaining mercy of God are simple and just and reasonable. The Lord does not require us to do some grievous thing in order that we may have the forgiveness of sin. 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; but he that confesseth and forsaketh his sin shall have mercy.” — *Steps to Christ*, p. 37.

Proverbs 28:13: *He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.*

James 5:16: *Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*

Tuesday, November 14

3. THE CONDITIONS FOR FIRGIVENESS

b. When we have offended our brother, whom have we also offended? What should teach us our duty toward our brother? Matthew 25:40; 1 Peter 4:8.

“Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offense to your friend or neighbor, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the property of God, and in injuring him you sinned against his Creator and Redeemer.” —Ibid., p. 37.

Matthew 25:40: *And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

1 Peter 4:8: *And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.*

Tuesday, November 14

3. THE CONDITIONS FOR FIRGIVENESS

c. To whom are we to confess our sins? How must confession of sin be made? Psalm 32:5; Matthew 5:23, 24.

“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.” —Ibid., p. 38.

“Sin of a private character is to be confessed to Christ, the only mediator between God and man. For ‘if any man sin, we have an advocate with the Father, Jesus Christ the righteous’ [1 John 2:1]. Every sin is an offense against God, and is to be confessed to Him through Christ. Every open sin should be as openly confessed.” —*Gospel Workers*, p. 216.

Psalm 32:5: *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. Selah.*

Matthew 5:23-24: *23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*

Wednesday, November 15

4. DANGER OF SELF JUSTIFICATION

a. When the Lord asked Adam and Eve concerning their sin, how did their response imply that it was not really their fault? Genesis 3:12, 13.

“After Adam and Eve had eaten of the forbidden fruit, they were filled with a sense of shame and terror. At first their only thought was how to excuse their sin and escape the dreaded sentence of death. When the Lord inquired concerning their sin Adam replied, laying the guilt partly upon God and partly upon his companion. ‘The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.’ The woman put the blame upon the serpent, saying, ‘The serpent beguiled me, and I did eat.’ Genesis 3:12, 13. Why did You make the serpent? Why did You suffer him to come into Eden? These were the questions implied in her excuse for her sin, thus charging God with the responsibility of their fall.” — *Steps to Christ*, p. 40.

Genesis 3:12-13: *12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.*

Wednesday, November 15

4. DANGER OF SELF JUSTIFICATION

b. What is a common temptation for a person when found in transgression, and why does this attitude render such a confession ineffectual? Job 9:20; Luke 16:15.

“The spirit of self-justification originated in the father of lies and has been exhibited by all the sons and daughters of Adam. Confessions of this order are not inspired by the divine Spirit and will not be acceptable to God. True repentance will lead a man to bear his guilt himself and acknowledge it without deception or hypocrisy.” —Ibid., p. 40.

Job 9:20: *If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.*

Luke 16:15: *And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.*

Wednesday, November 15

4. DANGER OF SELF JUSTIFICATION

c. How specifically did Paul acknowledge his sin? What humble attitude did he take after his conversion (Acts 9:3–6)? Acts 26:10, 11.

“The examples in God’s word of genuine repentance and humiliation reveal a spirit of confession in which there is no excuse for sin or attempt at self-justification. Paul did not seek to shield himself; he paints his sin in its darkest hue not attempting to lessen his guilt. He says, [Acts 26:10,11, quoted]. He does not hesitate to declare that ‘Christ Jesus came into the world to save sinners; of whom I am chief’ (1 Timothy 1:15).” —Ibid., p. 41.

Acts 9:3-6: 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

Acts 26:10-11: 10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. 11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

Thursday, November 16

5. ALL OR NOTHING

a. What does God ask us to give Him and what does this involve? Proverbs 23:26; Luke 14:33.

“God requires the entire surrender of the heart, before justification can take place.” — Selected Messages, bk 1, p. 366.

“In giving ourselves to God, we must necessarily give up all that would separate us from Him. Hence the Saviour says, ‘Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple’ (Luke 14:33). Whatever shall draw away the heart from God must be given up. Mammon is the idol of many. The love of money, the desire for wealth, is the golden chain that binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility is the idol of others. But these slavish bands must be broken. We cannot be half the Lord’s and half the world’s. We are not God’s children unless we are such entirely.” — *Steps to Christ*, p. 44.

Proverbs 23:26: *My son, give me thine heart, and let thine eyes observe my ways.*

Luke 14:33: *So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*

Thursday, November 16

5. ALL OR NOTHING

b. Why was the prayer of the publican for mercy heard? Luke 18:13, 14.

“The prayer of the publican was heard because it showed dependence reaching forth to lay hold upon Omnipotence. Self to the publican appeared nothing but shame. Thus it must be seen by all who seek God. By faith—faith that renounces all self-trust—the needy suppliant is to lay hold upon infinite power.

“No outward observances can take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work.” —*Christ’s Object Lessons*, p. 159.

Luke 18:13-14: *13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

Friday, November 17

PERSONAL REVIEW QUESTIONS

- 1. What two things does true repentance include?**
- 2. How is repentance a gift we receive rather than something we must do?**
- 3. What must we do in order to obtain the forgiveness for our sins?**
- 4. What shows that a truly repentant person will make no excuse for sin?**
- 5. What must we be willing to give up in order to receive justification?**

Lesson 8 - Sabbath November 25, 2017

Forgiveness

“For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5).

“Repentance, as well as forgiveness, is the gift of God through Christ. It is through the influence of the Holy Spirit that we are convicted of sin and feel our need of pardon.” — *Faith and Works*, p. 38.

Suggested Reading: *The Signs of the Times*, February 14, 1895;
 July 29, 1913

Sunday, November 19

1. THROUGH CHRIST

a. What does God offer us through the redemption Jesus Christ accomplished and for what aim? Colossians 1:14. Acts 26:17, 18

“Jesus knows the circumstances of every soul. You may say, I am sinful, very sinful. You may be; but the worse you are, the more you need Jesus. He turns no weeping, contrite one away. . . . He bids every trembling soul take courage. Freely will He pardon all who come to Him for forgiveness and restoration. . . .

“The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature.” — *The Desire of Ages*, p. 568.

“The object of the Great Teacher is the restoration of the image of God in the soul.” — *Fundamentals of Christian Education*, p. 436.

Colossians 1:14: *In whom we have redemption through his blood, even the forgiveness of sins:*

Acts 26:17-18: *17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

Sunday, November 19

1. THROUGH CHRIST

b. What part does Christ have today in the forgiveness of sinners? Hebrews 4:15; 1 Timothy 2:5.

“[Christ] qualified Himself to be, not only the representative of the race, but their Advocate, so that every soul if he will may say, I have a Friend at court.” —
Manuscript Releases, vol. 12, p. 393.

Hebrews 4:15: *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.*

1 Timothy 2:5: *For there is one God, and one mediator between God and men, the man Christ Jesus;*

Monday, November 20

2. GOD'S FORGIVENESS IS OUR JUSTIFICATION

a. What shows that justification and forgiveness are one and the same thing? Romans 3:24, 25.

“Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: ‘This is My child, I reprove him from the condemnation of death, giving him My life insurance policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son.’ Thus man, pardoned, and clothed with the beautiful garments of Christ’s righteousness, stands faultless before God.

“The sinner may err, but he is not cast off without mercy. His only hope, however, is repentance toward God and faith in the Lord Jesus Christ. It is the Father’s prerogative to forgive our transgressions and sins, because Christ has taken upon Himself our guilt and reprovied us, imputing to us His own righteousness. His sacrifice satisfies fully the demands of justice.” — *Faith and Works*, pp. 103, 104.

Romans 3:24-25: *24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

Monday, November 20

2. GOD'S FORGIVENESS IS OUR JUSTIFICATION

b. What life changing consequences are in store for those who God forgives? Romans 8:28–30.

“The work of redemption involves consequences of which it is difficult for man to have any conception. ‘Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.’ 1 Corinthians 2:9. As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require. God Himself is ‘the justifier of him which believeth in Jesus.’ Romans 3:26. And ‘whom He justified, them He also glorified.’ Romans 8:30. Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings striving for conformity to the divine image there is imparted an outlay of heaven’s treasure, an excellency of power, that will place them higher than even the angels who have never fallen.” — *Christ’s Object Lessons*, pp. 162, 163.

Romans 8:28-30: *28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

Tuesday, November 21

3. ACCEPTING GOD'S FORGIVENESS

a. In the parable of the prodigal son what can we learn of the forgiving love of God toward us? Luke 15:20–23.

“In the parable there is no taunting, no casting up to the prodigal of his evil course. The son feels that the past is forgiven and forgotten, blotted out forever. And so God says to the sinner, ‘I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins,’ Isaiah 44:22. ‘I will forgive their iniquity, and I will remember their sin no more.’ Jeremiah 31:34. ‘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.’ Isaiah 55:7. ‘In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found.’ Jeremiah 50:20.

“What assurance here, of God’s willingness to receive the repenting sinner!” — Ibid., pp. 204, 205.

“Christ came to this world to prove the falsity of this [Satanic] statement [that there is no forgiveness with God], to show that God is love, that like as a father pitieth his children, so the Lord pitieth them that fear him. Follow the Saviour from the manger to the cross, mark his life of unselfish ministry, his agony in the garden, and his death on the cross; and know that with God there is plenteous forgiveness. He abhors sin, but with a love that passes knowledge he loves the sinner.” — *The Review and Herald*, January 19, 1911.

Luke 15:20-23: *20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:*

Tuesday, November 21

3. ACCEPTING GOD'S FORGIVENESS

b. What must be really believed in order to be overcomers? Mark 2:5.

“Here is where thousands fail; they do not believe that Jesus pardons them personally, individually. They do not take God at His word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God’s promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; He bids them live and not die.” — *Steps to Christ*, pp. 52, 53.

Mark 2:5: *When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.*

Wednesday, November 22

4. HUMAN FORGIVENESS AND DIVINE FORGIVENESS

a. When a sinner is forgiven, what must he also do? What is the measure of forgiveness? Luke 11:4; Matthew 6:15.

“Nothing can justify an unforgiving spirit. He who is unmerciful toward others shows that he himself is not a partaker of God’s pardoning grace. . . .

“It is true that he may once have received forgiveness; but his unmerciful spirit shows that he now rejects God’s pardoning love. He has separated himself from God, and is in the same condition as before he was forgiven. He has denied his repentance, and his sins are upon him as if he had not repented.” — *Christ’s Object Lessons*, p. 251.

“[Luke 11:4 quoted.] He who is unforgiving cuts off the very channel through which alone he can receive mercy from God. We should not think that unless those who have injured us confess the wrong we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not to cherish our grievances and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God we are to pardon all who have done evil to us.” — *Thoughts from the Mount of Blessing*, pp. 113, 114.

Luke 11:4: *And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.*

Matthew 6:15: *But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

Wednesday, November 22

4. HUMAN FORGIVENESS AND DIVINE FORGIVENESS

b. To what extent should we forgive those who have offended us? Luke 17:3, 4.

Luke 17:3-4: *3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.*

Wednesday, November 22

4. HUMAN FORGIVENESS AND DIVINE FORGIVENESS

c. How did Jesus forgive even those who were responsible for His death? Luke 23:34.

“Jesus was earning the right to become the advocate of men in the Father’s presence.

“That prayer of Christ for His enemies embraced the world. It took in every sinner that had lived or should live, from the beginning of the world to the end of time. Upon all rests the guilt of crucifying the Son of God. To all, forgiveness is freely offered.” —*The Desire of Ages*, p. 745.

Luke 23:34: *Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.*

Thursday, November 23

5. THE ABUNDANCE OF GOD'S FORGIVENESS

a. What shows that God's forgiveness also recovers us from a sinful life? 1 John 1:9 (last part).

“God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin, but reclaiming from sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, ‘Create in me a clean heart, O God; and renew a right spirit within me.’ [Psalm 51:10](#). And again he says, ‘As far as the east is from the west, so far hath He removed our transgressions from us.’ [Psalm 103:12](#).” — *Thoughts from the Mount of Blessing*, p. 114.

1 John 1:9: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

Thursday, November 23

5. THE ABUNDANCE OF GOD'S FORGIVENESS

b. How do we know that God's forgiving grace not only justifies the penitent sinner but also renews them for a life of obedience? Titus 3:3–8.

“[Paul] bids Titus to instruct the church that while they should trust to the merits of Christ for salvation, divine grace, dwelling in their hearts, will lead to the faithful performance of all the duties of life.”—*The Sanctified Life*, p. 87.

Titus 3:3-8: *3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 4 But after that the kindness and* love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us* abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life. 8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*

Friday, November 24

PERSONAL REVIEW QUESTIONS

- 1. Why can we only obtain forgiveness of sin through Jesus? Why was it necessary for him to partake of our fallen human nature?**
- 2. How can we encourage those who are erring and discouraged?**
- 3. What should we remember when we are tempted to believe that we cannot come back to God after we have sinned?**
- 4. How should we treat those who have offended us? What happens to us if we refuse to forgive others?**
- 5. What will take place in the heart of those who receive God's forgiveness?**

Lesson 9 - Sabbath December 2, 2017

Born of God

“We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not” (1 John 5:18).

“Those who know not what it is to have an experience in the things of God, who know not what it is to be justified by faith, who have not the witness of the Spirit that they are accepted of Jesus Christ, are in need of being born again.” — *The Review and Herald*, May 12, 1896.

Suggested Reading: *The Desire of Ages*, pp. 167–177.

Sunday, November 26

1. THE INVITATION

a. What invitation does Jesus give to all? Matthew 11:28–30.

“It is a mistake to think that you must come to repentance before you can come to Jesus. Come to Christ just as you are, and contemplate His love until your hard heart is broken.” — *The Review and Herald*, September 3, 1901.

Matthew 11:28-30: *28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.*

Sunday, November 26

1. THE INVITATION

b. What was Nicodemus impressed to do and why? John 3:1, 2

“Nicodemus had heard the preaching of John the Baptist concerning repentance and baptism, and pointing the people to One who should baptize with the Holy Spirit. He himself had felt that there was a lack of spirituality among the Jews, that, to a great degree, they were controlled by bigotry and worldly ambition. He had hoped for a better state of things at the Messiah’s coming. Yet the heart-searching message of the Baptist had failed to work in him conviction of sin. He was a strict Pharisee, and prided himself on his good works. He was widely esteemed for his benevolence and his liberality in sustaining the temple service, and he felt secure of the favor of God.” — *The Desire of Ages*, p. 171.

John 3:1-2: *1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:*

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Monday, November 27

2. YOU MUST BE BORN AGAIN

a. According to Jesus, what must a person be before they can see the kingdom of heaven and why? John 3:3.

“[Nicodemus] was startled at the thought of a kingdom too pure for him to see in his present state.” — Ibid., p. 171.

“No man can of himself understand his errors. ‘The heart is deceitful above all things, and desperately wicked; who can know it?’ Jeremiah 17:9. The lips may express a poverty of soul that the heart does not acknowledge. While speaking to God of poverty of spirit, the heart may be swelling with the conceit of its own superior humility and exalted righteousness. In one way only can a true knowledge of self be obtained. We must behold Christ. It is ignorance of Him that makes men so uplifted in their own righteousness. When we contemplate His purity and excellence, we shall see our own weakness and poverty and defects as they really are. We shall see ourselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. We shall see that if we are ever saved, it will not be through our own goodness, but through God’s infinite grace.” — *Christ’s Object Lessons*, p. 159.

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

Monday, November 27

2. YOU MUST BE BORN AGAIN

b. How did Jesus explain this truth further to Nicodemus and what did He mean by it? John 3:4–6.

“Jesus continued: ‘That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.’ By nature, the heart is evil, and ‘who can bring a clean thing out of an unclean? not one.’ Job 14:4. No human invention can find a remedy for the sinning soul. ‘The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.’ ‘Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.’ Rom. 8:7; Matt. 15:19. The fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian’s life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit.” — *The Desire of Ages*, p. 172.

John 3:4-6: *4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

Tuesday, November 28

3. TURNING AROUND

a. What essential blessing does the gospel also include and why? Galatians 3:14; Acts 3:26.

Galatians 3:14: *That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

Acts 3:26: *Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

Tuesday, November 28

3. TURNING AROUND

b. Why is it impossible of ourselves to turn from a sinful life? Romans 8:7.

“It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. ‘Who can bring a clean thing out of an unclean? not one.’ ‘The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.’ Job 14:4; Romans 8:7.

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

“The Saviour said, ‘Except a man be born from above,’ unless he shall receive a new heart, new desires, purposes, and motives, leading to a new life, ‘he cannot see the kingdom of God.’ John 3:3, margin.” — *Steps to Christ*, p. 18.

Romans 8:7: *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

Tuesday, November 28

3. TURNING AROUND

c. While we cannot of ourselves change our sinful heart, what can we do? Joshua 24:15.

“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.” —Ibid., p. 47.

Joshua 24:15: *And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.*

Wednesday, November 29

4. HOW CAN THESE THINGS BE?

a. Who changes our hearts and how? John 3:7, 8; John 12:32.

“The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God, — a patient, protracted process.” — *The Desire of Ages*, p. 172.

“The sinner may resist this love, may refuse to be drawn to Christ; but if he does not resist he will be drawn to Jesus; a knowledge of the plan of salvation will lead him to the foot of the cross in repentance for his sins, which have caused the sufferings of God’s dear Son.” — *Steps to Christ*, p. 27.

John 3:7-8: *7 Marvel not that I said unto thee, Ye must be born* again. 8 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.*

John 12:32: *And I, if I be lifted up from the earth, will draw all men unto me.*

Wednesday, November 29

4. HOW CAN THESE THINGS BE?

b. To be “born again” is to receive a new heart—new desires, purposes and motives. What must we feed upon to be born again? 1 Peter 1:23; 2:2.

“When truth becomes an abiding principle in the life, the soul is ‘born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.’ This new birth is the result of receiving Christ as the Word of God. When by the Holy Spirit divine truths are impressed upon the heart, new conceptions are awakened, and the energies hitherto dormant are aroused to cooperate with God.”—*Acts of the Apostles*, p. 520.

1 Peter 1:23: *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

1 Peter 2:2: *As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*

Wednesday, November 29

4. HOW CAN THESE THINGS BE?

c. What light does God use to change our hearts? 2 Corinthians 4:6.

2 Corinthians 4:6: *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

Thursday, November 30

5. BEHOLD THE LAMB OF GOD

a. What must we realise for ourselves about Jesus in order to be changed? John 3:14, 15; John 1:29.

“Christ must be revealed to the sinner as the Saviour dying for the sins of the world; and as we behold the Lamb of God upon the cross of Calvary, the mystery of redemption begins to unfold to our minds and the goodness of God leads us to repentance. In dying for sinners, Christ manifested a love that is incomprehensible; and as the sinner beholds this love, it softens the heart, impresses the mind, and inspires contrition in the soul.” — *Steps to Christ*, pp. 26, 27.

John 3:14-15: *14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life.*

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

Thursday, November 30

5. BEHOLD THE LAMB OF GOD

b. When we surrender ourselves to Christ, what will take place? Ezekiel 36:26, 27.

“As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require. God Himself is ‘the justifier of him which believeth in Jesus.’ Rom. 3:26. And ‘whom He justified, them He also glorified.’ Rom. 8:30.” — *Christ’s Object Lessons*, p. 163.

Ezekiel 36:26-27: *26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

Thursday, November 30

5. BEHOLD THE LAMB OF GOD

c. When we are born again, in what alone will we glory? Galatians 6:14.

Galatians 6:14: *But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

Friday, December 1

PERSONAL REVIEW QUESTIONS

- 1. What essential experience will Christ give all who come to Him?**
- 2. What must you realise about yourself if you are to be born again?**
- 3. Why do we find it so hard to do the right thing?**
- 4. What must you feed upon if you are to experience the new birth?**
- 5. What does God promise to do when we surrender all to Christ?**

Lesson 10 - Sabbath December 9, 2017

Sanctification

“As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy” (1 Peter 1:14–16).

“The work of transformation from unholiness to holiness is a continuous work. Day by day God labors for man’s sanctification, and man is to co-operate with him by putting forth persevering efforts in the cultivation of right habits.” — *The Review and Herald*, March 15, 1906.

Suggested Reading: *Acts of the Apostles*, pp. 557–567.

Sunday, December 3

1. HIS PEOPLE MUST BE HOLY

a. What characteristic of God pervades heaven and must be in all who would enter His presence? 1 Peter 1:14–16.

“The righteousness of God is absolute. This righteousness characterizes all His works, all His laws. As God is, so must His people be. The life of Christ is to be revealed in the lives of His followers. In all His public and private acts, in every word and deed, practical godliness was seen, and this godliness is to be seen in the lives of His disciples.” — Selected Messages, bk 1, p. 198.

“He [God] cannot endure the presence of sin. It is the thing that His soul hates.... Holiness is the foundation of God’s throne; sin is the opposite of holiness; sin crucified the Son of God. If men could see how hateful sin is, they would not tolerate it, nor educate themselves in it. They would reform in life and character. Secret faults would be overcome. If you are to be saints in heaven, you must first be saints upon the earth.” — Testimonies for the Church to Ministers, p. 145.

1 Peter 1:14-16: *14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.*

Sunday, December 3

1. HIS PEOPLE MUST BE HOLY

b. What has been the purpose of God for man from the beginning? What do the Scriptures tell of the will of God for us? Ephesians 1:4; 1 Thessalonians 4:3.

Ephesians 1:4: *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*

1 Thessalonians 4:3: *For this is the will of God, even your sanctification, that ye should abstain from fornication:*

Monday, December 4

2. IMPUTED AND IMPARTED RIGHTEOUSNESS

a. What sanctification is not the work of a moment but a progressive work?

What steps are enumerated in order to reach this goal? Hebrews

6:1; Philippians 3:13, 14; 2 Peter 1:5–10.

“The Scriptures plainly show that the work of sanctification is progressive. When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has but just begun. Now he is to ‘go unto perfection;’ to grow up ‘unto the measure of the stature of the fullness of Christ.’ Says the apostle Paul: ‘This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.’ Philippians 3:13,14. And Peter sets before us the steps by which Bible sanctification is to be attained: ‘Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance.’” — *The Great Controversy*, p. 470.

“The way in which we are to work out our own salvation is plainly specified in the first chapter of Second Peter. Constantly we are to add grace to grace, and as we do this, God will work for us upon the plan of multiplication.” — *The Review and Herald*, March 15, 1906.

Hebrews 6:1: *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,*

Philippians 3:13-14: *13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus.*

2 Peter 1:5-10: *5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:*

Monday, December 4

2. IMPUTED AND IMPARTED RIGHTEOUSNESS

b. What is done for us by the death of Christ, and what will be the daily experience of those in whom Christ dwells? Romans 5:10.

“Justification means the saving of a soul from perdition, that he may obtain sanctification, and through sanctification, the life of heaven. Justification means that the conscience, purged from dead works, is placed where it can receive the blessings of sanctification.” — The SDA Bible Commentary, [E.G. White Comments] vol. 7, p. 908.

“Righteousness within is testified to by righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven.” — *The Review and Herald*, June 4, 1895.

Romans 5:10: *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

Tuesday, December 5

3. THE WORK OF SANCTIFICATION

a. While we have Christ's righteousness imputed to us, how thoroughly is the work of sanctification to be carried out and for what purpose? 1

Thessalonians 5:23.

“Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfillment of the covenant God has made with those who bind themselves up with Him, to stand with Him, His Son, and His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then cooperate with the three great powers of heaven who are working in your behalf.” —SDA Bible Commentary, [E.G. White Comments] vol. 7, p. 908.

“Through the work of the Holy Spirit, the sanctification of the truth, the believer becomes fitted for the courts of heaven; for Christ works within us, and His righteousness is upon us. Without this no soul will be entitled to heaven. We would not enjoy heaven unless qualified for its holy atmosphere by the influence of the Spirit and the righteousness of Christ.” —Selected Messages, book 1, p. 395.

1 Thessalonians 5:23: *Abstain from all appearance of evil.*

Tuesday, December 5

3. THE WORK OF SANCTIFICATION

b. How is this accomplished? What part does the sinner have in it? Titus 3:5.

“When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature.” — *The Desire of Ages*, p. 324.

“But though Christ is everything, we are to inspire every man to unwearied diligence. We are to strive, wrestle, agonize, watch, pray, lest we shall be overcome by the wily foe. For the power and grace with which we can do this comes from God, and all the while we are to trust in Him, who is able to save to the uttermost all who come unto God by Him. Never leave the impression on the mind that there is little or nothing to do on the part of man; but rather teach man to cooperate with God, that he may be successful in overcoming.” — Selected Messages, bk I, p. 381.

Titus 3:5: *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

Wednesday, December 6

4. BIBLE SANCTIFICATION

a. What is Bible sanctification? What does it imply? 1 Thessalonians 3:13.

“By the word and the Spirit of God are opened to men the great principles of righteousness embodied in His law. And since the law of God is ‘holy, and just, and good,’ a transcript of the divine perfection, it follows that a character formed by obedience to that law will be holy. Christ is a perfect example of such a character. He says: ‘I have kept My Father’s commandments.’ ‘I do always those things that please Him.’ John 15:10; 8:29. The followers of Christ are to become like Him-by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification.” —*The Great Controversy*, p. 469.

“The sanctification set forth in the Scriptures embraces the entire being-spirit, soul, and body.” —*Ibid.*, p. 473.

1 Thessalonians 3:13: *To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his*saints.*

Wednesday, December 6

4. BIBLE SANCTIFICATION

b. What will be the experience of the truly converted believer? What has such a believer done when he responds to the call for repentance? 1 Corinthians 15:57.

“The Christian will feel the promptings of sin, but he will maintain a constant warfare against it. Here is where Christ’s help is needed. Human weakness becomes united to divine strength, and faith exclaims: ‘Thanks be to God, which giveth us the victory through our Lord Jesus Christ.’ 1 Corinthians 15:57.” — *The Great Controversy*, pp. 469, 470.

“No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven.” — *The Desire of Ages*, pp. 555, 556.

“None are living Christians unless they have a daily experience in the things of God and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality.” — *Testimonies for the Church*, vol. 2, p. 505.

1 Corinthians 15:57: *But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

Thursday, December 7

5. THE PROOF OF SANCTIFICATION

a. What is the experience of the heart in which the work of sanctification is accomplished? What will be a special joy to such ones? Psalm 119:14–16.

“All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us.” — *The Desire of Ages*, p. 668.

Psalm 119:14-16: *14 I have rejoiced in the way of thy testimonies, as much as in all riches. 15 I will meditate in thy precepts, and have respect unto thy ways. 16 I will delight myself in thy statutes: I will not forget thy word.*

Thursday, December 7

5. THE PROOF OF SANCTIFICATION

b. What is the evidence of this sanctification? How does the repentant sinner know the way? 1 John 2:3–6.

“Righteousness within is testified to by righteousness without. He who is righteous within is not hardhearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory.” —*The Review and Herald*, June 4, 1895.

1 John 2:3-6: *3 And hereby we do know that we know him, if we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 6 He that saith he abideth in him ought himself also so to walk, even as he walked.*

Friday, December 8

PERSONAL REVIEW QUESTIONS

- 1. What does it mean to be holy?**
- 2. Differentiate between imputed and imparted righteousness.**
- 3. How is the work of sanctification accomplished?**
- 4. What results from true sanctification?**
- 5. What is evidence that the soul is sanctified?**

Lesson 11 - Sabbath December 16, 2017

Righteousness for Today

“Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.” (1 John 3:7).

“Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine.” — *Christ’s Object Lessons*, p. 312.

Suggested Reading: *Faith and Works*, pp. 91–94.

Sunday, December 10

1. WHY WE ALL NEED RIGHTEOUSNESS

a. What is righteousness and to whom will it be freely given? Matthew 5:6.

“Righteousness is holiness, likeness to God, and ‘God is love.’ 1 John 4:16. It is conformity to the law of God, for ‘all Thy commandments are righteousness’ (Psalm 119:172), and ‘love is the fulfilling of the law’ (Romans 13:10). Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him.

“Not by painful struggles or wearisome toil, not by gift or sacrifice, is righteousness obtained; but it is freely given to every soul who hungers and thirsts to receive it.” — *Thoughts from the Mount of Blessing*, p. 18.

Matthew 5:6: *Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*

Sunday, December 10

1. WHY WE ALL NEED RIGHTEOUSNESS

b. Where are we to look in order to find righteousness? Isaiah 45:22–25.

“In looking to ourselves for righteousness, by which to find acceptance with God, we look to the wrong place, ‘for all have sinned, and come short of the glory of God’ (Romans 3:23). We are to look to Jesus; for ‘we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory’ (2 Corinthians 3:18). You are to find your completeness by beholding the Lamb of God, which taketh away the sin of the world.” —*Faith and Works*, p. 108.

Isaiah 45:22-25: *22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. 23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. 24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. 25 In the LORD shall all the seed of Israel be justified, and shall glory.*

Monday, December 11

2. CHRIST TO BE OUR RIGHTEOUSNESS

a. How can we make the righteousness of Christ our own? Romans 3:24–26.

“The grace of Christ is freely to justify the sinner without merit or claim on his part. 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.” —SDA Bible Commentary [E. G. White Comments], vol. 6, p. 1071.

“Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. When we do our best, He becomes our righteousness.” —*Faith and Works*, p. 102.

Romans 3:24-26: *24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath* set forth to be a propitiation through faith in his blood, to declare his righteousness for the* remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*

Monday, December 11

2. CHRIST TO BE OUR RIGHTEOUSNESS

b. Why is grace so important in accepting the righteousness of Christ? Why are works not the emphasis in justification? Romans 4:3–5.

“Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted to the man and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature and finally driven from the soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with Him in the work of salvation. Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ’s perfect obedience instead of the sinner’s transgression and defection. When the sinner believes that Christ is his personal Saviour, then according to His unfailing promises, God pardons his sin and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his Substitute and Surety, has died for him, is his atonement and righteousness.” —Ibid, pp. 100, 101.

“The best efforts that man in his own strength can make are valueless to meet the holy and just law that he has transgressed; but through faith in Christ he may claim the righteousness of the Son of God as all-sufficient. . . .Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined.” —Ibid., pp. 93, 94.

Romans 4:3-5: *3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*

Tuesday, December 12

3. RIGHTEOUSNESS TO BE SEEN IN THE FAMILY

a. What is necessary before we can be a blessing in our homes? John 1:12.

“In the home those who have received Christ are to show what grace has done for them. ‘As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.’ A conscious authority pervades the true believer in Christ, that makes its influence felt throughout the home. This is favorable for the perfection of the characters of all in the home.” — *The Adventist Home*, p. 36.

John 1:12: *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

Tuesday, December 12

3. RIGHTEOUSNESS TO BE SEEN IN THE FAMILY

b. What attitude should we have to those around us at home? Colossians 3:12,13.

“From every Christian home a holy light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy.” —Ibid., p. 37.

“Mutual kindness and forbearance will make home a Paradise and attract holy angels into the family circle.” —Ibid., p. 422.

“Cultivate sympathy for others. Let cheerfulness, kindness, and love pervade the home. This will increase a love for religious exercises, and duties large and small will be performed with a light heart.” —Ibid., p. 433.

Colossians 3:12-13: *12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.*

Tuesday, December 12

3. RIGHTEOUSNESS TO BE SEEN IN THE FAMILY

c. What is the aim for each of us as a member of the family? Matthew 5:14–16.

“The first work of Christians is to be united in the family. Then the work is to extend to their neighbors nigh and afar off. Those who have received light are to let the light shine forth in clear rays. Their words, fragrant with the love of Christ, are to be a savor of life unto life.

“The more closely the members of a family are united in their work in the home, the more uplifting and helpful will be the influence that father and mother and sons and daughters will exert outside the home.” —Ibid., p. 37.

Matthew 5:14-16: *14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

Wednesday, December 13

4. BEING CHRISTLIKE AT CHURCH

a. What attitude should we have toward others? Philippians 2:3. How does this attitude also affect our reliance upon Christ?

“It is not because we are righteous, but because we are dependent, faulty, erring, and helpless ourselves, that we must rely upon Christ’s righteousness, and not upon our own.”—In Heavenly Places, p. 23.

Philippians 2:3: *Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*

Wednesday, December 13

4. BEING CHRISTLIKE AT CHURCH

b. What special regard should we have for one another in the faith? Romans 12:10.

“As the members of a true family care for one another, ministering to the sick, supporting the weak, teaching the ignorant, training the inexperienced, so is ‘the household of faith’ to care for its needy and helpless ones. Upon no consideration are these to be passed by.” — *The Ministry of Healing*, p. 201.

“We must obtain that measure of the grace of Christ that will enable us to dwell together in love and unity in this life, else we can never dwell together in the life to come.” — *This Day with God*, p. 372.

“The closer we come to Christ, the nearer we shall be to one another. God is glorified as His people unite in harmonious action.” — *The Adventist Home*, p. 179.

Romans 12:10: *Be kindly affectioned one to another with brotherly love; in honour preferring one another;*

Wednesday, December 13

4. BEING CHRISTLIKE AT CHURCH

c. What is evidence of the fact that we as church members have accepted Christ and are being sanctified? Ezekiel 20:12. What happens when we fail to make the righteousness of Christ our own?

“No other institution which was committed to the Jews tended so fully to distinguish them from surrounding nations as did the Sabbath. God designed that its observance should designate them as His worshipers. It was to be a token of their separation from idolatry, and their connection with the true God. But in order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ. . . .

“As the Jews departed from God, and failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to them.” — *The Desire of Ages*, p. 283.

Ezekiel 20:12: *Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.*

Thursday, December 14

5. BEING A TRUE MISSIONARY TO THE WORLD

a. How can we truly reflect Christ and His righteousness to those around us? John 15:4, 5.

“By our words and deeds we may reveal the power of the truth to transform the character. We may each reveal that we depend on Christ’s righteousness, not upon our own manufactured righteousness. We may abide in Christ as the branch abides in the vine, having such a living connection with Him that it is a pleasure to work as He worked, to be a help and blessing to our brethren. We can work the works of Christ, doing those things that are pleasing in His sight.”—Ellen White 1888 Materials, pp. 137, 138.

John 15:4-5: *4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

Thursday, December 14

5. BEING A TRUE MISSIONARY TO THE WORLD

b. Which attribute of God should we seek to emulate in our dealings with others? Psalm 119:88; 69:16.

“We should be self-forgetful, ever looking out for opportunities, even in little things, to show gratitude for the favors we have received of others, and watching for opportunities to cheer others and lighten and relieve their sorrows and burdens by acts of tender kindness and little deeds of love. These thoughtful courtesies that, commencing in our families, extend outside the family circle help make up the sum of life’s happiness; and the neglect of these little things makes up the sum of life’s bitterness and sorrow. . . .

“It is impossible to be in union with Christ and yet be unkind to others and forgetful of their rights.” — *The Adventist Home*, p. 428.

Psalm 199:88: *Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.*

Psalm 69:16: *Hear me, O LORD; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.*

Friday, December 15

PERSONAL REVIEW QUESTIONS

- 1. Where are we to look for our acceptance with God?**
- 2. How does Jesus pardon the sinner? How complete is this pardon?**
- 3. Where are we to begin our work as Christians, and what does this involve?**
- 4. If we fail to live in love and unity with our brethren here, what hope do we have for our future life? How should we treat one another?**
- 5. How can we show the love of God toward others? If we are unkind to others, what does this reveal?**

Lesson 12 - Sabbath December 23, 2017

Complete in Christ

**“And ye are complete in him, which is the head of all principality and power”
(Colossians 2:10).**

“Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed.” —
Education, p. 257.

Suggested Reading: *Mind, Character, and Personality*, vol. 1, pp. 27-37

Sunday, December 17

1. CALLED TO BE PERFECT

a. What has Jesus called us to be here in this world? Matthew 5:48.

“God’s ideal for His children is higher than the highest human thought can reach. ‘Be ye therefore perfect, even as your Father which is in heaven is perfect.’ This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.”
—*The Desire of Ages*, p. 311.

Matthew 5:48: *Be ye therefore perfect, even as your Father which is in heaven is perfect.*

Sunday, December 17

1. CALLED TO BE PERFECT

b. In whose image are our lives to be perfectly conformed? Romans 8:29

“The ideal of Christian character is Christlikeness. As the Son of man was perfect in His life, so His followers are to be perfect in their life. Jesus was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of man; yet He was the blameless Son of God. He was God in the flesh. His character is to be ours.” —Ibid., p. 311.

Romans 8:29: *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*

Monday, December 18

2. COMPLETE IN JESUS NOW

a. What encouraging declaration is made after we have experienced forgiveness of sin and the new birth? Colossians 2:10.

“Perfection through our own good works we can never attain. The soul who sees Jesus by faith, repudiates his own righteousness. He sees himself as incomplete, his repentance insufficient, his strongest faith but feebleness, his most costly sacrifice as meager, and he sinks in humility at the foot of the cross. But a voice speaks to him from the oracles of God’s Word. In amazement he hears the message, ‘Ye are complete in Him.’ Now all is at rest in his soul. No longer must he strive to find some worthiness in himself, some meritorious deed by which to gain the favor of God.” —*Faith and Works*, pp. 107, 108.

Colossians 2:10: *And ye are complete in him, which is the head of all principality and power:*

Monday, December 18

2. COMPLETE IN JESUS NOW

b. Having been justified by faith, in what condition are we to continue to stand? Colossians 4:12 (last part).

“The Lord Jesus acts through the Holy Spirit; for it is His representative. Through it He infuses spiritual life into the soul, quickening its energies for good, cleansing from moral defilement, and giving it a fitness for His kingdom. Jesus has large blessings to bestow, rich gifts to distribute among men. He is the wonderful Counselor, infinite in wisdom and strength; and if we will acknowledge the power of His Spirit, and submit to be molded by it, we shall stand complete in Him. What a thought is this! In Christ ‘dwelleth all the fulness of the Godhead bodily. And ye are complete in him.’ Colossians 2:9, 10.”—Our High Calling, p. 152.

Colossians 4:12: *Epaphras, who is one of you, a servant of Christ, saluteth you, always*labouring fervently for you in prayers, that ye may stand perfect and*complete in all the will of God.*

Monday, December 18

2. COMPLETE IN JESUS NOW

c. As our mediator what does Jesus never cease to do for those that abide in Him by faith? Hebrews 7:25 (last part).

“Jesus stands in the holy of holies, now to appear in the presence of God for us. There He ceases not to present His people moment by moment, complete in himself. But because we are thus represented before the Father, we are not to imagine that we are to presume upon His mercy and become careless, indifferent, and self-indulgent. Christ is not the minister of sin. We are complete in Him, accepted in the Beloved, only as we abide in Him by faith.” —*Faith and Works*, p. 107.

Hebrews 7:25: *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

Tuesday, December 19

3. ACCEPTABLE OBEDIENCE TODAY

a. What essential truth must we understand in our efforts to please God? Philippians 2:12, 13.

“He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. Man cannot be saved without obedience, but his works should not be of himself; Christ should work in him to will and to do of His good pleasure. If a man could save himself by his own works, he might have something in himself in which to rejoice. The effort that man makes in his own strength to obtain salvation, is represented by the offering of Cain. All that man can do without Christ is polluted with selfishness and sin; but that which is wrought through faith is acceptable to God. When we seek to gain heaven through the merits of Christ, the soul makes progress. Looking unto Jesus, the author and finisher of our faith, we may go on from strength to strength, from victory to victory; for through Christ the grace of God has worked out our complete salvation.” — *Selected Messages*, bk1, p. 364.

Philippians 2:12-13: *12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure.*

Tuesday, December 19

3. ACCEPTABLE OBEDIENCE TODAY

b. Whose efforts and religious service failed to find acceptance with God and why? Luke 18:11, 12.

Luke 18:11-12: *11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess.*

Tuesday, December 19

3. ACCEPTABLE OBEDIENCE TODAY

c. How alone are our good works made acceptable to God? Hebrews 7:25.

“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.” —Ibid., p. 344.

Hebrews 7:25: *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

Wednesday, December 20

4. BEING PERFECT TODAY

a. Abiding in Christ, with full assurance of our acceptance with God, what are we to do now? Hebrews 6:1.

“We can never see our Lord in peace, unless our souls are spotless. We must bear the perfect image of Christ. Every thought must be brought into subjection to the will of Christ. As expressed by the great apostle, we must come ‘unto the measure of the stature of the fulness of Christ.’ We shall never attain to this condition without earnest effort. We must strive daily against outward evil and inward sin, if we would reach the perfection of Christian character.” — *Selected Messages*, bk3, p. 148.

Hebrews 6:1: *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,*

Wednesday, December 20

4. BEING PERFECT TODAY

b. In our best efforts as believes to obey God, wherein lies our sufficiency to do so? 2 Corinthians 3:5.

“Christ is our pattern, the perfect and holy example that has been given us to follow. We can never equal the pattern; but we may imitate and resemble it according to our ability.” — *Ye Shall Receive Power*, p. 369.

“When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man’s best service, and He makes up for the deficiency with His own divine merit.” — *Selected Messages*, bk1, p. 382.

“Jesus loves His children, even if they err. . . . He keeps His eye upon them, and when they do their best, calling upon God for his help, be assured the service will be accepted, although imperfect.” — *Ibid.*, bk. 3., pp. 195, 196.

2 Corinthians 3:5: *Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;*

Wednesday, December 20

4. BEING PERFECT TODAY

c. As we go on to perfection, what does the Holy Spirit shed abroad in our hearts? What will this lead us to do? Romans 5:5; 1 John 3:18.

“The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within.”—*The Acts of the Apostles*, p. 551.

“Where faith is, good works appear. The sick are visited, the poor are cared for, the fatherless and the widows are not neglected, the naked are clothed, the destitute are fed. Christ went about doing good, and when men are united with Him, they love the children of God, and meekness and truth guide their footsteps. .”—*Selected Messages*, bk1, p. 398.

Romans 5:5: *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

1 John 3:18: *My little children, let us not love in word, neither in tongue; but in deed and in truth.*

Thursday, December 21

5. OUR ASSURANCE OF SALVATION

a. How complete is the forgiveness of sins offered to the repenting sinner? 1 John 1:9.

“Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. . . . The Lord shows, to the repenting, believing one, that Christ accepts the surrender of the soul, to be molded and fashioned after His own likeness.”—*Selected Messages*, bk2, pp. 32, 33.

1 John 1:9: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

Thursday, December 21

5. OUR ASSURANCE OF SALVATION

b. What assurance do we have of God’s ability to save us from the power of sin today? Jude 1:24; Philippians 1:6.

“When Christ reigns in the soul, there is purity, freedom from sin. The glory, the fullness, the completeness of the gospel plan is fulfilled in the life. The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance. The beauty and fragrance of the character of Christ revealed in the life testifies that God has indeed sent His Son into the world to be its Saviour.” — *Christ’s Object Lessons*, p. 420.

Jude 1:24: *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,*

Philippians 1:6: *Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:*

Friday, December 22

PERSONAL REVIEW QUESTIONS

- 1. Explain how “be ye therefore perfect” is both a command and a promise.**
- 2. Why is Jesus’s mediation so important for us today?**
- 3. What is needed for all of our works to be acceptable to God today?**
- 4. What does being perfect today mean for believers on a practical level?**
- 5. How can we have perfect assurance of our salvation today?**

Lesson 13 - Sabbath December 30, 2017

The Third Angel's Message in Verity

“And in their mouth was found no guile: for they are without fault before the throne of God” (Revelation 14:5).

“Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, ‘It is the third angel's message in verity.’” — *The Review and Herald*, April 1, 1890.

Suggested Reading: *The Faith I Live By*, pp. 209-215.

Sunday, December 24

1. BASIC TRUTHS RESTORED

a. What is the hope of the gospel and how does this relate to the threefold message of Revelation 14:6-12? Revelation 14:6; Colossians 1:23, 26-28.

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

Revelation 14:6-12: *6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. 8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. 9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. 12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

Colossians 1:23: *If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;*

Colossians 1:26-28: *26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:*

Sunday, December 24

1. BASIC TRUTHS RESTORED

b. What important doctrine was restored following the second Advent Movement? What did these people become? Isaiah 56:1, 2; 58:12.

“The Lord has sent us messages for this time to establish Christianity upon an eternal basis, and all who believe present truth must stand, not in their own wisdom, but in God; and raise up the foundation of many generations. These will be registered in the books of heaven as repairers of the breach, the restorers of paths to dwell in. We are to maintain the truth because it is truth, in the face of the bitterest opposition. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of His example is to be kept before the people in every discourse.”—SDA Bible Commentary [E. G. White Comments], vol. 4, p. 1152.

Isaiah 56:1-2: *1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.*

Isaiah 58:12: *And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.*

Monday, December 25

2. UNITY OF FAITH

a. What gifts enable the sincere Advent believers to discern the special truths for these times? 1 Corinthians 12:28.

“God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing and another having faith and views entirely opposite, each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith. If one man takes his views of Bible truth without regard to the opinion of his brethren, and justifies his course, alleging that he has a right to his own peculiar views, and then presses them upon others, how can he be fulfilling the prayer of Christ?” — *Testimonies to Ministers*, pp. 29, 30.

1 Corinthians 12:28: *And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*

Monday, December 25

2. UNITY OF FAITH

b. How does church unity affect our witness for the truth? John 13:35.

“It is the unity in the church that enables it to exert a conscious influence upon unbelievers and worldlings.” — That I May Know Him, p. 153.

“Our unity and love for one another are the credentials by which we testify to the world that God has sent His Son to save sinners.” — This Day With God, p. 120.

John 13:35: *By this shall all men know that ye are my disciples, if ye have love one to another.*

Monday, December 25

2. UNITY OF FAITH

c. What would have been possible if the believers had in full faith accepted the gift of the righteousness of Christ? Ephesians 4:13.

“It is the Holy Spirit, the Comforter, which Jesus said he would send into the world, that changes our character into the image of Christ; and when this is accomplished, we reflect, as in a mirror, the glory of the Lord. That is, the character of the one who thus beholds Christ is so like his, that one looking at him sees Christ’s own character shining out as from a mirror. Imperceptibly to ourselves, we are changed day by day from our own ways and will into the ways and will of Christ, into the loveliness of his character. Thus we grow up into Christ, and unconsciously reflect his image.” — *The Review and Herald*, April 28, 1891.

Ephesians 4:13: *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the* stature of the fulness of Christ:*

Tuesday, December 26

3. THE JUDGEMENT

a. What great scene was shown to the prophet Daniel, and when did it begin? How is the ministry of Christ associated with it? Daniel 7:9, 10, 13, 14; 1 John 2:1; Daniel 8:14.

“[Daniel 7:13, 14 quoted.] The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.” — *The Great Controversy*, p. 480.

Daniel 7:9-10: *9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. 10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*

Daniel 7:13-14: *13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

1 John 2:1: *My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:*

Daniel 8:14: *And he said unto me, Unto two thousand and three hundred* days; then shall the sanctuary be cleansed.*

Tuesday, December 26

3. THE JUDGEMENT

b. If we have accepted Christ's imputed righteousness and lived by the power of His imparted righteousness, how should we stand in this judgment? Ecclesiastes 12:14; Matthew 12:36, 37.

“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. . . .

“Sins that have not been repented of and forsaken will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God. He may have committed his evil deeds in the light of day or in the darkness of night; but they were open and manifest before Him with whom we have to do. Angels of God witnessed each sin and registered it in the unerring records. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates; no one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. . . . Men may be deceived by those who are corrupt in heart, but God pierces all disguises and reads the inner life.” —Ibid., pp. 483, 486.

Ecclesiastes 12:14: *For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

Matthew 12:36-37: *36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*

Wednesday, December 27

4. THE BLOTTING OUT OF SIN

a. What is revealed of the condition and character of those who have been sanctified during this sealing time? Revelation 14:1-5.

“The spotless robe of Christ’s righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb’s book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon’s roar. Now they are eternally secure from the tempter’s devices.” — *Testimonies*, vol. 5, p. 475.

Revelation 14:1-5: *1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. 5 And in their mouth was found no guile: for they are without fault before the throne of God.*

Wednesday, December 27

4. THE BLOTTING OUT OF SIN

b. What wonderful transaction takes place in the heavenly sanctuary during the judgment of the righteous dead and then the righteous living? Acts 3:19.

“I saw that many were neglecting the preparation so needful and were looking to the time of ‘refreshing’ and the ‘latter rain’ to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God.” — *Early Writings*, p. 71.

Acts 3:19: *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;*

Wednesday, December 27

4. THE BLOTTING OUT OF SIN

c. In what spiritual condition must we be when Jesus comes? Hebrews 12:14; 2 Peter 3:14.

“Be diligent that ye may be found of him in peace, without spot, and blameless’ (2 Peter 3:14). This is the standard for which every Christian must strive, not in his own natural ability, but through the grace given him of Jesus Christ. Let us wrestle for the mastery over every sin, and be able to check every impatient, fretful expression.”—Our High Calling, p. 235.

“Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father’s commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.”—*The Great Controversy*, p. 623.

Hebrews 12:14: *Follow peace with all men, and holiness, without which no man shall see the Lord:*

2 Peter 3:14: *Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.*

Thursday, December 28

5. THE RIGHTEOUS OVERCOMERS

a. What solemn warning is given to guard God’s people from the deceptions of the last day churches? What responsibility rests on those with this knowledge? Revelation 14:9-11; Ezekiel 33:2-4.

“The third angel’s message is to be regarded as of the highest importance. It is a life and death question. The impression made by this message will be proportionate to the earnestness and solemnity with which it is proclaimed.” — SDA Bible Commentary [E. G. White Comments], vol. 7, p. 980.

Revelation 14:9-11: *9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.*

Ezekiel 33:2-4: *2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: 3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; 4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.*

Thursday, December 28

5. THE RIGHTEOUS OVERCOMERS

b. What is said of those who are overcomers and are thus prepared to meet Jesus at His second coming? Revelation 14:12.

“God’s denominated people—those who on this earth have witnessed to their loyalty. Who are they? Those who have kept the commandments of God and the testimony of Jesus Christ; those who have owned the Crucified One as their Saviour.”—Ibid., p. 981.

“It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power.”—*The Desire of Ages*, p. 347.

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

Friday, December 29

PERSONAL REVIEW QUESTIONS

- 1. In what sense are we to be “repairers of the breach”?**
- 2. Why is it so important to have unity in the church? How can we do this?**
- 3. To have our sins blotted out, what condition must we be in?**
- 4. How can we reach the standard of character which God requires?**
- 5. Why is it not enough to believe about Christ? What does this mean?**