

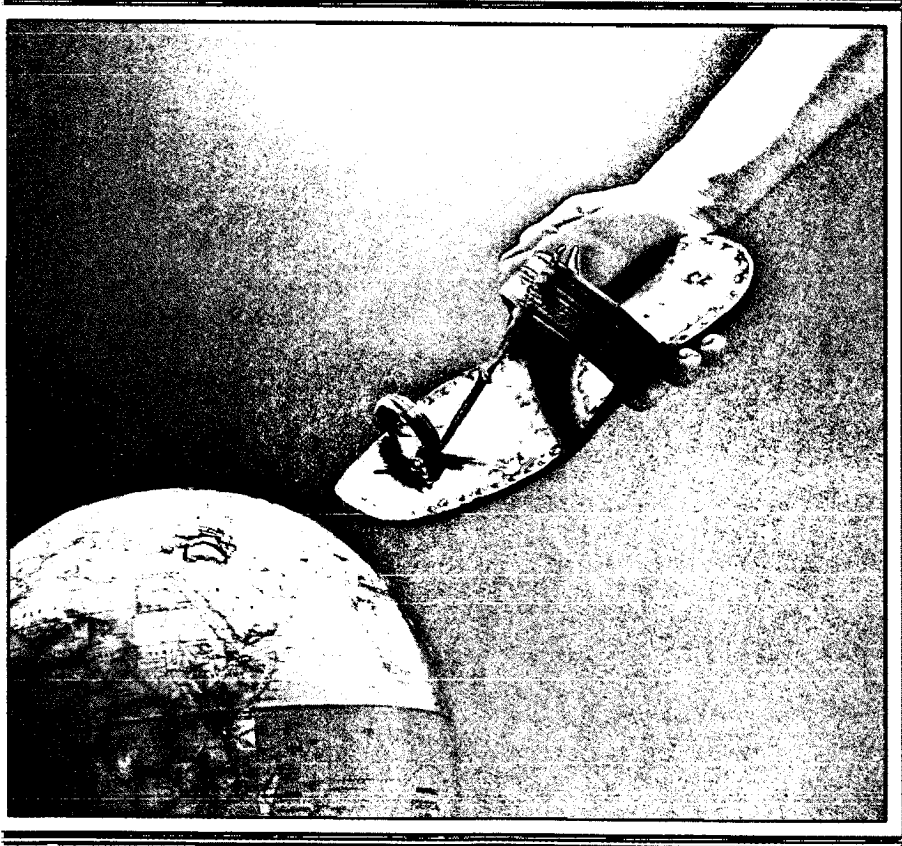
DAYBREAK SERIES



APRIL, MAY, JUNE, 1977

Adult Sabbath School Lessons

JESUS THE MODEL MAN



In God's hands a little goes a long way.



Five loaves and two fish. Just enough to feed one hungry child. But Jesus asked for it and the little boy gave it gladly. Suddenly he was part of a miracle as thousands marveled at the way the Master multiplied his gift to feed them all.

God is still multiplying gifts today. This Sabbath, when the Sabbath School offering is taken, give God something to work with. When your offering is given gladly, you too can become part of a miracle!

Open Heart

Let God's love show through your giving.

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Southern Asia Division

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2nd Quarter, 1977

Dear Fellow Sabbath School Members,

Once again the attention of the world church is focused on Southern Asia. The world missions report this quarter, will thrill your heart as you listen to the progress of the church in the various countries of the Southern Asia Division. Three projects will be blessed as a result of your generous Thirteenth Sabbath Offering.

1. The Ranchi Seventh-day Adventist Hospital was established a little over twenty-five years ago. Although situated in an industrial area, the hospital's major service is to rural patients. New additions this year will increase the bed capacity from fifty-six to ninety. At present the Division has only one full-fledged school of nursing. With the growth of the church the constituency feels the need for additional nurses training facilities. We, therefore, request you to help us establish a nurses training program at Ranchi.

2. Political barriers make it impossible for the Oriental Watchman Publishing House in Poona, India to supply the literature needs of the church in Pakistan. The church there is literally starving for the printed page. The Qasid Publishing House, Lahore has been established by Pakistan Union. Your gifts this thirteenth Sabbath will make it possible for them to begin this important function of the church in Pakistan.

3. We present to you once again the need for further developing our only senior college in Southern Asia. The growing desire for further education and the increasingly difficult hurdles placed in the way of our young people in securing a higher education in government universities, makes it imperative for Spicer Memorial College to seek an autonomous status which will enable us to grant recognized degrees to graduates. Our greatest need is the development of the college library and science facilities.

We have been recipients of your faithful stewardship in the past. You have helped us solve many of our growing pains and once again we want to thank you for those gifts and for what your assistance will help us accomplish in the future.

Yours sincerely,

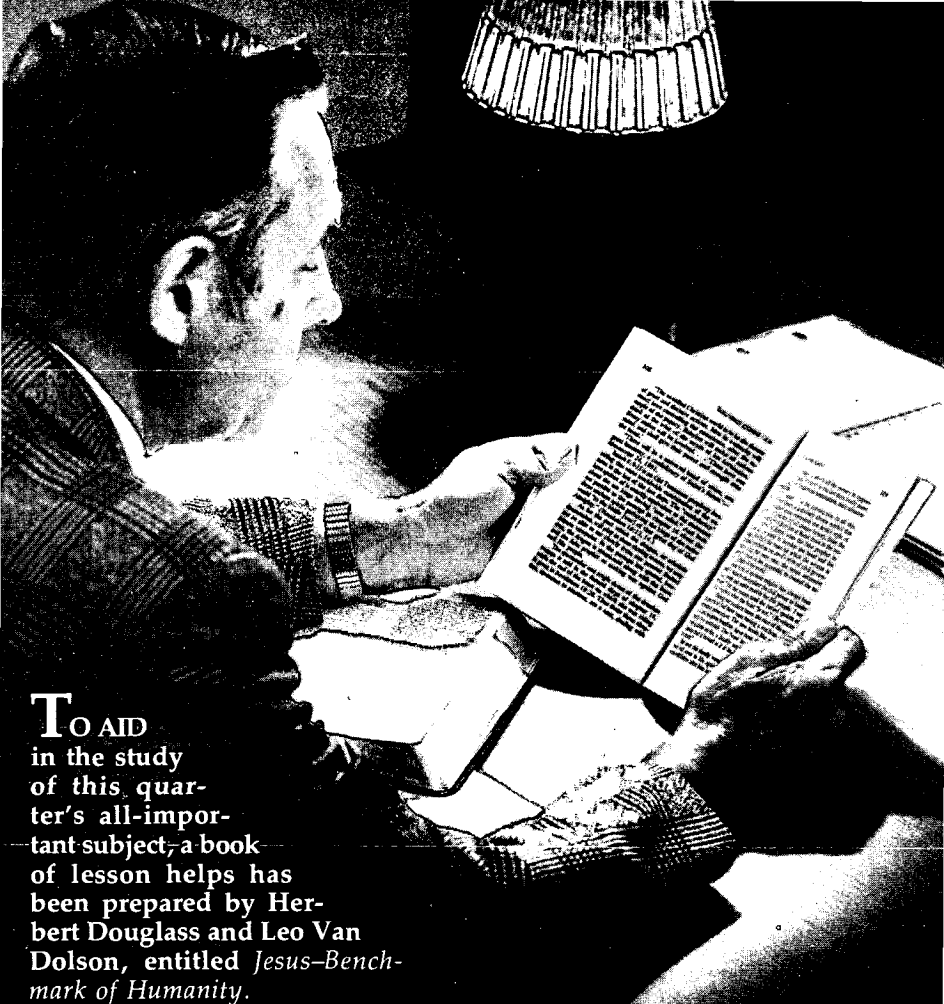
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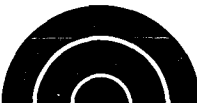
TO AID in the study of this quarter's all-important subject, a book of lesson helps has been prepared by Herbert Douglass and Leo Van Dolson, entitled *Jesus—Benchmark of Humanity*.

Following the sequence of the lessons themselves, this book will direct the reader's attention to the witness of both the Bible and Mrs. White's writings that Jesus was not only God but also man—fully man, though He never sinned. Jesus was truly man's Model, and it is only through constant and prayerful study of His life on Earth that we can pattern our lives after His own.

Order your copy of *Jesus—Benchmark of Humanity* today and make the study of the life of Christ more vivid and meaningful.

Only \$2.95 at your Adventist Book Center, or order by mail from ABC Mailing Service, Box 31776, Omaha, NE 68131. Add 30¢ to cover shipping cost for the first book; 25¢ for each additional book. Add sales tax where applicable.

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Have You Ever Tried Living On One Meal A Week?

It's possible to survive on one meal a week. For a few weeks. But within a short time you'll discover you are suffering a loss of physical strength. Likewise, your spiritual strength depends on a regular consistent diet of spiritual food.

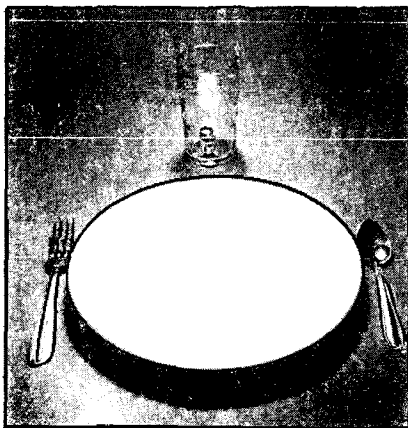
A Sabbath morning sermon and a Sabbath School class discussion once a week are not enough to provide the strength needed for a life of spiritual victory.

Daily Bible study is not an option to spiritual life; it is basic—not dessert but the main course. Regular Sabbath School lesson study is also essential spiritual food; it is your opportunity to follow an organized program, covering

the broad scope of

Biblical truth.

Why not decide that your spiritual diet deserves at least the attention you give the physical. God's table is the place to feast.



Daily Feast

An invitation to dine at God's table

JESUS, THE MODEL MAN

Introduction

This quarter's lessons will focus on Jesus, God become man. As the "Word" of God, Jesus was concerned about making the mind and heart of God clear to man; as the "Son of man," His chief goal was to convince the universe that the happiest, safest, and healthiest way to live is God's way. Any theological subject worth considering should be some aspect of what Jesus made clear regarding God in His relation to sin and the sinner.

Over the centuries great biblical themes have become isolated from their connection with Jesus. The major reason for this misunderstanding is that Christian thinkers became confused about Jesus. The misunderstanding by Christian thinkers of Jesus' identity, origin, mission, and intercession seems automatically to warp and distort their view of every other biblical topic.

This quarter we shall study Jesus as man's model in every respect. There is nothing that God asks of men and women for which He has not already provided a living demonstration in Jesus Christ. "We are to look to the man Christ Jesus, who is complete in the perfection of righteousness and holiness. He is the author and finisher of our faith. He is the pattern man. His experience is the measure of the experience that we are to gain. His character is our model. Let us, then, take our minds off the perplexities and the difficulties of this life, and fix them on Him, that by beholding we may be changed into His likeness. We may behold Christ to good purpose. We may safely look to Him; for He is all-wise. As we look to Him and think of Him, He will be formed within, the hope of glory."—Ellen G. White Comments, *SDA Bible Commentary*, vol. 7, p. 970.

We should understand the great issues at stake in the universe, the original purpose of God in creating this world, how the great controversy arose, and why sin was permitted. The plan of redemption, God's part and man's part, should be clear in our minds. We must see the very personal aspect of sin, that it is more than ignorance or poor performance; that it is essentially the rebellious thought and act that asserts self over against the love and holiness of God. Uppermost in our minds must be the central role that Jesus has played in resolving the great controversy.

Jesus, the Carpenter of Nazareth, came to this earth accepting "the results of the working of the great law of heredity." He was "subject to the weakness of humanity." He had "to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss."—*The Desire of Ages*, p. 49. He came "as one of us . . . to give an example of obedience. . . . He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. . . . His life testifies that it is possible for us also to obey the law of God."—*The Desire of Ages*, p. 24.

His life of obedience was also a life of dignity, joy, integrity, and winsomeness. Men, women, and children from all ranks of life were happy in His presence—unless they were uncomfortable with His unselfish purity. He was the example of what His followers should become. "Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.

" . . . The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity."—*The Desire of Ages*, p. 671.

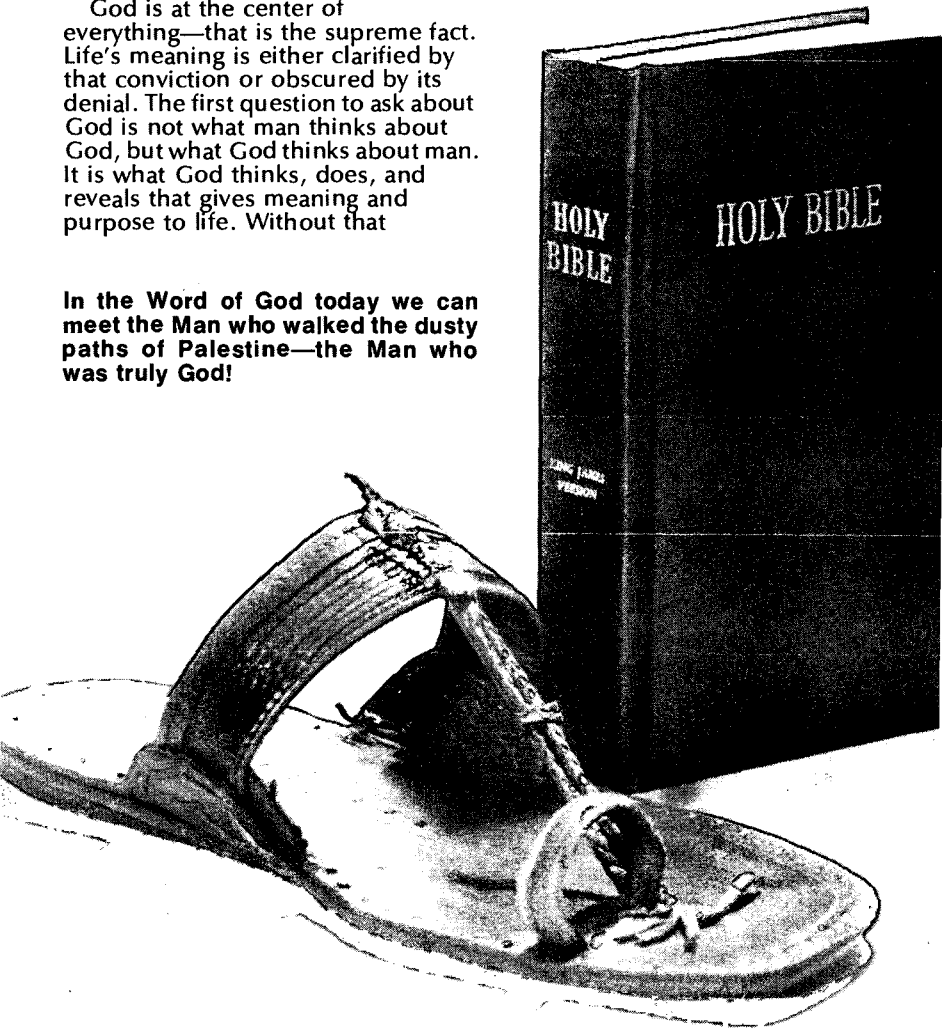
Let us open our minds and hearts this quarter, imploring the Spirit to help us become more like our Lord, the model for man.

God With Us

"They shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23).

God is at the center of everything—that is the supreme fact. Life's meaning is either clarified by that conviction or obscured by its denial. The first question to ask about God is not what man thinks about God, but what God thinks about man. It is what God thinks, does, and reveals that gives meaning and purpose to life. Without that

In the Word of God today we can meet the Man who walked the dusty paths of Palestine—the Man who was truly God!



conviction what man thinks and does can at best be only an echo of his deepest wishes—no more.

A question of truth is always a question about Jesus Christ—that is why Jesus Christ is always a challenge to men and women. No other person in the history of mankind confronts us with such a decision. It is in Jesus that men and women come face-to-face with God and His great invitation.

Through God alone can God be known. No amount of historical research, logic, or intuition can discover God. Whatever is known about God has been revealed by God. The sharpest picture, the fullest presentation, was Jesus of Nazareth, God in the flesh.

Just who Jesus of Nazareth was and where He is today must be clearly said in our day. Our world has lost its moorings. It is overwhelmed by future shock that doesn't wait for men and women to walk into it casually. Our world thinks itself to be on the brink of nuclear disaster or mass starvation. The world needs many clear voices declaring Jesus and His salvation. That message will bring direction and hope to many in this world who have not yet committed themselves to self-indulgence.

Jesus did not begin life as a man and then acquire divinity in some grand display of human achievement. He did not become a great moral leader whom God recognized could be used to educate the human race in regard to human potential. Jesus was the eternal God who took upon Himself human form. The movement was from heaven to earth, not from earth to heaven. In

that distinction is the salvation of mankind.

No man or woman thought up the idea of the incarnation; truly, it is unthinkable. In fact, that is one of the problems men and women have had with Jesus. He doesn't meet man on man's terms but on God's. He exposes men and women as God-haters whose bent to life cuts across the grain of God's will. He cuts people's pride in order to heal their souls—if men and women let Him.

The Christian church can do no greater work than to make the person and work of Jesus Christ clearly known to all men. All else is secondary in importance. Lifting up Christ brings all other blessings in its train. But the church must do more than examine teachings about Jesus. Believers must make Him Lord. Not only must they declare Him for what He is; they must also reveal the power of His name. Merely to proclaim His deity and repeat His words would be the death of the church. How would the unbeliever be convinced that the Christian's Lord is indeed Redeemer, if Christians did not become exhibits of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:22, 23, RSV) as their Master was?

"God with us." What a comfort! But what a challenge! This week, let Him be "with" you as you open your mind and heart to His special words to you.

DAILY HIGHLIGHTS

- 1. Jesus, God in Every Respect**
(John 1:1, 14)
 - 2. Jesus, the Word of God**
(John 1:14, 18)
 - 3. Jesus, the Creator**
(John 1:3)
 - 4. Jesus, Life and Light**
(John 1:4)
 - 5. Jesus, the Sustainer of Life**
(Col. 1:16, 17)
 - 6. Jesus, the Glory of God**
(John 1:14, last part)
-

Part 1
JESUS, GOD IN
EVERY RESPECT

How far back in time does Jesus, the Word, go?

“In the beginning was the Word, and the Word was with God, and the Word was God.”

“And the Word was made flesh, and dwelt among us” (John 1:1, 14).

John clearly states that, before Creation, Jesus was already there. In fact, before anything that had a beginning began, Jesus already “was.” Genesis 1:1 refers to the beginning of this planet, and John declares that Jesus was already there as the Creator. (See John 1:3.) In other words, the second member of the Godhead, the Word of God, always “was.” He, as God, never “became.” There was no time when the Word was not! He was not created; He was God, this One whom we on earth have known for the last 2000 years as Jesus.

Yet, in a special sense, a member of the Godhead “became” Jesus of Nazareth. Jesus always was God in the fullest sense. He “became” man. He was called “Jesus” when He “became” man, an event often referred to as the incarnation.

John here grapples with almost impossible thoughts—the eternal God became flesh, cabined within His own creation, subject to time and space that He Himself had made! Wonder, O heavens! Be astonished, O earth!

Although the Word was and is everlasting, without beginning or end, He is not a solitary God. The Word was *with God* before the beginning of all things. The Godhead is a fellowship of three Persons, unified in purpose and spirit. (See Matt. 28:19.)

“If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 5, p. 1126.

THINK IT THROUGH

What difficulties would you see in the biblical plan of salvation if Jesus of Nazareth were not God in every respect?

“Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known.”—*The Desire of Ages*, p. 22.

FURTHER STUDY

The Desire of Ages, pp. 19-26.

Part 2
JESUS, THE
WORD OF GOD

Why did John call Jesus, the Word?

"The Word was made flesh."

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:14, 18).

Just as speech conveys thought and words give exactness to communication, so Jesus, as the Word of God, declared what God is like. As man and for man, Jesus was God's thought and character made visible and audible.

Simply put, Jesus came to show us what God is like. The unseen God did not choose to reveal Himself in the voice of thunder. Neither did He choose to write His message in heavenly penmanship across the blue sky; He knew that dreams, visions, and even angels were not adequate. No matter how much attention He received during Old Testament times through such methods, He was still limited by intermediaries and partial revelations. A person can be truly known to human beings only in a physical self-revelation. Through God alone could God be known. God became man so that man could have a fair chance to know Him.

Almost everyone has been introduced to new friends through intermediaries. Such go-betweens describe the person's physical features, hobbies, interests, disposition, dislikes, etc. If the intermediary were a son, a daughter, a spouse, or a parent, the description would be more accurate. But rarely does this mental picture correspond with the information gained through a personal meeting. The self-revelation in a personal appearance is the only fair way for a person to make himself known.

Only the personal appearance of God Himself could eliminate questions and fill in the blank spots in man's mind regarding His Creator. As the "Word" of God declaring the truth about God, what Jesus *did* was as revealing as what He *said*.

THINK IT THROUGH

Why is it that nature, or even a prophet's transmission of divine messages, could not adequately convey what God is like?

"God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God."—*The Ministry of Healing*, p. 419.

FURTHER STUDY

The Ministry of Healing, pp. 418-426.

**Part 3
JESUS,
THE CREATOR**

What awesome, incomparable capability did John ascribe to Jesus?

"All things were made by him; and without him was not anything made that was made" (John 1:3).

Jesus is the Creator of the universe. He was before all things and was indebted to no one for His own existence. Further, He was the creative Power that organized this marvelous universe in thought and spoke it into existence by command.

"By the word of the Lord the heavens were made,
and all their host by the breath of his mouth."

"For he spoke, and it came to be;
he commanded, and it stood forth."

Ps. 33:6, 9, RSV.

What do we learn about Jesus when we look at His creation? Rom. 1:20.

We learn much about people by the things they do. Characteristics of the designer, maker, or creator are expressed by his or her handiwork. So with Jesus and His handiwork.

Though marred by the deterioration caused by sin, the world still reflects an awesome order, an enthralling beauty, a remarkable interdependency. Only a Creator who is orderly, not capricious; artistic, not offensive; loving, not self-seeking, could have made a world such as our own. Whenever we see, hear, or feel harmony, order, beauty, goodness, and purpose, we can safely say, "Jesus is like that, and more."

THINK IT THROUGH

We are counseled to "be imitators of God" (Eph. 5:1, RSV). How can I better reflect harmony, order, predictability, beauty, goodness, and sense of purpose in my life?

"Like our Saviour, we are in this world to do service for God. We are here to become like God in character, and by a life of service to reveal Him to the world. In order to be co-workers with God, in order to become like Him and to reveal His character, we must know Him aright. We must know Him as He reveals Himself."—*The Ministry of Healing*, p. 409.

More often than not we think of God's creation in terms of stars, planets, trees, flowers, animals, etc. But men and women are also God's handiwork, His highest form of earthly creation. Therefore, we can learn much about God by studying man together with the Bible; thus we perceive characteristics about God that we could never discover by analyzing a tree or a bird.

FURTHER STUDY

The Ministry of Healing, pp. 409-415.

**Part 4
JESUS, LIFE
AND LIGHT**

What connection exists between our Lord's eternal nature and our dependent, helpless nature?

"In him was life; and the life was the light of men" (John 1:4).

Life is completely dependent upon light. Without light there could not have been life on this planet, or anywhere else in the universe, as far as we know. The first day of Creation Week brought light to this earth, making possible the creation of plant and animal life (Gen. 1:3-5).

Light is a visible form of energy as any lover of houseplants soon discovers; no farmer or orchardist could grow his grain or trees without ample light. Light converts inorganic elements and compounds into food which is necessary for life as we know it.

Light is *powerful*. Think of the laser beam that can hit at a precise spot on the moon and return in two and one half seconds, or make clean cuts through hard materials in fractions of a second.

Jesus said of Himself, "I am the light of the world" (John 8:12). He did not choose this symbolism without design. Whatever power and life-sustaining characteristics we discover about physical light are merely a fingertip understanding of our Creator who is eternal energy, eternal light, eternal life.

Wherever Jesus is, whether present through His personal representative, the Holy Spirit, or through His Written Word, there is life and power. Spiritual darkness, that strange element in the universe that either obscures or falsifies truth, always leads to confusion and death.

Does every person have an opportunity to see through the moral darkness of sin and the mental darkness of spiritual ignorance? John 1:9.

"As through Christ every human being has life, so also through Him every soul receives some ray of divine light. Not only intellectual but spiritual power, a perception of right, a desire for goodness, exists in every heart."—*Education*, p. 29.

THINK IT THROUGH

Does my life-style give evidence that I have been exposed to great light?

FURTHER STUDY

The Desire of Ages, pp. 463-465.

Part 5
JESUS, THE
SUSTAINER
OF LIFE

How did Paul describe the continuing creative power of Jesus?

“All things were created through him and for him. He is before all things, and in him all things hold together” (Col. 1:16, 17).

Paul adds his witness to John's—Jesus of Nazareth is not only the Creator of the universe but also its continuing Sustainer. The words “hold together” emphasize the continuing maintenance of our Lord's creative power as He keeps both the amazing particles within the atom and the awesome stellar bodies in their pinpoint precision orbits.

THINK IT THROUGH

What does the continuing, sustaining power of the Creator mean to me?

God is not an absentee landlord. He is very involved in everyday events. We don't have to wonder if the sun will appear tomorrow, if the birds will return in the spring, if water will boil at 100° Celsius, if the laws of aerodynamics will operate today as they did yesterday. There is no end to the list of remarkable events in the world about us that must function precisely as we have observed them in the past if life on this planet is to be sustained. This universe is so reliable that we take it for granted. But without the holding power of our Lord, it could all blow up in a spectacular explosion.

Furthermore, even the results of sin are predictable. Satan and his followers cannot escape the consequences of their cruel and selfish choices. Whether obeying or violating the laws of the universe, the results are predictable. “Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap” (Gal. 6:7, RSV).

There is something profoundly comforting about the fact that a Father's heart is at the center of the universe, that a loving Saviour sustains its operation. Nothing can catch Them by surprise. Nothing is too hard for Them. They can order for each of us that which seems best for our present welfare and for the world to come.

“The hand that sustains the worlds in space, the hand that holds in their orderly arrangement and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for us.”—*Education*, p. 132.

FURTHER STUDY

The Ministry of Healing, pp. 416, 417.

Part 6
JESUS, THE
GLORY OF GOD

“We have beheld his glory, glory as of the only Son from the Father” (John 1:14, RSV).

The glory of God is His character, the outward manifestation of His inward attributes. One of the chief reasons for God to incarnate Himself as Jesus was to reveal to this sin-darkened world what God is like. He came to make God known, to reveal His glory to earthbound men and women.

When we look at Jesus, studying His words, observing His actions, we are getting a picture of the glory of God. Although there are many wonderful aspects of our Lord's character, perhaps the all-inclusive description is “that the glory shining in the face of Jesus is the glory of self-sacrificing love.”—*The Desire of Ages*, p. 20.

Although the humanity of Jesus of Nazareth veiled the unspeakable glory of God, yet He revealed what God thinks and how He feels about men and women on planet Earth. Whenever we are in doubt about what God thinks of us, we should recall how Jesus dealt with men and women in His day. Just as the starry heavens reveal the glory of God's power and order (Ps. 19:1) so Jesus reveals the glory of God's paternal love, sympathy, and grace, especially toward sinners.

THINK IT THROUGH

As a child of God, do I reveal the glory, the characteristics, of my heavenly Father?

The light in the parable of the ten bridesmaids (Matthew 25) symbolized the glory of God's character revealed through His people. This will make possible the last demonstration of truth before probation closes. “By implanting in their hearts the principles of His word, the Holy Spirit develops in men the attributes of God. The light of His glory—His character—is to shine forth in His followers.”—*Christ's Object Lessons*, p. 414.

The gospel that stirred the world 2000 years ago was “the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6). It produced men and women who “in mind and character . . . had become like their Master.”—*Education*, p. 95.

Just such a demonstration will be seen the world over before Jesus returns. It will be seen through men and women who are described as those who “keep the commandments of God, and the faith of Jesus” (Rev. 14:12).

FURTHER STUDY

Education, pp. 73, 74.

God With Us

"And they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23).

Last week we emphasized that *God* had become man. Our focus was on our Lord's divine nature—that Jesus was truly God. This week our focus is on our Lord's human nature—that He was truly man.

Paul sets forth our Lord's two natures in that awesome second chapter of his Philippian letter: "Let your attitude to life be that of Christ Jesus himself. For he, who had always been God by nature, did not cling to his privileges as God's equal, but stripped himself of every advantage by consenting to be a slave by nature and being born a man. And, plainly seen as a human being, he humbled himself by living a life of utter obedience, to the point of death, and the death he died was the death of a common criminal" (Phil. 2:5-8, Phillips).

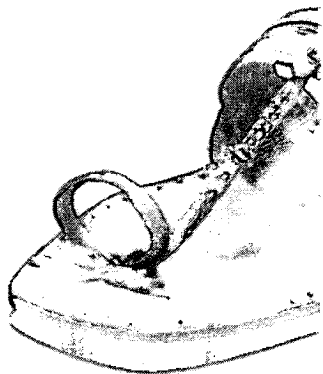
Why? The answer to that question uncovers the great issues in the cosmic controversy between God and Satan. He came to prove Satan wrong—God was not asking too much of men and women, when He asked for their obedience; He proved also that God does not ask more *from* men and women than He will do *for* them.

"Christ in the weakness of humanity was to meet the temptations of one possessing the powers of the higher nature that God had bestowed on the angelic family. But Christ's humanity was united with divinity, and in this strength He would bear all the temptations that Satan could bring against Him, and yet keep His soul untainted by sin. And this power to overcome He would give to every son and daughter of Adam who would accept by faith the righteous attributes of His character.

"God loved the world so dearly that He gave His only-begotten Son that whosoever would accept him might have power to live his righteous life. Christ proved that it is possible for man to lay hold by faith on the power of God."—*Selected Messages*, bk. 1, p. 223.

Without Jesus, no New Testament could have been written, no great promises to sin-weary men and women would cheer them to victory—promises such as these: "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21); "Now unto him that is able to keep you from falling" (Jude 24); "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22).

The great mystery of the incarnation is that the eternal God became man's contemporary—the carpenter of Galilee!



God became man! His earthly contemporaries knew Him as a man who was totally involved in their common humanity, not as a "reverse astronaut" who came to this world from "out of the blue" merely to tell us that God was alive and well, that He was Creator and Judge, and that He loved us very much.

We can send men to the moon, but they are still "earthmen"; they live within space suits that keep them untouched by the real conditions existing where they land. They live and eat, perform normal acts common to created beings, but yet they are insulated and exempt from much of the moon environment.

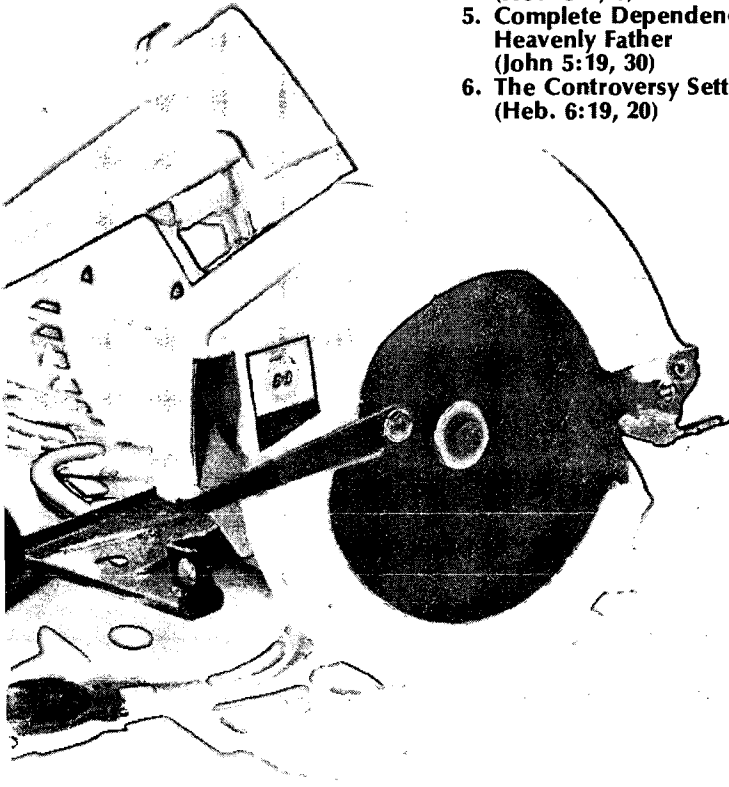
Jesus was no "astronaut." As an

early follower described Him, He "was made flesh, and dwelt among us" (John 1:14).

Because He became truly man, we have a High Priest who is able "to sympathize with our weaknesses. . . . Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need" (Heb. 4:15, 16, RSV).

DAILY HIGHLIGHTS

- 1. The Word Became Flesh**
(John 1:14)
- 2. Partook of the Same Nature**
(Heb. 2:14-17)
- 3. Tempted as We Are**
(Heb. 4:15)
- 4. Example of Obedience**
(Heb. 5:7, 8)
- 5. Complete Dependency on Heavenly Father**
(John 5:19, 30)
- 6. The Controversy Settled**
(Heb. 6:19, 20)



**Part 1
THE WORD
BECAME FLESH****What is John's description of the magnificent open mystery of the incarnation?**

"The Word became flesh, and dwelt among us" (John 1:14). Jesus, the eternal Word, became man. This thought staggers anyone who even dimly understands what it means. Why should God do that? What kind of man did He become? Did He only appear to be a man? Did He have power over sin that is not available to all other men as they contend with sin? What difference has His coming meant to the human race?

To some extent these questions will be answered in this week's lesson as well as in the lessons to follow. To understand these questions is the greatest subject to which a person can devote his mind. "The humanity of the Son of God is everything to us. . . . This is to be our study. Christ was a real man."—*Selected Messages*, bk. 1, p. 244.

What is Paul's description of the humanity of Jesus? Rom. 1:3.

"Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature. . . . He was the son of Mary; He was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus."—*Selected Messages*, bk. 1, p. 247.

THINK IT THROUGH**What difference would it have made to me if Jesus had not become man, fully and truly? Do you think that it would have altered the idea that God is mankind's friend and comforter?**

God did not come halfway to earth in His attempt to redeem men and women; He did not come as a sympathetic angel, or even as a superman, impregnable to all of humanity's troubles and weaknesses. The ladder from heaven to earth reached all the way down to where sinners are. "If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome."—*The Desire of Ages*, pp. 311, 312.

Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners.

FURTHER STUDY*Selected Messages*, bk. 1, pp. 246-251.

Part 2
PARTOOK OF
THE SAME
NATURE

How much like man did Paul say Jesus became?

“Since therefore the children share in flesh and blood, he himself likewise partook of the same nature. . . . For surely it is not with angels that he is concerned but with the descendants of Abraham. Therefore he had to be made like his brethren in every respect” (Heb. 2:14-17, RSV).

Jesus entered the human family, taking the same nature as all other “descendants of Abraham.”

“Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.”—*The Desire of Ages*, p. 49.

In order to come close to sinful men and women, Jesus permitted Himself to enter the human family. In order to be man’s example He lived a sinless life though beset by the same temptations other human beings face. “If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities.”—*The Desire of Ages*, p. 117.

THINK IT THROUGH

Do I make excuses for my sins, mistakes, or shortcomings by appealing to my heredity or the unfavorable conditions that I grew up with? In what danger do I place myself if I relax, believing that no one could keep the commandments except Jesus, the Son of God?

“If Christ had a special power which it is not the privilege of man to have, Satan would have made capital of this matter. The work of Christ was to take from the claims of Satan his control of man, and He could do this only in the way that He came—a man, tempted as a man, rendering the obedience of a man.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 7, p. 930.

FURTHER STUDY

The Desire of Ages, p. 117.

**Part 3
TEMPTED AS
WE ARE**

What special qualification made Jesus a perfect and trusted high priest on man's behalf?

"For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning" (Heb. 4:15, RSV).

Jesus became a real man when He entered the human race 2000 years ago. He was given no divine insulation that would exempt Him from temptation.

This is a crucial point: Biblical writers and Ellen White have made it very clear that Jesus faced those temptations common to man. He did not playact, only appearing to be tempted.

There has been confusion within the Christian church over the centuries regarding the person and work of Jesus. Ellen White forthrightly endorsed the idea of our Lord's full humanity. In early 1890, when some church members were troubled by the mind-stretching, heart-melting thought that Jesus really did live victoriously in spite of temptation as a human being, Ellen White wrote: "Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if He had, He would have fallen under similar temptations. If He did not have man's nature, He could not be our example. If He was not a partaker of our nature, He could not have been tempted as man has been. If it were not possible for Him to yield to temptation, He could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature."—*Selected Messages*, bk. 1, p. 408.

THINK IT THROUGH

What kind of confidence would I have in Jesus if He commanded me to resist temptation without showing me first that overcoming was possible?

FURTHER STUDY

The Desire of Ages, p. 24.

Part 4
EXAMPLE OF
OBEDIENCE

How real were our Lord's temptations? Did He, as man, have anything to learn?

"In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears. . . . Although he was a Son, he learned obedience through what he suffered" (Heb. 5:7, 8, RSV).

Jesus developed His character through grace, resisting temptation and obeying the law of God. A new breath of hope and reality sweeps into a person's soul when he grasps for the first time the realization that Jesus "knows by experience what are the weaknesses of humanity."—*The Desire of Ages*, p. 329. He knows this because He "took upon himself fallen, suffering human nature, degraded and defiled by sin."—Ellen G. White, *The Youth's Instructor*, Dec. 20, 1900.

When God asks men and women to obey Him and to live above sinning, He is not asking the impossible or merely tantalizing them. Jesus proved what a man or a woman can do.

Jesus not only gave mankind "an example of obedience"; He also settled the question once and for all that "it is possible for us also to obey the law of God."—*The Desire of Ages*, p. 24.

THINK IT THROUGH

Must a person withdraw from normal human relationships and generally accepted responsibilities in order to become safe from temptation and more like Jesus?

The real Jesus was a real Man, *except He did not sin*. He was hungry, weary, and pressed by friends and foes, as are all men and women. He knew the routine of work. He knew the pressure of business in order to provide for His mother. He knew what slivers and bruised knuckles were.

He was no weakling. Both men and women were drawn to Him. He enjoyed the fellowship of Martha and Mary as much as He did that of Lazarus. Rough fishermen, calloused soldiers, and grateful women were counted among His followers. He could be firm as well as gentle.

FURTHER STUDY

The Desire of Ages, pp. 310-314.

**Part 5
COMPLETE
DEPENDENCY
ON HEAVENLY
FATHER**

How did Jesus describe His need as a human being for constant strength and grace from God above?

“The Son can do nothing of himself, but what he seeth the Father do.”

“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me” (John 5:19, 30).

When Jesus became flesh, He divested Himself of the powers of deity and became absolutely dependent upon the Father and the Holy Spirit. The Father promised to assist Jesus in every human situation where grace was needed. What an awesome thought! Truly Jesus was “a gift” whose value we dimly comprehend. (See John 3:16 and Phil. 2:6, 7.)

Although Jesus could have retained the same nature He had possessed throughout eternity, He “became” dependent on God as all other human beings are.

One of the reasons why God became man was to give men and women a picture of what it means to be truly human. By His life on earth He has shown us what the shadow of sin had covered; He pulled back the curtain and showed us the way God had meant for men and women to live. To be truly human is to be completely dependent upon God for truth, and for the strength to do the truth. Such a gloriously free yet dependent person was our Lord Jesus Christ.

THINK IT THROUGH

Does the thought of complete and eternal subordination by one Member of the Godhead to another Member cause an unspeakable response of gratitude to well up in my heart? What does this towering act of love suggest to me regarding my relationship to God?

“The Son of God was surrendered to the Father’s will, and dependent upon His power. So utterly was Christ emptied of self that He made no plans for Himself. He accepted God’s plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will.”—*The Desire of Ages*, p. 208.

FURTHER STUDY

Thoughts From the Mount of Blessing, “The Beatitudes” (Matthew 5:5), pp. 14, 15.

**Part 6
THE
CONTROVERSY
SETTLED**

"We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest for ever" (Heb. 6:19, 20, RSV).

In becoming mankind's High Priest, how did Jesus settle the crucial questions in the great controversy between good and evil? God became man in order to silence forever Satan's charge that He has been unfair with rebels, whether they were fallen angels or sinners on earth. "Christ came to the earth . . . to vindicate the character of God before the universe."—*Patriarchs and Prophets*, p. 68.

Several aspects of Satan's charge and lies were exposed by the life of Jesus. "In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. . . .

"By His life and His death, Christ proved that God's justice did not destroy His mercy, but that sin could be forgiven, and that the law is righteous, and can be perfectly obeyed."—*The Desire of Ages*, pp. 761, 762.

If God had come to earth and only appeared to be a man, His performance would not have answered Satan's charges; the issue was not what God could do. The issue was whether man could keep the law and resist sin. Jesus met Satan head on to prove that men and women, beset with all the liabilities "of the working of the great law of heredity" (*The Desire of Ages*, p. 49), can keep the law of God through grace.

"Christ's humanity would demonstrate for eternal ages the question which settled the controversy."—*Selected Messages*, bk. 1, pp. 255, 256.

THINK IT THROUGH

Am I permitting the grace of God to do for me what it once did for Jesus of Nazareth?

"Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity."—Ellen G. White Comments, *SDA Bible Commentary*, vol. 7, p. 929.

FURTHER STUDY

Patriarchs and Prophets, pp. 68-70.

Model Child and Youth

"My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man" (Prov. 3:1-4).

"The Father and the Son in consultation decided that Christ must come to the world as a babe, and live the life that human beings must live from childhood to manhood, bearing the trials that they must bear, and at the same time living a sinless life, that men might see in Him an example of what they can become, and that He might know by experience how to help them in their struggles with sin."—Ellen G. White, *Signs of the Times*, May 17, 1905.

Often we think of Jesus Christ as mature and experienced. We picture



Him with a beard and with all the marks of full manhood. Certainly He was all this when He began His public ministry at the age of 30.

But He did not suddenly become mature. Nor was His ability to inspire rugged fishermen and sophisticated scholars a miraculous development.

Our Lord's three wonderful years—three years of teaching and healing as no man ever ministered—were not the result of Heaven's special favor beyond what God was willing to do for others. Rather they were the fruitage and

As a child, a student, and a young man, Jesus demonstrated the impact of a life of compassion and commitment.

continuation of obedience and loyalty to God's way of life as a child and a teen-ager. His development through those difficult years was not a token attempt to identify with humanity—He faced youth's problems, every one of them, as young people of His day faced them.

There is hope and courage for every young person when he understands this stark fact: Jesus faced the kind of problems they face and yet showed that the better way, the way to true personality fulfillment, is in happy obedience to the will of God.

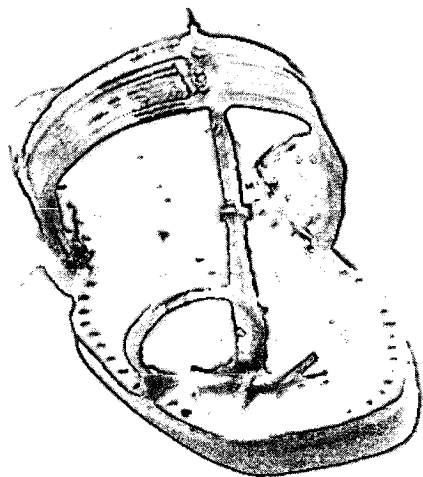
Truly Jesus is a teen-ager's best Friend. "He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for He was 'in all points tempted like as we are, yet without sin.'"—*The Ministry of Healing*, p. 71.

This understanding of Jesus as the model youth should caution parents and teachers who shrug their shoulders at the carelessness and impulsiveness of their teen-agers. Too often parents and teachers enjoy the false hope that after "fool's hill" there will be time for a youth to straighten his life out.

As long as there is life there is hope, of course. But there is an enormous difference between being a brand plucked from the burning and a maturing person who has allowed God to groom him or her for a lifetime of service that reflects His attributes.

DAILY HIGHLIGHTS

- 1. The Laws of Childhood**
(Luke 2:40, 52)
- 2. Increased in Wisdom**
(Luke 2:52)
- 3. Increased in Sense of Life Mission**
(Luke 2:49, 50)
- 4. Obedient Son**
(Luke 2:51)
- 5. Increased in Favor With Men**
(Luke 2:52)
- 6. Years of Preparation**
(Matt. 3:17)



Part 1
THE LAWS OF
CHILDHOOD

What indication do we have that Jesus developed according to the normal laws of growth and development?

“And the child grew and became strong, filled with wisdom; and the favor of God was upon him.”

“And Jesus increased in wisdom and in stature, and in favor with God and man” (Luke 2:40, 52, RSV).

Because Jesus “was made flesh” (John 1:14) and was “made like his brethren in every respect” (Heb. 2:17, RSV), He was subject to the limitations and susceptibilities of a child and a teen-ager. Even though we most often think of Jesus as a perfect Man, we must also remember that He developed from infancy, “in keeping with the laws of childhood.”—*The Desire of Ages*, p. 68.

Did our Lord’s sinless life exempt Him from the trials of a growing boy?

God did not “rig” the “great controversy” by sheltering Jesus from the temptations that would come to a growing boy or girl. Although “no trace of sin marred the image of God within Him” yet “He was subject to all the conflicts which we have to meet, that He might be an example to us in childhood, youth, and manhood.”—*The Desire of Ages*, p. 71.

“Christ was a child; he had the experience of a child; he felt the disappointments and trials that children feel; he knew the temptations of children and youth.”—Ellen G. White, *Signs of the Times*, June 23, 1881.

“Let children bear in mind that the child Jesus had taken upon himself human nature, and was in the likeness of sinful flesh, and was tempted of Satan as all children are tempted.”—Ellen G. White, *Youth’s Instructor*, Aug. 23, 1894.

THINK IT THROUGH

Should any person say that his or her experience is unique and therefore his or her failings should be excused?

In writing to a nephew in early manhood, Ellen White counseled: “You have not a difficulty that did not press with equal weight upon Him, not a sorrow that His heart has not experienced. . . .

“ . . . Jesus once stood in age just where you now stand. Your circumstances, your cogitations at this period of your life, Jesus has had. He cannot overlook you at this critical period. He sees your dangers. He is acquainted with your temptations. He invites you to follow His example.”—Ellen White, letter dated March 14, 1878; quoted in *Review and Herald*, May 8, 1975.

FURTHER STUDY

The Desire of Ages, pp. 68-74.

**Part 2
INCREASED
IN WISDOM**

"Jesus increased in wisdom" (Luke 2:52).

How do we know that Jesus was not supernaturally endowed with wisdom, insight, and all knowledge?

Wisdom is more than knowledge; wisdom is mental excellence in its highest form whereby knowledge is properly understood and applied. Before He became man, Jesus was omniscient (that is, all-knowing); when He became man He "did not cling to his privileges as God's equal, but stripped himself of every advantage" (Phil. 2:6, 7, Phillips).

The wonderful manifestation of wisdom reflected in the words and acts of Jesus was the result of utilizing the capabilities available to all children. Very sobering is the thought that "every child may gain knowledge as Jesus did."—*The Desire of Ages*, p. 70.

How did He do it? What were His habits? Mary and Joseph were His first teachers, and they followed the Lord's direction "that even from babyhood the children should be taught of His goodness and His greatness, especially as revealed in His law, and shown in the history of Israel. Song and prayer and lessons from the Scriptures were to be adapted to the opening mind. Fathers and mothers were to instruct their children that the law of God is an expression of His character, and that as they received the principles of the law into the heart, the image of God was traced on mind and soul."—*The Desire of Ages*, p. 69.

What incident suggests that Jesus was well educated? John 7:15.

The scholars were astounded at our Lord's breadth of knowledge, especially when they knew He had not attended their schools. His mental development however was in contrast to what was generally regarded as superior education. He did not study the opinions of men; He sought the truth made known through revelation and the Spirit speaking to His own heart. Instead of a cramped, narrow, worldly-wise spirit, Jesus could think creatively and see truth in its beauty and harmony.

THINK IT THROUGH

If I want to reflect the development of Jesus, what shall I study?

FURTHER STUDY

Child Guidance, pp. 26-28.

Part 3
INCREASED IN
SENSE OF
LIFE MISSION

What new phase of our Lord's development was marked by His visit to the temple when He was 12 years of age?

"How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them" (Luke 2:49, 50).

This was the first time Jesus saw the temple in Jerusalem, the bleeding sacrificial animals, the cloud of incense, and all the other solemn and impressive rites of the Passover service. "Day by day He saw their meaning more clearly. Every act seemed to be bound up with His own life. New impulses were awakening within Him. Silent and absorbed, He seemed to be studying out a great problem. The mystery of His mission was opening to the Saviour." —*The Desire of Ages*, p. 78.

Our Lord's reply to His parents "showed for the first time that He understood His relation to God." —*The Desire of Ages*, p. 81.

Since Jesus gained knowledge as does every human being, how did He make it possible for God to reveal more fully His Messianic role?

"As He walked among men, He was guided, step by step, by the Father's will. He did not hesitate to act at the appointed time. With the same submission He waited until the time had come." —*The Desire of Ages*, p. 147.

As man, He was as dependent upon the normal laws of acquiring information as all other men. Furthermore, as man He was as dependent upon God for special insight and strength to fulfill God's plan for Him as every man or woman of faith must be. "The Son can do nothing of himself, but what he seeth the Father do" (John 5:19)—this is the open secret of victorious Christian living.

THINK IT THROUGH

How can I know my role in life as surely as Jesus knew His?

"As the human was upon Him, He felt His need of strength from His Father. . . . In this exercise [prayer] His holy, human soul was strengthened for the duties and trials of the day. Our Saviour identifies Himself with our needs and weaknesses, in that He became a suppliant, a nightly petitioner, seeking from His Father fresh supplies of strength, to come forth invigorated and refreshed, braced for duty and trial. He is our example in all things." —*Testimonies*, vol. 2, pp. 201, 202.

FURTHER STUDY

The Desire of Ages, pp. 81-83.

Part 4
OBEDIENT
SON

What kind of example did Jesus leave all sons and daughters?

"And he went down with them and came to Nazareth, and was obedient to them" (Luke 2:51, RSV).

Even though Jesus was recognized by experts as wise beyond His years, He did not assume self-importance or premature independence. He did not ignore His responsibilities to His earthly parents. He learned well the lessons Joseph taught Him in the carpenter's shop; for 18 years He pondered the mystery of His mission while He contributed to the financial security of His family. In so doing He left an example to all sons and daughters that they should share home expenses as long as they live under their parents' roof.

Apparently sometime after the Jerusalem visit Joseph died, adding further responsibilities to Jesus. Besides the burden of making a living, Jesus filled out His days and nights studying and meditating. His deep perception of the law of God and its application to every facet of the daily life set Him apart from His brothers and sisters as well as from His contemporaries.

Because He placed a high premium on time, natural ability, and opportunities, He brought forth resentment in those who wanted an easier program. The misunderstandings were emphasized when the rabbis joined with relatives in urging Mary to control Jesus with a firmer hand. Her troubled heart would be reassured when He quietly presented Scripture to uphold His practices.

What tender indication of a son's devotion was expressed in Jesus' concern for His mother when He was dying on the cross? John 19:26, 27.

Many sons and daughters forget their parents even when all is well with them. They have spare rooms, extra cash, health, and ability to make the last few years of their parents easier to bear. Yet, a commercial greeting card on a birthday and possibly a rare phone call is the measure of gratitude that many today can offer weary, lonely parents.

THINK IT THROUGH

If Jesus is my model, how closely am I following Him in caring for my parents?

FURTHER STUDY

The Desire of Ages, pp. 84-88.

**Part 5
INCREASED
IN FAVOR
WITH MEN****How does Luke describe the effect of Jesus' life on His fellow men?****"Jesus increased . . . in favour with God and man" (Luke 2:52).**

As a youth, Jesus so lived that no one could find fault with His high standard of living; He was a credit to His family and neighborhood. For this He was approved.

"Through all those secluded years at Nazareth, His life flowed out in currents of sympathy and tenderness. The aged, the sorrowing, and the sin-burdened, the children at play in their innocent joy, the little creatures of the groves, the patient beasts of burden,—all were happier for His presence. . . .

" . . . He drew the sympathy of all hearts by showing Himself capable of sympathizing with all. The atmosphere of hope and courage that surrounded Him made Him a blessing in every home." —*The Desire of Ages*, p. 74.

Nonbelievers react in different ways when men and women of faith become known for their standard of right living. The believers are commended if they keep to themselves and fail to evangelize actively. Or the believers are openly resented by those whose consciences are condemned.

Yet godly living from the time of Abel has always been resented by uncommitted people even though they can find no fault with the believer's life habits. The life of faith annoys the commandment breaker.

Because He was not exclusive, and because He labored earnestly for the well-being of all humanity regardless of one's religious connections, He aroused the enmity of the Pharisees: "He inculcated the principle that Bible religion does not consist in the mortification of the body. . . . At all times and in all places he manifested a loving interest in men, and shed about Him the light of a cheerful piety. All this was a rebuke to the Pharisees."—*The Desire of Ages*, p. 86.

THINK IT THROUGH**What is the danger of all men thinking well of me?**

Jesus was approved in one sense and greatly resented in another. Jealousy, envy, and the competitive spirit are often aroused by the life of faith. "Because the life of Jesus condemned evil, He was opposed, both at home and abroad. His unselfishness and integrity were commented on with a sneer. His forbearance and kindness were termed cowardice."—*The Desire of Ages*, p. 86.

FURTHER STUDY*The Desire of Ages*, pp. 89-92.

**Part 6
YEARS OF
PREPARATION**

How did the Father express His approval of Jesus' 30 years of human development?

"This is my beloved Son, with whom I am well pleased" (Matt. 3:17, RSV).

The Bible is silent in regard to those 18 years between the Passover visit and Jesus' baptism by John. But we would be making a tragic mistake if we overlooked them. During these teen-age and young manhood years, Jesus was getting basic training for His public ministry. There would be no Jesus, as the Gospel writers knew Him, without the towering record of sinlessness and character development during these difficult years.

Those 30 years prepared Jesus for the life record we know so well—no one can be a leader overnight whatever His calling. For this reason, the home education and general schooling throughout a person's "silent years" is important beyond words. "Jesus is our example. There are many who dwell with interest upon the period of His public ministry, while they pass unnoticed the teaching of His early years. But it is in His home life that He is the pattern for all children and youth. . . . He was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude. And every youth who follows Christ's example of faithfulness and obedience in His lowly home may claim those words spoken of Him by the Father through the Holy Spirit, 'Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth.' Isa. 42:1." —*The Desire of Ages*, p. 74.

What awesome trust is placed on fathers and mothers! Consider the importance of parental instruction in the development of Jesus.

"It is in the early years that we have the best opportunity for sowing good seed in their [children's] hearts. If we neglect to do this work in their childhood, we shall find that Satan will preoccupy the field. Why not preoccupy the field yourself, and before the Evil one has a chance to plant his seeds of evil, fill the mind with that which is good and pure?"—Ellen G. White, *Signs of the Times*, May 20, 1889.

THINK IT THROUGH

What part of life is the prime time for character development?

FURTHER STUDY

The Adventist Home, pp. 187-189.

Model Overcome

“Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour” (John 12:27).

One of the primary results of the incarnation is that Jesus proved that men and women in their fallen condition, in connection with the same divine power that kept Him from falling, can obey the law of God, thwart every satanic temptation, and truly glorify their heavenly Father’s “name.” On this fact rests the plan of salvation; for, without our Lord’s performance, Satan would have won his argument regarding the unfairness of God in requiring created beings to keep an impossible law.

Jesus opened the door of hope for all men and women. “Those who claim that it was not possible for Christ to sin, cannot believe that He really took upon Himself human nature. But was not Christ actually tempted, not only by Satan in the wilderness, but all through His life, from childhood to manhood? In all points He was tempted as we are, and because He successfully resisted temptation under every form, He gave man the perfect example, and through the ample provision Christ has made, we may become partakers of the divine nature, having escaped the corruption which is in the world through lust.

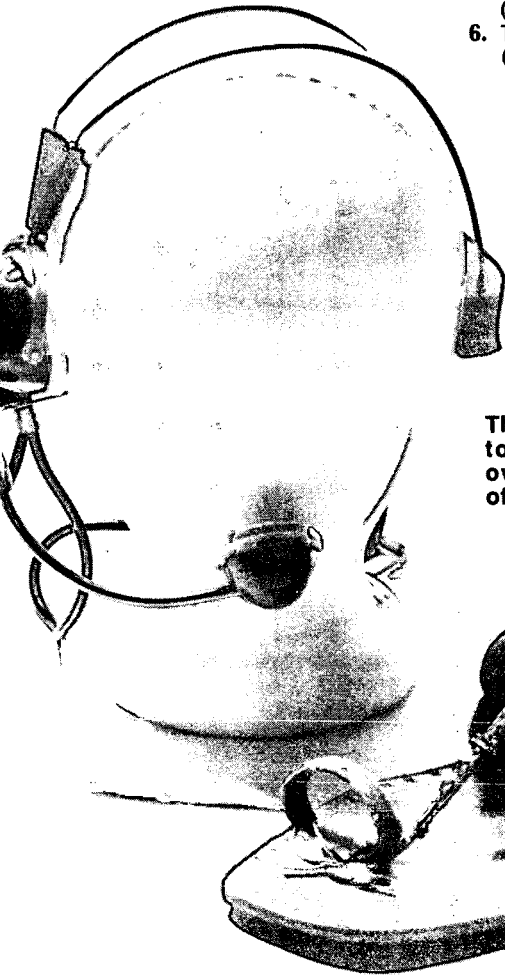
“Jesus says, ‘To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.’ Here is the beginning of our confidence which we must hold steadfast unto the end. If Jesus resisted Satan’s temptations, He will help us to resist. He came to bring divine power to combine with human effort.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 7, p. 929.

When we remember Him as our heavenly Mediator, we have the daily assurance that “through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you. ‘I am He that liveth, and was dead; and behold, I am alive forevermore.’ Rev. 1:18. I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto Me, and live.”—*The Desire of Ages*, p. 483.

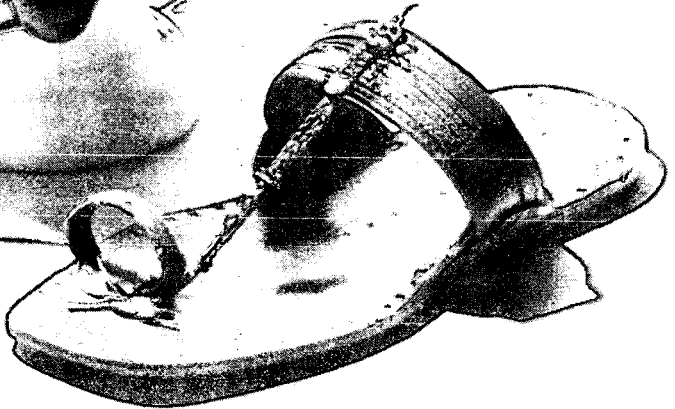
“He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ’s humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.”—*The Desire of Ages*, p. 123.

DAILY HIGHLIGHTS

1. Sinless, Though Tempted
(John 14:30)
2. Indulgence of Appetite
(Matt. 4:3)
3. Presumptuous Venturing
(Matt. 4:5, 6)
4. Ambition and Pleasures
(Luke 4:5, 6)
5. Spiritual Weapons
(Luke 4:4)
6. Tempted as We Are
(Heb. 4:15)



Throughout His life Jesus displayed to us the source of power for overcoming—a continual open line of communication with the Father.



Part 1
SINLESS
THOUGH TEMPTED

What is the marvelous fact regarding our Lord's response to temptation?

"The prince of this world cometh, and hath nothing in me" (John 14:30).

We need never tire repeating the good news: Jesus was met by Satan with his worst temptations, but He never gave in. Jesus never sinned.

We hasten to add, however, that Jesus was indeed tempted. He experienced the reality of temptation. "For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning" (Heb. 4:15, RSV).

At what point does sin occur: with enticement or consent? James 1:14, 15.

God has placed natural and legitimate desires within man, such as the desire for food, for physical comfort, self-preservation, for parenthood, and for social acceptance. Sin occurs when a person chooses to satisfy these natural drives outside of and contrary to the will of God. "No man can be forced to transgress. His own consent must be first gained; the soul, must purpose the sinful act before passion can dominate over reason or iniquity triumph over conscience. Temptation, however strong, is never an excuse for sin. . . . The Lord . . . knows how strong are the inclinations of the natural heart, and He will help in every time of temptation."—*Testimonies*, vol. 5, p. 177.

"Satan showed his knowledge of the weak points of the human heart, and put forth his utmost power to take advantage of the weakness of the humanity which Christ had assumed in order to overcome his temptations on man's account."—Ellen G. White Comments, *SDA Bible Commentary*, vol. 7, p. 930.

Jesus, as truly man, knew from experience how subtle the appeal is to satisfy legitimate desires by means that appear reasonable to the human mind, yet contrary to the will of God. "Though He had all the strength of passion of humanity, never did He yield to temptation to do one single act which was not pure and elevating and ennobling."—*In Heavenly Places*, p. 155.

THINK IT THROUGH

What difference does it make to me that sin is not inevitable?

FURTHER STUDY

The Desire of Ages, pp. 114-116.

**Part 2
INDULGENCE
OF APPETITE**

What basic human need did Satan try to take advantage of when he tempted Christ in the wilderness?

"If you are the Son of God, command these stones to become loaves of bread" (Matt. 4:3, RSV).

There surely is nothing evil about desiring food, physical comfort, and whatever else contributes to self-preservation. But these drives, based on physical needs, can be satisfied in ways that ultimately destroy the keenness and usefulness of a person's mental, physical, moral, and spiritual powers.

Eve's sin consisted of indulging her appetite in a way that manifested distrust in God. Ever since the Fall, indulging the appetite for physical satisfaction alone has been one of man's basic sins and one of the chief reasons for his deteriorated state. "Christ knew that the world was given up to gluttony and that this indulgence would pervert the moral powers. If the indulgence of appetite was so strong upon the race that, in order to break its power, the divine Son of God, in behalf of man, was required to fast nearly six weeks, what a work is before the Christian in order that he may overcome even as Christ overcame! . . .

" . . . In order to impress upon man his obligations to obey the law of God, Christ began His work of redemption by reforming the physical habits of man. The declension in virtue and the degeneracy of the race are chiefly attributable to the indulgence of perverted appetite."—*Testimonies*, vol. 3, p. 486.

THINK IT THROUGH

In what ways do I concede to the indulgences of physical appetite and comfort? What does victory over appetite include?

We cannot answer these questions for someone else. We alone know when we pamper our physical desires to that point where our mental and moral efficiencies are affected. Headaches, upset stomachs, sluggish willpower, irritated and impatient attitudes—each may indicate a need to reconsider our personal habits of indulging our physical desires.

Jesus could withstand the temptations of Satan because He was master of His physical inclinations; His mind was not beclouded, nor was His body overworked by physical excess, from food, or any other form of physical indulgence.

"The Spirit of God cannot come to our help, and assist us in perfecting Christian characters, while we are indulging our appetites to the injury of health, and while the pride of life controls."—*Counsels on Diet and Foods*, p. 57.

FURTHER STUDY

The Desire of Ages, pp. 122, 123.

Part 3
PRESUMPTUOUS
VENTURING

How did Satan meet Jesus on our Lord's own ground when he appealed to Him to prove how much He trusted God?

"Then the devil . . . said to him, 'If you are the Son of God, throw yourself down; for it is written, "He will give his angels charge of you." ' " (Matt. 4:5, 6, RSV).

Still appearing as an angel of light, with no observable indications that he indeed was the evil one, Satan tried to invite trust by quoting well-known scripture. He tempted Jesus to reach desirable ends through improper means.

For the second time Satan tempted Jesus to doubt His identity—"If you are the Son of God." The devil followed this up with the temptation for Jesus to jump from the highest point in the temple area and to trust in God to preserve His life. Note how Satan reversed reality. He tempted Him to doubt God in what God had declared true—that Jesus was God's Son. On the other hand, Satan tempted Him to believe God in something God had never said—that He would protect a person who willfully risked his life to no purpose but to accept a challenge. Jesus saw through both parts of the temptation. He would believe what God said, and He would not act in a way that was unsupported by God's word.

How subtle the appeal! Not food for His hungry body nor wealth and fame to satisfy the lust for power, but simply a way to prove His divine appointment and great faith.

Many human beings have fallen for this temptation—we call it spiritual pride, even vanity. But Jesus saw clearly what kind of example He would be presenting to those who were seeking the righteous life if He should try by dazzling feats to prove His identity and faith.

THINK IT THROUGH

What is the clear difference between faith and presumption?

"Faith is in no sense allied to presumption. Only he who has true faith is secure against presumption. For presumption is Satan's counterfeit of faith. Faith claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression. . . . It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted."—*The Desire of Ages*, p. 126.

FURTHER STUDY

The Desire of Ages, pp. 124-126.

Part 4 **What marvelously subtle temptation did Satan present that**
AMBITION AND **would suggest how Jesus could achieve His goal as the**
PLEASURES **world's Redeemer?**

“And the devil . . . showed him all the kingdoms of the world in a moment of time, and said to him, ‘To you I will give all this authority and their glory’ ” (Luke 4:5, 6, RSV).

Jesus was a poor man without equity or bank account to subsidize His new movement. How could He ever get the confidence of men and women that serving Him would be a prudent decision? The Jews thought of the Messiah as the leader of a temporal kingdom; they also knew that great happiness and health would follow the reign of their Messiah. How best could Jesus satisfy the deep wish of His countrymen and appear credible?

What a subtle temptation! To be given the kingdoms of the world immediately would eliminate Calvary. It was a dazzling opportunity and an almost overpowering temptation to anyone with the best of motives.

Christ's rejection of Satan's scheme pointed to the nature of the kingdom He was setting up. The kingdom of God was not to be advanced by external means; not by dazzle or force was He to intimidate the decision of men and women. Jesus knew that to yield to Satan, even though in exchange Satan was giving Him the world, would be cooperating with Satan, whose chief weapons were intrigue, force, and violence.

THINK IT THROUGH **How does Satan present this same temptation to us today?**

The allure of the shortcut to reach desirable, legitimate ends is perhaps the most successful of all temptations to sin. But the end does not justify the means. By using Satan's methods we cannot reach those values and goals that God can bless. In an age of bribery, common cheating, and ill-conceived pity for the criminal, the person who tries to live a holy life will often find that it will be a life much like his Saviour's—hardship, conflict, and loneliness. “His sensitive nature was tortured, His motives were misunderstood, His work was uncomprehended.”—*The Desire of Ages*, p. 326.

Any appeal that promises honor, success, or fortune without struggle, routine obedience to rules, and self-denial is this third great temptation in modern dress.

“To men he [Satan] offers the kingdom of this world on condition that they will acknowledge his supremacy. He requires that they sacrifice integrity, disregard conscience, indulge selfishness.”—*The Desire of Ages*, p. 130.

FURTHER STUDY *Selected Messages*, bk. 1, pp. 285-289.

**Part 5
SPIRITUAL
WEAPONS**

How did Jesus effectively thwart the most subtle temptations of Satan?

“Jesus answered him, ‘It is written’ ” Luke 4:4, RSV).

The temptations presented to Jesus were not academic debates. There was nothing in the first two temptations about the physical presence of the angel of light that indicated the presence of Satan. This was genuine temptation; if He knew by just observation that it was Satan confronting Him, there would have been no real temptation, any more than if Eve had known that the beautiful serpent was the devil himself.

The physical presence, the beguiling words, the appeal to legitimate human wants—all created genuine temptation that men and women have wrestled with since sin darkened Eden.

The first and only line of defense against Satan’s most alluring temptations is the Bible. Satan wanted Christ to perform miracles to satisfy physical hunger and to prove that He was indeed the Messiah. But the greatest miracle of all was for a human being to thwart Satan by simple trust in the power of the Bible.

There is awesome power in the Bible. Jesus proved it during those fearful days in the wilderness. “ ‘Man shall not live by bread alone, but by every word of God.’ Often the follower of Christ is brought where he cannot serve God and carry forward his worldly enterprises. Perhaps it appears that obedience to some plain requirement of God will cut off his means of support. Satan would make him believe that he must sacrifice his conscientious convictions. But the only thing in our world upon which we can rely is the word of God When we learn the power of His word, we shall not follow the suggestions of Satan in order to obtain food or to save our lives.”—*The Desire of Ages*, p. 121.

THINK IT THROUGH

In what ways should I be using the spiritual weapons of the Bible more consistently?

“Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God’s promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity they will bring to their remembrance the very truths which are needed.”—*The Great Controversy*, p. 600.

FURTHER STUDY

The Great Controversy, pp. 593-596.

**Part 6
TEMPTED
AS WE ARE**

Are Christ's temptations to be considered in a different category from ours?

"We have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning" (Heb. 4:15, RSV).

"Christ was tempted by Satan in a hundredfold severer manner than was Adam, and under circumstances in every way more trying. The deceiver presented himself as an angel of light, but Christ withstood his temptations. He redeemed Adam's disgraceful fall, and saved the world. . . .

"Christ's victory was as complete as had been Adam's failure. So we may resist temptation, and force Satan to depart from us."—*My Life Today*, p. 323.

We can never say it often enough—Jesus never sinned in thought or deed. But a song of the ages will be that *Jesus never sinned while facing and thwarting the temptations common to fallen man*. "I present before you the great Exemplar. . . . As really did He meet and resist the temptations of Satan as any of the children of humanity. In this sense alone could He be a perfect example for man. He subjected Himself to humanity to become acquainted with all the temptations wherewith man is beset. He took upon Him the infirmities and bore the sorrows of the sons of Adam."—*Our High Calling*, p. 57.

THINK IT THROUGH

How does Christ's victorious human experience make Him the perfect High Priest?

Jesus as man's High Priest is our guarantee that all Heaven knows the weight of our temptations. And He is also a standing witness that temptations can and must be overcome. " 'Verily, verily, I say unto you, . . . He that believeth on Me, the works that I do shall he do also.' The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was."—*The Desire of Ages*, p. 664.

FURTHER STUDY

The Desire of Ages, pp. 129-131.

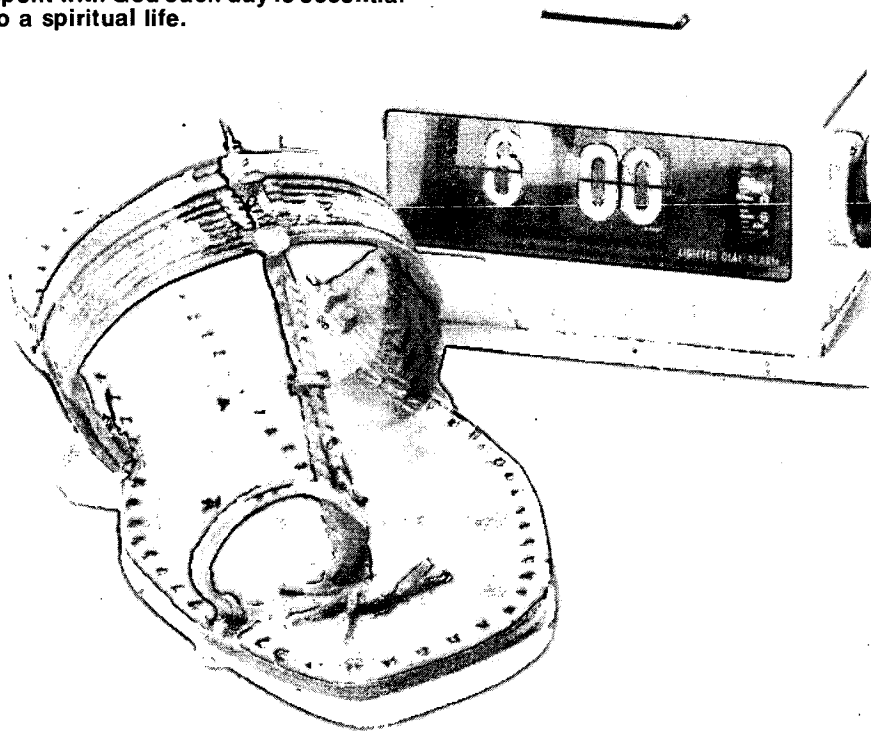
Model Man of Prayer

"In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear" (Heb. 5:7, RSV).

Jesus' life, like ours, was busy. But He set His priorities properly—time spent with God each day is essential to a spiritual life.

Men and women may impress others with their knowledge of theology; they may give many indications that they are very religious. But the surest clue to what a person really thinks about God and about faith is in his or her understanding of prayer.

What a person thinks about prayer reveals the kind of God he worships. If God is an Absolute Being, brooding



"within" or "above" His creation, then the "worshiper" can only "brood" back, thinking through the many ways that such a "God" deserves respect. But whatever the fertile mind of such a "worshiper" comes up with, it will still be the product of human reason or intuition.

But if God is the self-revealing Creator of the universe, a spiritual Person who created man in His own image (Gen. 1:27), then He is a God who speaks, who makes Himself heard, who steps into human history in many different ways. The God who speaks to His creation is a God who solicits a reply.

Men and women were made to communicate with God. We were made to respond with love to love. The communication breaks down when we rebel and assert our will over against our Lord's. Distrust replaces faith that is revealed in love (Gal. 5:6). Prayer becomes impossible when men and women distrust God and choose what seems to them a better way.

But when prayer goes, peace, joy, and health go too. We were made to pray even as we were made to breathe—if we truly want to make the most out of human existence. It was the solitary, lonely, selfish, hopeless person whom God loved, even in his or her loveless condition. He sent Jesus to the world to awaken in us our real possibilities and destinies.

One of the chief results of studying Jesus as our model is that we learn how important it is for even perfectly

mature persons to pray. In Jesus we can see what prayer can do for any man or woman. We see Him as truly man offering fearless, trusting prayers to His heavenly Father. Such was the God Jesus knew, one who could evoke such trust, such simple prayers!

And prayer made the difference in the life of Jesus. If He had not prayed as He did, He would not have lived as He did.

"Satan has asserted that men could not keep the commandments of God. To prove that they could, Christ became a man, and lived a life of perfect obedience, an evidence to sinful human beings, to the worlds unfallen, and to the heavenly angels, that man could keep God's law through the divine power that is abundantly provided for all that believe. In order to reveal God to the world, to demonstrate as true that which Satan has denied, Christ volunteered to take humanity, and in His power, humanity can obey God. . . .

"Satan exulted when Christ became a human being, and he compassed His path with every conceivable temptation. Human weakness and tears were His portion; but He sought unto God, praying with His whole soul, with strong crying and tears; and He was heard in that He feared. The subtlety of the enemy could not ensnare Him while He made God His trust, and was obedience to His words."—Ellen G. White, *Signs of the Times*, May 10, 1899.

DAILY HIGHLIGHTS

1. **Prayer, a Life Habit**
(Mark 1:35)
2. **"Come Ye . . . Apart"**
(Mark 6:31, 32)
3. **Power of Prayer**
(Luke 3:21, 22)
4. **Thy Will Be Done**
(Matt. 26:39)
5. **Pray for Your Enemies**
(Matt. 5:44)
6. **A Divine Science**
(Luke 11:10)

**Part 1
PRAYER, A
LIFE HABIT**

What was one of the distinguishing features of Christ's personal life?

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35).

Our Lord's enemies were forced to confess, "Never man spake like this man" (John 7:46). Why? Because never did a man pray like this man! His example of prayer was not to show us how God would pray but how men and women must pray.

"Prayer in secret, prayer while the hands are engaged in labor, prayer while walking by the way, prayer in the night season, the heart's desires ever ascending to God,—this is our only safety. In this manner Enoch walked with God. In this manner our Exemplar obtained strength to tread the thorny path from Nazareth to Calvary.

"Christ, the sinless One, upon whom the Holy Spirit was bestowed without measure, constantly acknowledged his dependence upon God, and sought fresh supplies from the Source of strength and wisdom. . . .

". . . We must look to Christ; we must resist as he resisted; we must pray as he prayed; we must agonize as he agonized, if we would conquer as he conquered."—Ellen G. White, *Review and Herald*, Nov. 8, 1887.

Man that He was, Jesus needed continual supplies of strength from His heavenly Father in order to remain untainted and an overcomer. He needed physical strength to cope with the increasing demands upon His time and energy; He needed mental clearness to see without distortion the will of God for Him daily; He needed spiritual strength to remain perceptive and fresh as He shared the insight, hope, and courage with sin-weary contemporaries.

"He was unsullied with corruption, a stranger to sin; yet He prayed, and that often with strong crying and tears. He prayed for His disciples and for Himself, thus identifying Himself with our needs, our weaknesses, and our failings, which are so common with humanity."—*Testimonies*, vol. 2, pp. 508, 509.

THINK IT THROUGH

How can I discover the power of prayer?

We all know how easily and almost imperceptibly we neglect prayer because it is so familiar—or become bored after thinking prayer more an obligation than a privilege. Let us watch the Model Man at prayer and discover the secret of His victories.

FURTHER STUDY

The Ministry of Healing, pp. 51, 52.

Part 2
"COME YE
... APART"

By what incident did Jesus make clear that personal piety is necessary to sustain spiritual activity for others?

"He said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately" (Mark 6:31, 32).

The disciples had just returned from one of their first missionary journeys apart from Christ. They had devoted themselves to their labors and were now exhausted. Jesus knew that many dangers arise when men and women try to do personal work for others when they are physically and mentally tired; the will is weaker and temptations more subtle and overpowering.

"It is not wise to be always under the strain of work and excitement, even in ministering to men's spiritual needs; for in this way personal piety is neglected, and the powers of mind and soul and body are overtaxed. Self-denial is required of the disciples of Christ, and sacrifices must be made; but care must also be exercised lest through their overzeal Satan take advantage of the weakness of humanity, and the work of God be marred."—*The Desire of Ages*, p. 362.

Besides, Jesus knew that without constant spiritual refreshment it is very easy for men and women to feel, almost unconsciously, that their success is the result of their own skills and perseverance only. Spiritual pride is almost incurable.

Special seasons for prayer, in addition to daily devotions, seemed to be as necessary for the disciples as they are for us today; we need special time "to commune with Christ, with nature, and with their [our] own hearts."—*The Desire of Ages*, p. 360.

The church needs occasions to come apart and study what God expects from His people, listening as He speaks personally to the heart and not through human intermediaries.

What kind of "rest" is most conducive to spiritual renewal?

"The rest which Christ and His disciples took was not self-indulgent rest. The time they spent in retirement was not devoted to pleasure seeking. They talked together regarding the work of God, and the possibility of bringing greater efficiency to the work."—*The Desire of Ages*, p. 361.

THINK IT THROUGH

What adjustments do I need to make in my life to provide both spiritual activity and spiritual rest?

FURTHER STUDY

The Desire of Ages, pp. 359-363.

**Part 3
POWER OF
PRAYER**

What incident in the life of Jesus reveals the power of prayer?

“When Jesus also had been baptized and was praying, the heaven was opened, . . . and a voice came from heaven, ‘Thou art my beloved Son; with thee I am well pleased’ ” (Luke 3:21, 22, RSV).

Christ’s prayer at this time was a tremendous demonstration of how near Heaven may come to a person when he prays. Instead of an angel’s answering the prayer, the Father Himself sent an acknowledgement—“a dovelike form of purest light.”—*The Desire of Ages*, p. 112.

This incident in the life of Christ is only one of many that tell us “of the power of prayer,—how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. . . . The light which fell from the open portals upon the head of our Saviour will fall upon us as we pray for help to resist temptation.”—*The Desire of Ages*, p. 113.

Our Lord’s prayer life is an example of how we should be praying amidst our earthly difficulties. “As one with us, a sharer in our needs and weaknesses, He was wholly dependent upon God, and in the secret place of prayer He sought divine strength, that He might go forth braced for duty and trial. In a world of sin Jesus endured struggles and torture of soul. In communion with God He would unburden the sorrows that were crushing Him. Here He found comfort and joy.

“In Christ the cry of humanity reached the Father of infinite pity. As a man He supplicated the throne of God till His humanity was charged with a heavenly current that should connect humanity with divinity. Through continual communion He received life from God, that He might impart life to the world. His experience is to be ours.”—*The Desire of Ages*, p. 363.

THINK IT THROUGH

What opportunity do I give God to speak His will clearly to me? What changes should I make in my life that will permit God to speak directly, unmistakably to my soul?

None of us can be overcomers at last or enjoy spiritual peace now if we live on secondhand information about God or if our faith is rented from someone else. We must discover for ourselves, individually, that the surest evidence for the divinity of Scriptures and the existence of God is the “voice of God” speaking to our souls. (See *The Ministry of Healing*, pp. 461, 462.)

FURTHER STUDY

The Desire of Ages, pp. 111-113.

Part 4
THY WILL
BE DONE

At what terrible moment in our Lord's life did He turn in prayer to God for help?

"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39).

Gethsemane was no sham affair. All Jesus had with which to fend off satanic doubt was the truths of Scripture, prayer, and His own experience.

The outlook, humanly speaking, was desperately bleak. It seemed, from all outward evidence, that Jesus had failed His mission. Guilty and ungrateful men and women seemed beyond redemption.

His humanity cried out three times those chilling, bitter words: "If it be possible, let this cup pass." But always He added, "Nevertheless, not as I will, but as though wilt." "Terrible was the temptation to let the human race bear the consequences of its own guilt."—*The Desire of Ages*, p. 688.

He prayed "for His own tempted, agonized soul. . . . Three times has humanity shrunk from the last crowning sacrifice."—*The Desire of Ages*, p. 690. But always He breathed submission—the last stretch of trust when all else seemed lost.

In answer to His prayers help came—not that He should be taken from that terrible ordeal but that He would be strengthened to drink this last cup of self-denial on behalf of others.

After hours of anguish such as no man has ever yet endured, bloodied in the duel with Satan, we find Jesus not prostrate, conceding the field to Satan and pliable in the hands of His adversaries. Hardly. We find Him in command of the situation, awakening His disciples. Then He faced up to the murderous mob coming from the city, led by Judas. He stood in dignity and glory before the hardened soldiers and calloused priests—the product of prayer.

THINK IT THROUGH

How can I give God a chance to do for me what He did for Jesus when I face the crushing, almost insoluble problems of life?

For Jesus, prayer was not a procedure whereby God would give Him whatever He asked, if He prayed long enough. Neither was prayer a mere mental reflex. Jesus did not merely talk to Himself in Gethsemane and transform Himself into the Man who faced the world as He did at His trial and crucifixion. All through His life prayer was communion with His heavenly Father and the avenue for receiving heavenly strength.

FURTHER STUDY *The Desire of Ages*, pp. 685-697.

Part 5
PRAY FOR
YOUR ENEMIES

What remarkable command did Jesus give to His followers regarding their attitude toward their enemies?

“Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you” (Matt. 5:44).

Loving one's enemies, extending the hand of forgiveness to an offender, is uncommon behavior anywhere, any time. Even to the Jews, God's people, this was a strange admonition; for they cultivated a spirit of retaliation, especially to the Romans.

Jesus is not suggesting, however, that by praying for one's enemies, His followers are to accept wrongs done to others without appropriate response. “When they [God's followers] see that God is dishonored, and His service brought into disrepute, when they see the innocent oppressed, a righteous indignation stirs the soul. Such anger, born of sensitive morals, is not a sin. But those who at any supposed provocation feel at liberty to indulge anger or resentment are opening the heart to Satan. Bitterness and animosity must be banished from the soul if we would be in harmony with heaven.”—*The Desire of Ages*, p. 310.

To pray for one's enemies requires the Spirit of God; it is almost a reflex action for non-Christians to hate and to seek revenge. But the Spirit of God will help create the character of God; His followers will see others as God does, pitying us all, even when we rebel in the face of His love. “It is only the Spirit of God that gives love for hatred. To be kind to the unthankful and to the evil, to do good hoping for nothing again, is the insignia of the royalty of heaven, the sure token by which the children of the Highest reveal their high estate.”—*Thoughts From the Mount of Blessing*, p. 75.

In what experience do we see most clearly Jesus practicing the principles He taught in Matthew 5:44? Luke 23:33, 34.

THINK IT THROUGH

How can I make a difference between opposing sin and opposing the sinner?

“When trials arise that seem unexplainable, we should not allow our peace to be spoiled. However unjustly we may be treated, let not passion arise. By indulging a spirit of retaliation we injure ourselves. We destroy our own confidence in God, and grieve the Holy Spirit.”—*Christ's Object Lessons*, pp. 171, 172.

FURTHER STUDY

Thoughts From the Mount of Blessing, “The Spirituality of the Law” (Matt. 5:44), pp. 73-75.

**Part 6
A DIVINE
SCIENCE**

What practical counsel did Jesus give His disciples when they asked Him to teach them how to pray?

“For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” (Luke 11:10).

After Jesus outlined a model prayer for His disciples, He illustrated His lesson with a parable. The story described a man who, when suddenly visited by guests, went to a neighbor and implored some bread in order to feed his hungry friends.

By contrast Jesus taught that if a selfish man would grant a request to a troublesome neighbor, how much more would God answer our requests when we ask in order to serve others.

The instruction given regarding prayer in Luke 11 is really a mirror of our Lord's way of life. He sought help daily in order to serve better His fellowmen. But His instruction is not to be passed over quickly. “There is a divine science in prayer, and His illustration brings to view principles that all need to understand. He shows what is the true spirit of prayer, He teaches the necessity of perseverance in presenting our requests to God, and assures us of His willingness to hear and answer prayer.”—*Christ's Object Lessons*, p. 142.

What is the true spirit of prayer that is taught in this parable of the host without bread? Luke 11:5-8.

“We are to ask that we may give. The principle of Christ's life must be the principle of our lives. . . . The same devotion, the same self-sacrifice, the same subjection to the claims of the word of God, that were manifest in Christ, must be seen in His servants. Our mission to the world is not to serve or please ourselves; we are to glorify God by co-operating with Him to save sinners. We are to ask blessings from God that we may communicate to others.”—*Christ's Object Lessons*, pp. 142, 143.

THINK IT THROUGH

In analyzing my private and public prayers, for what do I ask and seek? Do I endeavor to change God's mind, or do I ask for that which would bring me into harmony with His mind?

Are we asking for those specific blessings that will make us more like Jesus? Do we ask for blessings when there are areas in our lives that are not reflecting God's will as we know it? Do we use prayer to take the place of duty? Do we know the difference between genuine prayer and the impulse of the moment?

FURTHER STUDY

Christ's Object Lessons, “Asking to Give,” pp. 142-149.

Model Witness

"I, when I am lifted up from the earth, will draw all men to myself" (John 12:32, RSV).

Jesus included everyone as a possible candidate for eternal life; exclusivism is not a characteristic of genuine Christianity.

How strange and tragic it is that the Christian church has often become exclusive. In many lands, political leaders and the wealthy are associated with a particular denomination; middle class, small business operators call to mind another denomination; and so it goes through the various social, economic, and intellectual levels of society. In too many cases, nonbelievers as well as believers are frozen out of those churches which cater to a different social class.

When Jesus chose the nucleus of the church, He attempted the grand experiment—and eventually was successful. The rich and poor, the philosophical and the naive, the refined and the crude—all gathered at the call of One who said, "Follow Me." And all their needs were supplied, varied as they were.

Could there be anything more important for the church to learn well today than to watch how Jesus related to the nonbeliever? The rich or the poor, the philosophical or the unlettered, the refined and the crude, are still with us. And we too must vary our bait and tailor our approach if we are to gain the confidence of people of various needs and customs, all of whom need to hear God's call today.

Jesus has shown us also that most people will not find their way to Him on their own volition; they must be appealed to, their interest must be awakened, and their sensibilities must be respected. "Christ's method alone will give true success in reaching the

people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"—*The Ministry of Healing*, p. 143.

Jesus reached out to help everyone. He sought out the higher ranks of society with tender interest, as well as the lower.

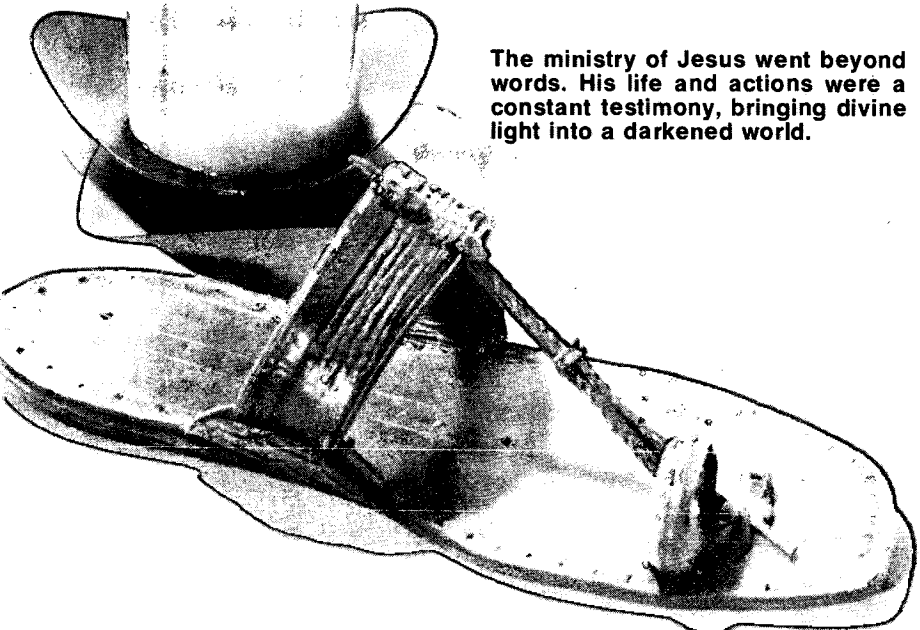
He knew that by concentrating exclusively on either the "higher classes" or on the "lower classes," as the world designates them, the church would in the end lose its dynamic power and also repel people whom He came to save.

Often the messenger to our church has issued appeals such as this:

"Much has been lost by our people through following such narrow plans that the more intelligent, better-educated classes are not reached. Too often the work has been so conducted as to impress unbelievers that it is of very little consequence—some stray offshoot of religious enthusiasm, entirely beneath their notice. Much has been lost for want of wise methods of labor. Every effort should be made to give character and dignity to the work."—*Evangelism*, p. 562.

DAILY HIGHLIGHTS

1. To the Educated
(John 3:10)
2. To the Less Educated
(Mark 12:37)
3. To Sinners at the Bottom of the
Social Scale
(John 4:9)
4. To Sinners at the Top of the Social
Scale
(Acts 10:1-3)
5. To Crass Materialists
(Matt. 5:46)
6. With Something for Everybody
(Luke 5:31, 32)



The ministry of Jesus went beyond words. His life and actions were a constant testimony, bringing divine light into a darkened world.

**Part 1
TO THE EDUCATED**

What particular experience in our Lord's life helps us to understand how to present the gospel to the educated mind?

"Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?" (John 3:10).

Read verses 1-10.

Nicodemus represents a vast number of men and women who have attained a noble, moral character in an immoral society. They have reached this achievement by education, self-discipline, and high religious ideals. Such persons have attained life at its best, as this world knows it, and enjoyed its satisfactions and privileges. Nevertheless, Nicodemus, a distinguished teacher, a leader of respected integrity, a member of the Sanhedrin, was strangely moved by the young Teacher from Nazareth, who aroused serious doubts about what was missing in "the good life."

Nicodemus arranged for an uninterrupted interview at night. He shrank from the scorn that would come if he showed deference to a traveling teacher without proper university degrees. His complimentary address was met by a kind statement that went directly to the point. Nicodemus was looking forward to a keen discussion about truth, but Jesus did not waste his time parrying theory. Although Nicodemus wanted a teacher, Jesus knew that he needed a Saviour. (See John 3:3.)

Though a skillful persuader, Jesus did not try to meet argument with argument or force submission. He led Nicodemus from the known to the unknown. He appealed to a great moment in Jewish history (John 3:14) that the learned ruler knew well and led him to ask from his heart, How and Why?

Then with expert handling of the human heart, Jesus, appealing to life's highest motivation, answered these questions with "Because—God so loved." Even the brightest minds need more than indoctrination and argument; they must be introduced to the loving, bleeding heart of the Saviour.

Although Jesus did not press for a decision in that first interview, He did what He could to meet Nicodemus man to man, mind to mind, and heart to heart. Our Lord's confidence was not misplaced. His methods were effective, for Nicodemus became a bulwark of the infant Christian church, confessing freely that life at its best is not good enough without a transforming faith in Jesus.

THINK IT THROUGH

What growth do I need so that educated people may respect my logic and compassion enough to trust what I say about Jesus?

FURTHER STUDY

The Desire of Ages, pp. 167-177.

**Part 2
TO THE
LESS EDUCATED****How did less educated people react to Jesus?****"And the common people heard him gladly" (Mark 12:37).**

The wisdom that is heaven-born and that leads to heaven is not gained by the usual avenues of academic training. Yet, such wisdom must be grasped, appreciated, and assimilated by the educated and uneducated alike.

One of the reasons why more educated people did not follow Jesus is that the truths of Christianity can be understood only by those who distrust themselves and crush pride of opinion, renouncing every sin that the Spirit of God reveals. (See *The Desire of Ages*, p. 455.)

But one of the reasons why more uneducated people did not follow Jesus is that truth cannot grow in the heart of an inattentive hearer.

Jesus did not belittle manual labor. His body showed the ruggedness of a hard-working carpenter. He was able to appeal to the toiling farmer, artisan, or fisherman. From experience He knew the thoughts that cross the mind of those who labor daily for life's necessities. He could speak to their humble concerns, using "the simplest terms and the plainest symbols."—*The Ministry of Healing*, p. 443.

One of the secrets of Christ's effectiveness with the un-schooled is that He could see great potential when others saw nothing special. "In the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to arouse those dormant faculties."—*The Desire of Ages*, p. 250.

This keen appreciation of unseen qualities, especially in the uneducated, is one of the strongest ties that a soul-winner can develop. Trust begets trust. When a nonbeliever sees that it is the spirit of Jesus that leads church members to spend time and effort in their behalf, the attraction to Jesus as Lord will be deep indeed.

THINK IT THROUGH

Do I see the unseen qualities in others? How can I assist them in reaching out for opportunities to grow under the Lord's guidance?

"It is the highest work of education . . . to impart that vitalizing energy which is received through the contact of mind with mind, and soul with soul. It is only life that can beget life."—*The Desire of Ages*, p. 250.

FURTHER STUDY

Education, pp. 84-86.

**Part 3
TO SINNERS AT
THE BOTTOM OF
THE SOCIAL SCALE**

In what experience did Jesus show His disciples how they ought to relate to those whom they might consider “hopeless cases”?

“The Samaritan woman said to him, ‘How is it that you, a Jew, ask a drink of me, a woman of Samaria?’ ” (John 4:9, RSV).

Because fellow countrymen were making His ministry difficult, Jesus took the opportunity to show His disciples that the gospel of the kingdom could be appreciated by those of whom the least might be expected—society’s apparently hopeless cases. With the Samaritan woman Jesus showed that His saving power could leap over any social, racial, or moral barrier.

Jesus was always alert to another’s need. “With matchless skill, he arrested her attention by asking for a drink of water; then he aroused her curiosity by making some striking statements; and by a process of self-revelation he led her to an intense desire for soul-satisfaction which she had thus far missed.”—Gaines S. Dobbins, *Evangelism According to Christ*, (New York: Harper and Bros., 1949), p. 55.

Kindly but firmly Jesus helped the woman to see herself realistically. He did not cover up her sin by offering forgiveness before she saw the depths of her problem and was willing to repent. Although she tried to divert Him, He held to His course. He appealed to those motivations that pull at the deepest wants of men and women: love, worship, truth, fulfillment, salvation. The stirring of her deepest human needs helped her to realize that this Friend of the nonbeliever had something for her.

The Samaritan woman reminds us that, though a person may have lived in the mire of sin, there may yet be much that can be salvaged. In that noontide conversation she perceived more about our lord’s message than Nicodemus, or the leaders in Jerusalem, or even the disciples had at that point. Somehow the master disciple winner had helped her to take an honest look at herself. He gave her a hope of recovery, believed that she was redeemable, and talked to her, not with scorn, but firmly and compassionately.

THINK IT THROUGH

Whom have I considered scarcely worth saving because he has been living at the bottom of the social scale?

“The gospel invitation is not to be narrowed down, and presented only to a select few, who, we suppose, will do us honor if they accept it. The message is to be given to all.”—*The Desire of Ages*, p. 194.

FURTHER STUDY

The Desire of Ages, pp. 183-195.

**Part 4
TO SINNERS AT
THE TOP OF THE
SOCIAL SCALE****What outstanding New Testament incident shows how interested God is in the salvation of the wealthy?**

"At Caesarea there was a man named Cornelius, . . . a devout man who feared God with all his household, gave alms liberally to the people, and prayed constantly to God. About the ninth hour of the day he saw clearly in a vision an angel of God" (Acts 10:1-3, RSV).

"So today God is seeking for souls among the high as well as the low. There are many like Cornelius, men whom He desires to connect with His church. Their sympathies are with the Lord's people. But the ties that bind them to the world hold them firmly. It requires moral courage for these men to take their position with the lowly ones."—*The Ministry of Healing*, p. 209.

Jesus understood the needs and desires of the upper classes equally as well as He understood those of the lower. He adapted His approach to the rich with no less masterful skill. "He sought the acquaintance of the wealthy and cultured Pharisee, the Jewish nobleman, and the Roman ruler. He accepted their invitations, attended their feasts, made Himself familiar with their interests and occupations, that He might gain access to their hearts, and reveal to them the imperishable riches." —*The Ministry of Healing*, pp. 24, 25.

The wealthy are more often neglected than the poor because their riches seem to indicate that they lack nothing.

The instruction to the church is clear: "Those who belong to the higher ranks of society are to be sought out with tender affection and brotherly regard. Men in business life, in high positions of trust, men with large inventive faculties and scientific insight, men of genius, teachers of the gospel whose minds have not been called to the special truths for this time—these should be the first to hear the call."—*Christ's Object Lessons*, p. 230.

THINK IT THROUGH**What special characteristics should mark those who work for the wealthy and upper classes?**

Although the disciple winners who seek out those higher up in the social scale need not embellish themselves with the trappings of wealth, "they will have to sharpen up, and be armed and equipped in order to present the truth intelligently and to reach the higher classes. Their minds must rise higher, and show greater strength and clearness."—*Evangelism*, p. 556.

FURTHER STUDY*The Ministry of Healing*, pp. 209-216.

**Part 5
TO CRASS
MATERIALISTS**

“If ye love them which love you, what reward have ye? do not even the publicans the same?” (Matt. 5:46).

The publican was the local collector of taxes for Rome—a member of the class of society most offensive to the Jews. The Roman government auctioned off the privilege of collecting taxes within a city or province to the highest bidder. He then collected the payment either directly or through his agents. To the Jews, the payment of taxes was especially offensive, because it represented the tyranny of Rome; and the tax collector was usually an extortionist who demanded as much as the traffic would bear. “A Jew who accepted this office at the hands of the Romans was looked upon as betraying the honor of his nation. He was despised as an apostate, and was classed with the vilest of society.”—*The Desire of Ages*, p. 272.

What remarkable invitation by Jesus gives hope to crass materialists everywhere? Matt. 9:9.

Matthew was the fifth man to hear our Lord's call to join His service. Although almost everyone else judged Matthew according to his occupation, Jesus saw that Matthew recognized his need for spiritual help.

What further act, though infuriating the sanctimonious church members, indicates how wide the outreach of the Christian church must be? Matt. 9:10-13.

“Jesus sat as an honored guest at the table of the publicans, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty hearts His words fell with blessed, life-giving power. New impulses were awakened, and the possibility of a new life opened to these outcasts of society.”—*The Desire of Ages*, p. 274.

THINK IT THROUGH

How can I follow Christ's example in extending the hand of friendship to highly visible worldlings? Should the Christian assume the life-style of the worldling in order to be more effective?

“The Pharisees would not consider that Jesus was eating with publicans and sinners in order to bring the light of heaven to those who sat in darkness. They would not see that every word dropped by the divine Teacher was a living seed that would germinate and bear fruit to the glory of God.”—*The Desire of Ages*, p. 276.

FURTHER STUDY

The Desire of Ages, pp. 272-276.

**Part 6
WITH
SOMETHING
FOR
EVERYBODY****What words of Jesus throw open the door of the church to all classes of society?****“Those who are well have no need of a physician, but those who are sick; I have not come to call the righteous, but sinners to repentance” (Luke 5:31, 32, RSV).**

Jesus broke through many social and religious barriers by His behavior as well as by His teachings. When He sat at the honored seat in Matthew's home, surrounded by the scorned and despised of His day, He was signaling that God's heart is big enough to receive anyone who senses his need for spiritual help, regardless of his social circumstances.

Jesus never refused an opportunity to sow the seed of truth. Through the art of winning conversation, the gracious consideration for every person He met, He drew hearts to Himself—one one was excluded from fellowship with God.

What approach did Jesus use in “telling the truth”?

“He did not make a direct attack on the errors of the people. He saw the misery of the world on account of sin, yet He did not present before them a vivid delineation of their wretchedness. He taught them of something infinitely better than they had known. Without combating their ideas of the kingdom of God, He told them the conditions of entrance therein, leaving them to draw their own conclusions as to its nature.”—*The Desire of Ages*, p. 299.

THINK IT THROUGH**What value is there to me in studying the words and acts of Jesus, especially in regard to meeting nonbelievers?**

“In the training of the disciples the example of the Saviour's life was far more effective than any mere doctrinal instruction. When they were separated from Him, every look and tone and word came back to them. Often when in conflict with the enemies of the gospel, they repeated His words, and as they saw their effect upon the people, they rejoiced greatly.”—*The Desire of Ages*, pp. 349, 350.

One of the first principles that Jesus made clear is that no one is to be considered worthless. “In whatever company He found Himself He presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellow men only made Him more conscious of their need of His divine-human sympathy. He sought to inspire with hope the roughest and most unpromising.”—*The Ministry of Healing*, pp. 25, 26.

FURTHER STUDY*The Desire of Ages*, pp. 350, 351.

Model of Integrity

**"A bruised reed he will not break,
and a dimly burning wick he will
not quench;
he will faithfully bring forth
justice.**

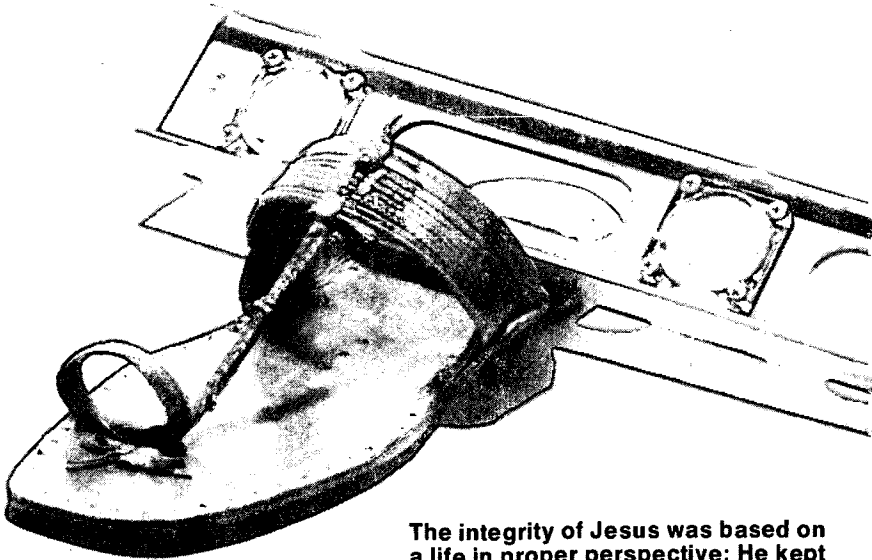
**He will not fail or be discouraged
till he has established justice in
the earth."**

Isa. 42:3, 4, RSV.

Over 700 years before Christ's birth, Isaiah prophesied that He would be a man of great integrity. Though He needed to get the attention of the world, He would not employ any of the self-serving methods that were

traditionally used. "The homage which the world gives to position, or wealth, or talent, was foreign to the Son of man. None of the means that men employ to win allegiance or command homage did Jesus use. . . .

"In marked contrast to all this was the life of Jesus. In that life no noisy disputation, no ostentatious worship, no act to gain applause, was ever witnessed. Christ was hid in God, and God was revealed in the character of His Son. To this revelation Jesus desired the minds of the people to be directed, and their homage to be given."—*The Desire of Ages*, pp. 260, 261.



**The integrity of Jesus was based on
a life in proper perspective; He kept
His priorities clear and the various
facets of life in balance.**

There is little test to integrity if a person has no power or wealth or advantage that others want, or if there is no real opportunity to make personal gain by moral shortcuts. But Jesus could have had everything that others coveted and could use to their advantage—He could gain the attention of men and women everywhere by appealing to and satisfying their selfish desires. He could, if He wanted to rationalize, tell Himself that such would be fulfilling His mission as God's emissary to win the hearts of humanity.

But Jesus, the model for man was kept true to duty because He permitted nothing to divide His loyalty to God; the wholeness of His fidelity, the undeviating allegiance to principle, was a reflection of what we call integrity.

He gave us a personal example of

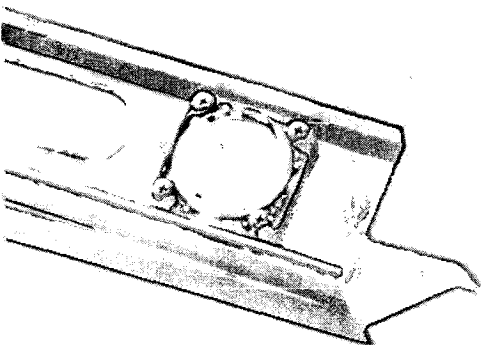
the price a person pays in maintaining his integrity. Because of Jesus we know that "the Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy and maintained with a resolute fixedness of purpose."—*The Ministry of Healing*, p. 453.

There are seemingly endless ways by which "good" men and women take moral shortcuts while they are attempting to do good works. The human mind seems to be extremely productive in manufacturing excuses for such items as padding expense accounts, cheating on income taxes, or customs duty, reducing tithes and offerings, or remaining silent when others are falsely accused or criticized. Our life record often looks very cheap and regrettable when compared to our model.

No wonder this gem was penned: "The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall."—*Education*, p. 57.

DAILY HIGHLIGHTS

1. **He Taught Loyalty**
(Matt. 6:24)
2. **He Refused to Take Advantage**
(John 5:41-43)
3. **He Was No Policy Man**
(Luke 15:1, 2)
4. **He Joined Truth, Peace, and Humility**
(Matt. 11:29)
5. **He Requires Devotion to Duty**
(Luke 9:23)
6. **He Paid the Price of Truth**
(John 6:66, 67)



Part 1
HE TAUGHT
LOYALTY

What fundamental principle of mental and spiritual health did Jesus state clearly?

"No man can serve two masters" (Matt. 6:24).

The English word "integrity" is derived from the Latin word for "wholeness." We maintain integrity when there is an undivided loyalty; integrity exists when there is nothing missing, when all is together and complete. When part of a person's life seems devoted to one set of principles and another phase to conflicting principles, we say that such a person has lost his integrity; he lives a divided life.

What did James say about a person who has lost integrity? James 1:8.

"We cannot serve God with a divided heart. Bible religion is not one influence among many others; its influence is to be supreme, pervading and controlling every other. It is not to be like a dash of color brushed here and there upon the canvas, but it is to pervade the whole life, as if the canvas were dipped into the color, until every thread of the fabric were dyed a deep, unfading hue."—*The Desire of Ages*, p. 312.

There are many ways to be a rebel, but only one way to be loyal. Jesus, from His earliest experiences where He had to make choices, set the pattern for human integrity. "At a very early age, Jesus had begun to act for Himself in the formation of His character, and not even respect and love for His parents could turn Him from obedience to God's word. 'It is written' was His reason for every act that varied from the family customs. But the influence of the rabbis made His life a bitter one. Even in His youth He had to learn the hard lesson of silence and patient endurance."—*The Desire of Ages*, p. 86.

THINK IT THROUGH

When others are misunderstood and accused unfairly, what is my response?

"Worldly policy and the undeviating principles of righteousness do not blend into each other imperceptibly, like the colors of the rainbow. Between the two a broad, clear line is drawn by the eternal God. The likeness of Christ stands out as distinct from that of Satan as midday in contrast with midnight. And only those who live the life of Christ are His co-workers. If one sin is cherished in the soul, or one wrong practice retained in the life, the whole being is contaminated."—*The Desire of Ages*, p. 313.

FURTHER STUDY

The Ministry of Healing, pp. 197, 198.

**Part 2
HE REFUSED
TO TAKE
ADVANTAGE****What simple statement revealed our Lord's total commitment to seek the glory of God alone?****"I do not receive glory from men. . . . I have come in my Father's name, and you do not receive me; if another comes in his own name, him you will receive" (John 5:41-43, RSV).**

"Jesus came by the authority of God, bearing His image, fulfilling His word, and seeking His glory; yet He was not accepted by the leaders in Israel; but when others should come, assuming the character of Christ, but actuated by their own will and seeking their own glory, they would be received. And why? Because he who is seeking his own glory appeals to the desire for self-exaltation in others."—*The Desire of Ages*, p. 212.

If ever there was a man who could have amazed His fellow men with brilliant mental excursions, marvelous feats of memory, or the most charming graciousness that would have made everyone feel that all was well—Jesus was that person. But that would not have given us an example of love and integrity. "None of the means that men employ to win allegiance or command homage did Jesus use."—*The Ministry of Healing*, p. 31.

Jesus did not seek attention by dazzling the senses with His glory; He did not seek distinction by purely human achievement gained by great mental or physical effort. He turned the attention of His listeners to the love of God and away from Himself, to give glory to God, not to give applause for Himself. Such is integrity in living the Christian life.

THINK IT THROUGH**How can we appeal to the wealthy and the educated without courting their favor and receiving special attention?**

The test of integrity comes when we are able to treat all men alike, giving courtesies and time to the poor and rich alike. There is a difference between courting favor and humbly sharing truth in the most refined manner possible. "He set at nought the artificial distinctions of society. The aristocracy of birth, wealth, talent, learning, rank, He ignored."—*The Ministry of Healing*, p. 197.

The call to reflect the glory of God (that is, the character of Jesus) and the unconsecrated urge to magnify self create a division within the church member who professes Christianity. All acts to gain applause, even where others gain a blessing, reveal a spirit that is yet divided and lacking in integrity.

FURTHER STUDY*The Ministry of Healing*, pp. 196, 197.

**Part 3
HE WAS NO
POLICY MAN**

What circumstance demonstrated that Jesus would not follow a course of action merely because it was generally expected of Him?

“Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them” (Luke 15:1, 2).

The church leaders insinuated that Jesus preferred to socialize with well-known sinners. “If He were a true prophet, they said, He would harmonize with them [the rabbis], and would treat the publicans and sinners with the indifference they deserved. It angered these guardians of society that He with whom they were continually in controversy, yet whose purity of life awed and condemned them, should meet, in such apparent sympathy, with social outcasts. They did not approve of His methods.”—*Christ’s Object Lessons*, p. 185.

In other words, Jesus was not a policy man; He did not live his life in accordance with mere human expectation but in conformity with what God wished would be human policy.

When Jesus ate with the publicans at Matthew’s house, what crisis did He cause? Matt. 9:10-13.

“He well knew that this would give offense to the Pharisaic party, and would also compromise Him in the eyes of the people. But no question of policy could influence His movements. With Him external distinctions weighed nothing.”—*The Desire of Ages*, p. 274.

A man guided merely by policy will in some way recognize distinction of race, or rank, or creed. Instead of perceiving with a clear eye what Jesus would do, a policy man endeavors to please those who can return his favors and guarantee his personal security. But for Jesus, “no question of policy could influence His movements.”

THINK IT THROUGH

What is the policy principle today? What excuses do I normally give for my concessions to the policy principle?

“The policy principle is one that will assuredly lead into difficulties. He who regards the favor of men as more desirable than the favor of God will fall under the temptation to sacrifice principle for worldly gain or recognition. Thus fidelity to God is constantly being sacrificed. . . . Hold fast your integrity in the strength of the grace of Christ, and He will fulfill His word to you.”—*Counsels to Teachers*, pp. 485, 486.

FURTHER STUDY

The Ministry of Healing, pp. 452, 453.

**Part 4
HE JOINED TRUTH,
PEACE, AND
HUMILITY****What winsome invitation from Jesus reveals how His way of life joins truth, peace, and humility?****“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” (Matt. 11:29).**

Learning of Jesus implies truth. His meekness and lowliness combine in humility, and peace is the rest that He offers. These were combined in His life and offered to His followers.

Perfect peace reigned in the heart of Jesus because He was a man of integrity; that is, He lived by the truth. There was no indecision or division of interest. Truth was His only concern. He did not bend His behavior to please others or Himself. This we will practice too if we learn of Him.

“We cannot follow Christ without wearing His yoke, without lifting the cross and bearing it after Him. If our will is not in accord with the divine requirements, we are to deny our inclinations, give up our darling desires, and step in Christ’s footsteps.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 5, pp. 1090, 1091.

Peace, humility, and integrity are interdependent virtues. Without integrity there can be no peace or humility.

The person who looks for recognition every time he does a good deed will often look in vain; his peace will often be disturbed because he feels slighted. Such a person reveals a very immature, partial understanding of truth. Truth, as we see it in Jesus, brings peace and issues forth in humility.

THINK IT THROUGH**Do I see the connection between the reality of inward, spotless integrity and the absence of outward show?**

The Jewish leaders, as well as most of the nation, rejected Jesus largely because He did not conform to their expectations of greatness and truth. Truth “has been unpopular ever since Satan gave man a disrelish for it by presenting fables that lead to self-exaltation. . . .

“Because their understanding was darkened by selfish prejudice, they could not harmonize the power of Christ’s convicting words with the humility of His life. They did not appreciate the fact that real greatness can dispense with outward show. . . . They questioned, if He was what He claimed to be, why was He so unpretending?”—*The Desire of Ages*, p. 242.

The Pharisees were also offended by His “spotless integrity. His blameless life flashed light upon their hearts. . . . Such a light was unwelcome.”—*The Desire of Ages*, p. 243.

FURTHER STUDY*The Ministry of Healing*, pp. 477, 478.

Part 5
HE REQUIRES
DEVOTION
TO DUTY

What did Jesus teach about self and following Him?

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

It seems natural for the uncommitted or even the partially committed heart to seek self-gratification, to work even noble and spiritual duties into opportunities for selfish reward. But when Jesus tells us to take His yoke and His cross, both symbols of giving up the will to God, He is asking us to face life as He did.

"He was never elated by applause, nor dejected by censure or disappointment. Amid the greatest opposition and the most cruel treatment, He was still of good courage. But many who profess to be His followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender, they cannot find peace."—*The Desire of Ages*, p. 330.

When we walk in His steps, we shall not be seeking the highest place. The Christian is more interested in leaving the sweet fragrance of Jesus than having the reward. "We shall understand that the value of our work does not consist in making a show and noise in the world, and in being active and zealous in our own strength."—*The Desire of Ages*, p. 331.

The burden of life is very heavy when we concern ourselves with seeking proper recognition. Anxiety and stress may largely be due to an excess of concern for personal reward. These afflictions can be immeasurably reduced by recognizing God as the One to whom all credit is due.

THINK IT THROUGH

How can I know that when I do a good deed I will be unconcerned about who gets the credit, or whether my efforts were appreciated or not?

"We need to beware of self-pity. Never indulge the feeling that you are not esteemed as you should be, that your efforts are not appreciated, that your work is too difficult. Let the memory of what Christ has endured for us silence every murmuring thought. We are treated better than was our Lord. 'Seekest thou great things for thyself? seek them not.' Jeremiah 45:5. The Lord has no place in His work for those who have a greater desire to win the crown than to bear the cross. He wants men who are more intent upon doing their duty than upon receiving their reward—men who are more solicitous for principle than for promotion."—*The Ministry of Healing*, pp. 476, 477.

FURTHER STUDY

Christ's Object Lessons, "The Reward of Grace," pp. 398, 399.

Part 6
HE PAID THE
PRICE OF TRUTH

What reaction of many of Christ's followers to His teaching revealed the high price that a man of integrity pays for truth?

"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?" (John 6:66, 67).

After Jesus fed the 5000 men from a boy's lunch, the people had all kinds of visions regarding this young rabbi who could easily lead them in overthrowing the Roman yoke. They wanted to make Him their king on the spot; they recognized His wisdom and power as extraordinary, and they wanted to capitalize on His abilities. Israel had at last found their Messiah. Jesus, without question, had captured the attention and admiration of Israel.

But a man of integrity prizes truth and duty above approval, recognition, and peace: "Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the hills by himself" (John 6:15, RSV).

"Praise and flattery would be pleasing to their ears; but the truth is unwelcome; they cannot hear it. When the crowds follow, and the multitudes are fed, and the shouts of triumph are heard, their voices are loud in praise; but when the searching of God's Spirit reveals their sin, and bids them leave it, they turn their backs upon the truth, and walk no more with Jesus."—*The Desire of Ages*, p. 392.

THINK IT THROUGH

What would I do if friends and even loved ones threatened to part company with me because of the truth?

"Jesus Himself never purchased peace by compromise. His heart overflowed with love for the whole human race, but He was never indulgent to their sins. He was too much their friend to remain silent while they were pursuing a course that would ruin their souls. . . . Real peace can never be secured by compromising principle. And no man can be true to principle without exciting opposition. . . . Their [the true believers'] only fear should be lest they surrender the truth, and thus betray the trust with which God has honored them."—*The Desire of Ages*, p. 356.

When God looks for leaders today, "they will be humble, God-fearing men, not conservative, not policy men; but men who have moral independence and will move forward in the fear of the Lord. They will be kind, noble, courteous; yet they will not be swayed from the right path, but will proclaim the truth in righteousness whether men will hear or whether they will forbear."—*Testimonies*, vol. 5, p. 263.

FURTHER STUDY

The Desire of Ages, pp. 391-393.

Model Teacher

"Learn from me" (Matt. 11:29, RSV).

If what Jesus said about Himself was true then we would expect that the methods He used to gain acceptance would be very important—especially to those whom He commissioned to represent Him. Jesus is surely the master disciple winner, and His methods of awakening interest, convincing reasonable men and women, and finally persuading them to follow Him in every respect, are surely the pattern for all modern witnesses to His truth about life.

No wonder Ellen White said: "As the highest preparation for your work, I point you to the words, the life, the methods, of the Prince of teachers. I bid you consider Him. Here is your true ideal. Behold it, dwell upon it, until the Spirit of the divine Teacher shall take possession of your heart and life."—*Education*, p. 282.

This week we shall study several aspects of the Model Teacher. No teacher can truly fulfill his role unless his students can be convinced that he practices what he teaches. Jesus was a living illustration of the message He taught.

The Model Teacher laid down the basic principle of respect for the individual. Does the teacher teach to satisfy his ego and court recognition for his intelligence? If so, although he may be a very learned instructor, he merely uses his students; he does not respect them as of great consequence.

The Model Teacher saw in every person, no matter how far down on the social ladder, unlimited possibilities if he or she would accept His teachings. In fact, our Lord's concern for people becomes very obvious as we watch Him give respect to Nicodemus, "the teacher of Israel," extend utmost courtesy to the

Samaritan woman, and demonstrate warm consideration to the nobleman (whose son He healed) or to the helpless cripple at the pool. The first consideration every genuine Christian teacher must exhibit is respect for the particular needs and capacities of people.

Respect for the individual leads to tactfulness and adaptability. The Model Teacher made learning easy because His listeners were disarmed by His courtesies and fine perceptions of human feelings. He did not intrude abruptly into another's life. Knowing that He had the most important message in all the world, He yet demonstrated amazing restraint, with a keen sense of timing and the proper thing to say or do.

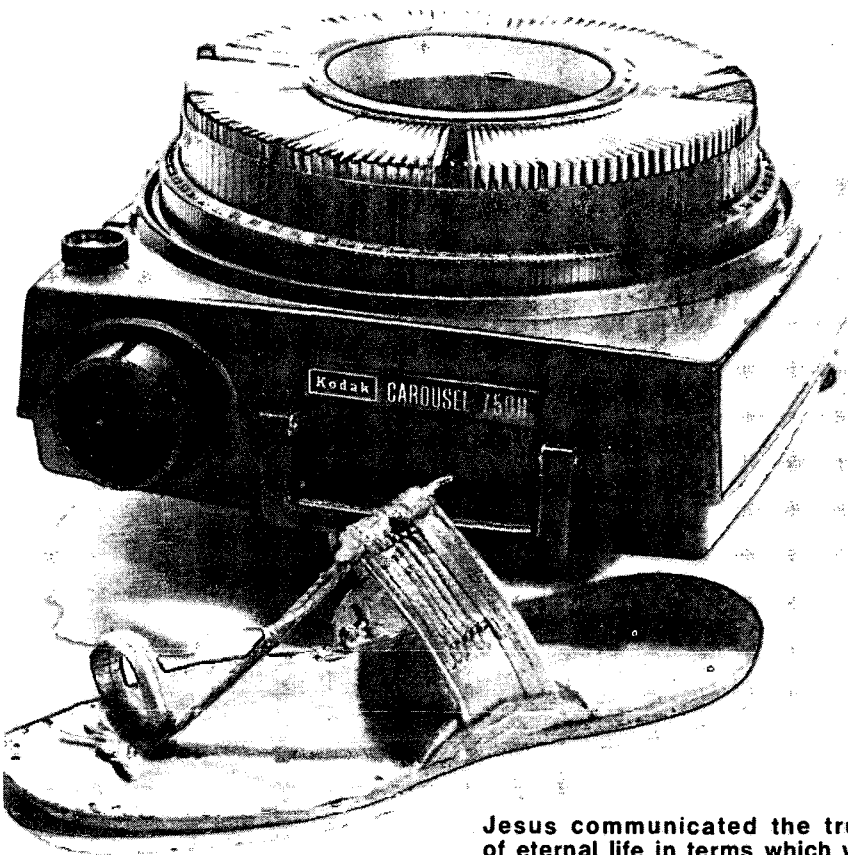
But the Model Teacher knew more than skillful social techniques and the craft of public speaking—He knew His message. Students, young and old, have a way of discovering very soon whether their teacher knows his "subject" and enjoys teaching. Our Lord's enthusiasm, His simplicity and depth of thought, His clearness and directness—all these characteristics indicate a Teacher who had mastered His subject and who wanted nothing else in the world but to teach and persuade others regarding the greatness of His messages.

"Jesus saw in every soul one to whom must be given the call to His kingdom. He reached the hearts of the people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the boats, in the synagogue, by the shores of the lake, and at the marriage feast. He met them at their daily vocations, and manifested an interest in their secular affairs. He carried His instruction into the household, bringing families in

their own homes under the influence of His divine presence. His strong personal sympathy helped to win hearts. He often repaired to the mountains for solitary prayer, but this was a preparation for His labor among men in active life. From these seasons He came forth to relieve the sick, to instruct the ignorant, and to break the chains from the captives of Satan."—*The Desire of Ages*, p. 151.

DAILY HIGHLIGHTS

1. **Himself the Illustration**
(John 13:15)
2. **Each Person Important**
(Luke 19:5)
3. **Involvement With Those He Taught**
(1 John 1:2)
4. **Concentrated on Essentials**
(Luke 4:32; John 7:46)
5. **Model Methods—1**
(John 13:13)
6. **Model Methods—2**
(Luke 5:1, 2)



Jesus communicated the truths of eternal life in terms which were clear and practical, made so by illustrations drawn from the real life of His audience.

**Part 1
HIMSELF THE
ILLUSTRATION****What successful teaching method did Jesus use?**

"For I have given you an example, that ye should do as I have done to you" (John 13:15).

Teachers should be living illustrations of what they profess. If Jesus had not united words with life, He would not have been long remembered. "What He taught, He lived. . . . Thus in His life, Christ's words had perfect illustration and support. And more than this; what He taught, He was. His words were the expression, not only of His own life experience, but of His own character. Not only did He teach the truth, but He was the truth. It was this that gave His teaching power."—*Education*, pp. 78, 79.

Truth is more than a system of belief. It is the basis of a way of life and can be understood only through demonstration. This demonstration makes Christianity's principles convincing.

"Christ came to demonstrate the value of the divine principles by revealing their power for the regeneration of humanity. He came to teach how these principles are to be developed and applied."—*Education*, p. 77.

As the modern followers of Jesus fulfill the gospel commission, what principles should guide their witness?

"We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked with our own individuality. These precious acknowledgements to the praise of the glory of His grace, when supported by a Christlike life, have an irresistible power that works for the salvation of souls."—*The Ministry of Healing*, p. 100.

THINK IT THROUGH**Am I hastening or delaying the return of Jesus by the manner in which I demonstrate the principles of Christ's life?**

"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.

FURTHER STUDY

The Acts of the Apostles, pp. 22, 23.

Part 2
EACH PERSON
IMPORTANT**What occasion illustrates our Lord's continual concern for the individual and his special needs?****"When Jesus came to the place, he looked up and said to him, 'Zacchaeus, make haste and come down; for I must stay at your house today' " (Luke 19:5 RSV).**

Jesus related to His followers in a manner much different from that of many teachers since—He was interested in the personal life and needs of each person who showed the slightest interest in His message. Some, like Zacchaeus, have been unable to meet at the usual gathering places, such as the church or schools, because of geographical, social, or economic problems. Many are passed by because they are timid or lacking in self-respect. Jesus sought out men and women one by one, and they responded to this personal consideration.

There is always the tendency for men and women to do Christian work "wholesale"; it is easier to lecture to a large group than to encourage dialogue and feedback. "Retailing" the message to people, one by one, is more difficult; but it is the surest way to determine whether any learning is done.

"Everywhere there is a tendency to substitute the work of organizations for individual effort. Human wisdom tends to consolidation, to centralization, to the building up of great churches and institutions. . . .

"Christ commits to His followers an individual work—a work that cannot be done by proxy."—*The Ministry of Healing*, p. 147.

Jesus talked to the multitudes whenever there was an opportunity, but He got farther with the individual audience. "The work of Christ was largely composed of personal interviews. He had a faithful regard for the one-soul audience; and that one soul has carried to thousands the intelligence received."—*Evangelism*, p. 58.

Even when Jesus talked to the multitudes, each person felt that he was being addressed personally. "Even the crowd that so often thronged His steps was not to Christ an indiscriminate mass of human beings. He spoke directly to every mind and appealed to every heart. He watched the faces of His hearers, marked the lighting up of the countenance, the quick, responsive glance, which told that truth had reached the soul."—*Education*, p. 231.

THINK IT THROUGH**Does my witnessing technique attempt to transform the life more than to indoctrinate the head? In what ways may I need to change my approach?****FURTHER STUDY***The Desire of Ages*, pp. 194, 195.

**Part 3
PERSONAL
INVOLVEMENT
WITH THOSE
HE TAUGHT****By what steps were John and the other disciples led to testify of Jesus?****“The life was made manifest, and we saw it, and testify to it”
(1 John 1:2, RSV).**

Christ's method of teaching His disciples furnishes us with the most complete case study of how we should teach anyone who needs to hear the gospel. “Through personal association He impressed Himself upon these chosen collaborators. . . .

“Only by such communion—the communion of mind with mind and heart with heart, of the human with the divine—can be communicated that vitalizing energy which it is the work of true education to impart. It is only life that begets life.”—*Education*, p. 84.

One of the prerequisites for liking those who need what we have to teach is to learn all we can about them. The more we know about the hopes, fears, and burdens of others, the easier it is to sympathize and identify. That was Christ's way. He knew what was in man (see John 2:25), not only because He became man, but also because He studied the needs and interests of His contemporaries. “He taught in a way that made them feel the completeness of His identification with their interests and happiness.”—*The Ministry of Healing*, p. 24.

The story of Peter can be told today only because Jesus never gave up. Peter had so much to unlearn as well as to understand. “Patiently, with discriminating love, the Saviour dealt with His impetuous disciple, seeking to check his self-confidence, and to teach him humility, obedience, and trust.”—*Education*, p. 88.

The secret of great teachers and soul winners is that they know how to awaken interest and inspire perseverance in individual students. Massive supplies of knowledge dispensed freely does not, in itself, guarantee great teaching or witnessing. More than dispensing mere information, Jesus awakened the hidden potential in individuals, one by one.

THINK IT THROUGH**How can I better awaken excitement for learning the truth?**

“In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace. . . . Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. Revealing in Himself man's true ideal, He awakened, for its attainment, both desire and faith.”—*Education*, p. 80.

FURTHER STUDY*The Desire of Ages*, pp. 295-297.

**68Part 4
CONCENTRATED
ON ESSENTIALS**

What was the dramatic distinctiveness about our Lord's teaching?

"They were astonished at his teaching, for his word was with authority" (Luke 4:32, RSV).

"No man ever spoke like this man!" (John 7:46, RSV).

Jesus had a freshness and power that only personal experience with the truth could give Him. Truth for Jesus was a way of life, a life in right relationship with reality, seen and unseen.

Instead of cold, formal lecturing about what men have said regarding the great issues of life, Jesus taught His hearers to behold God "as manifested in His works, in His word, and by His providences. He brought their minds in contact with the mind of the infinite."—*Education*, p. 81.

There is a vast difference in learning what men have said about God and what God Himself has said. Too many think they are learned when they know only what men and women have said about God and life's biggest issues.

Our Lord's secret of power was that "He said nothing to gratify curiosity or to stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character; that which will enlarge man's capacity for knowing God, and increase his power to do good. He spoke of those truths that relate to the conduct of life and that unite man with eternity."—*Education*, p. 81.

Another feature of Christ's teaching power was that He did not minimize the common life and the responsibilities of humble tasks. "The things of this life He placed in their true relation, as subordinate to those of eternal interest; but he did not ignore their importance."—*Education*, p. 82.

The fact that He spoke from personal experience, and not from secondhand knowledge gained through studying the opinions of men, gave Jesus a special ring of authority. The learned men of His day spoke with scholarly doubt and hesitation; but Jesus knew God and the Scriptures by His own involvement and thus possessed a certainty of the divine origin of the Bible.

THINK IT THROUGH

How can I speak with greater convincing power and authority regarding truth and duty so that others find reason to believe also?

Jesus developed confidence and insight regarding truth. He is the pattern for all His followers. Through faith, truth can become a reality for all.

FURTHER STUDY

The Ministry of Healing, pp. 461, 462.

Part 5 In what capacity did Jesus connect Himself with His disciples?
MODEL METHODS—1

“You call me Teacher and Lord; and you are right, for so I am” (John 13:13, RSV).

If there was no learning when Jesus taught, there would have been no Christian church. The success of making the plan of salvation known to the world depended on our Lord's effective teaching methods.

The fact that the high and the low, the scholars and the unlettered, young and old all heard Him gladly suggests that He knew the art of adapting His messages to the various needs and expectations of a great cross section of humanity. The great secret of successful disciple makers is their versatility. Without it, even a very learned person is terribly limited.

“His [our Lord's] messages of mercy were varied to suit His audience. . . .

“ . . . The most highly educated were charmed with His words, and the uneducated were always profited. He had a message for the illiterate; and He made even the heathen to understand that He had a message for them.”—*The Desire of Ages*, p. 254.

A hallmark of Christ's teaching methods was His effective use of parables whereby He awakened inquiry. “He sought to arouse the careless, and impress truth upon the heart. Parable teaching was popular, and commanded the respect and attention, not only of the Jews, but of the people of other nations. No more effective method of instruction could He have employed.”—*Christ's Object Lessons*, pp. 20, 21.

In using parables He was able to draw lessons from all walks of life, thus capturing the interest of many different kinds of hearers. Illustrations from nature also provided a fresh avenue to learning. In His day as well as ours “too often the minds of students are occupied with men's theories and speculations, falsely called science and philosophy. . . . Let everything which their eyes see or their hands handle be made a lesson in character building.”—*Christ's Object Lessons*, p. 25.

Illustrations for Christ were not merely attention devices but also essential steps in the learning process: “The unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar.”—*Christ's Object Lessons*, p. 17.

THINK IT THROUGH In what ways can I lead others across the bridge from the known to the unknown?

FURTHER STUDY *Christ's Object Lessons*, “Teaching in Parables,” pp. 17-27.

Part 6
MODEL METHODS—2 **What experience, among others, suggests that Jesus' method of teaching had great public appeal?**

"And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake" (Luke 5:1, 2).

An essential feature of an effective disciple maker is his voice. The best of presentations can be adversely received and often rejected because the voice is offensive to the hearer. "The ability to speak plainly and clearly, in full, round tones, is invaluable in any line of work. . . . The truth must not be marred by being communicated through defective utterance."—*Evangelism*, p. 665.

Ellen White learned that loud, rapid talking, with the voice raised to an unnatural pitch, is not the way to represent our Lord. "Christ was presented before me, and His manner of talking; and there was a sweet melody in His voice. His voice, in a slow, calm manner, reached those who listened, and His words penetrated their hearts, and they were able to catch on to what He said before the next sentence was spoken. Some seem to think they must race right straight along or else they will lose the inspiration and the people will lose the inspiration. If that is inspiration, let them lose it, and the sooner the better."—*Evangelism*, p. 670.

A teacher's skill is also measured by his directness and simplicity. "In Christ's teaching there is no long, far-fetched, complicated reasoning. He comes right to the point."—*Evangelism*, p. 171.

The manner in which truth is given is just as important as the content. "Jesus uttered truth in a plain, direct manner, giving vital force and impressiveness to all His utterances."—*Evangelism*, p. 56.

Although Jesus knew that He spoke truth and that the well-being of His hearers depended upon accepting and assimilating His principles into their lives, He never coerced or intimidated people into obedience. Think of His patience with Judas. In the end, it was Judas who had to make up his own mind.

THINK IT THROUGH **As I represent Jesus and pass on the good news of His kingdom, what crude mannerisms of speech, dress, or language do I retain that depreciate the quality of truth?**

FURTHER STUDY *Education*, pp. 230, 231.

Model of Sociableness

“Jesus increased in wisdom and stature, and in favour with God and man” (Luke 2:52).

Somehow through the centuries an unfortunate falsehood has infiltrated the Christian church. It rears its perverse head enough to confuse serious people who indeed want to follow in the footsteps of their Master. The perversity: that religion made Jesus gloomy.

Although there is no place in the serious Christian's life for frivolity and silly laughter, no one in the world has a better right to be cheerful and to enjoy innocent laughter. There is something very chilling about people who do not smile easily or who do not see the humor in their own mistakes.

People are repelled by those who have no sense of humor; Jesus was not repulsive to anyone. In fact, there was probably no one in all Palestine who



had a more varied list of friends. Think of the scholar Nicodemus, the ruler of the synagogue, the Roman centurion, the Pharisees who sought His company, the fishermen who became His disciples, the publicans and prostitutes who found hope and self-respect through Him.

He attracted the high and low because He was "highly social." "Christ carried out in His life His own divine teachings. His zeal never led Him to become passionate. He manifested consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism. He was highly social; yet He possessed a reserved dignity that did not encourage undue familiarity. His temperance never led to bigotry or austerity. He was not conformed to this world; yet He was not indifferent to the wants of the least among men. He was awake to the needs of all."—*Evangelism*, p. 636.

Think of the children who ran to His waiting arms. Children do not spontaneously gather around a grouch. Their instincts cut through pomp and phoniness; they recognized this cheerful Man as their friend.

In fact, He said that His followers must become as little children if they were to be fit to join His eternal kingdom—unaffected, joyous, trusting, laughing children!

Think of the verbal sparring between Jesus and those who were out to trap Him. How satisfying it must have been to all concerned to see the

carefully baited questions of the scribes and Pharisees returned as boomerangs by the insight of Jesus.

Something terrible happened to the Christian church when the character of Jesus was turned upside-down. To prove their spirituality, men and women hid themselves in monasteries and convents, sat on poles for years, beat themselves with whips, and wore the most uncomfortable clothing. Christianity was associated with gloomy, forbidding attitudes.

Such perversion was a phenomenon of the Dark Ages—an apt description; but even today many have not caught a vision of the real Jesus, our model of how to relate to others. "There are persons with a diseased imagination to whom religion is a tyrant, ruling them as with a rod of iron. Such are constantly mourning over their depravity and groaning over supposed evil. Love does not exist in their hearts; a frown is ever upon their countenances. They are chilled by the innocent laugh from the youth or from anyone. They consider all recreation or amusement a sin and think that the mind must be constantly wrought up to just such a stern, severe pitch."—*Testimonies*, vol. 1, p. 565.

This week's lesson will focus on our Lord's highly social nature that opened doors everywhere. Nothing else substitutes for the winsome person showing the world that Christianity brings cheer, joy, and perceptive friendships.

DAILY HIGHLIGHTS

1. Joy at the Wedding
(John 2:1, 2)
2. Thirst for Recognition
(John 4:32, 34)
3. An Interesting List of Friends
(Luke 5:29)
4. Shared the Sorrows of His Friends
(John 11:35)
5. Searching Admonitions—1
(Matt. 5:13)
6. Searching Admonitions—2
(Matt. 5:14)

The ministry of Jesus was persuasive because He broke through social barriers and loved people of all walks of life where they were—an example of sociability.

**Part 1
JOY AT THE
WEDDING**

What social event did Jesus attend?

“There was a marriage at Cana in Galilee . . . ; Jesus also was invited to the marriage” (John 2:1, 2, RSV).

In spite of the distortions that have accumulated over the years regarding our Lord, He was indeed a highly social person, one that others wanted in their presence. They would not have wanted Him around if He were not a great contributor to the joy and pleasantness that men and women crave.

By His first miracle the proud parents of the bride were saved from great embarrassment. For months, perhaps years, the family had sacrificed, cutting living expenses to the minimum, saving for that one social event in their family's life. But, unforeseen, the refreshments were depleted, and the dreams of the happy parents crashed. But Mary leaned over to her Son, to that one Person who always seemed to know what to do, and whispered, “Son, the wine is gone.” Sensitive, perceptive Jesus! “At a household gathering in a little Galilean village His power was put forth to add to the joy of a wedding feast. Thus He showed His sympathy with men, and His desire to minister to their happiness.”—*The Desire of Ages*, p. 144.

Do you think that there is a connection between this wedding miracle and His life theme: “I am come that they might have life, . . . more abundantly” (John 10:10)?

It was not a great sermon by which Jesus set the pattern of three years to follow. Nor was it a loving touch of His healing hand. Rather it was the glorious intervention of a Man who tried to show God's attitude toward life's happy moments. He saved a family from embarrassment and a wedding reception from breaking up. Could you imagine that He did it with a stern face or a superior air of condescension?

THINK IT THROUGH

What special God-man characteristic do you see revealed in our Lord's participation at the wedding feast?

“Jesus began the work of reformation by coming into close sympathy with humanity. . . .

“Jesus reproved self-indulgence in all its forms, yet He was social in His nature. He accepted the hospitality of all classes. . . . He gave no license to dissipation, and no shadow of worldly levity marred His conduct; yet He found pleasure in scenes of innocent happiness, and by His presence sanctioned the social gathering.”—*The Desire of Ages*, pp. 150, 151.

FURTHER STUDY

The Desire of Ages, pp. 144-153.

**Part 2
THIRST FOR
RECOGNITION****How important to Jesus was doing God's work for people?**

"He said to them, 'I have food to eat of which you do not know. . . . My food is to do the will of him who sent me, and to accomplish his work'" (John 4:32-34, RSV).

Meeting the Samaritan woman at Jacob's well revealed many beautiful aspects of our Lord's humanity. The human interchange was not merely one-way. Jesus was hungry, thirsty, and bone-weary. The water was near but inaccessible without a rope and a jar. Jesus needed what the Samaritan woman could give Him, and she needed what Jesus could give her—more than she ever dreamed.

The exchange was more than mechanical courtesy. Jesus could never do anything halfway or impersonally. He came through to the woman as a very special kind of man—a gentleman, a tactful, considerate human being. As Jesus saw that she appreciated His spiritual probing, He felt the freedom of opening up her human potential. He rejoiced in her frankness and in seeing her take the first sips of the water of life.

When the disciples returned from the village with the noon-day lunch, they were surprised with their Master's verve and happy contentment. What had made the difference, especially without food? Jesus had eaten the food of doing God's work, and a needy human being had responded to His invitation to salvation. (See *The Desire of Ages*, p. 191.)

"Our Redeemer thirsts for recognition. He hungers for the sympathy and love of those whom He has purchased with His own blood."—*The Desire of Ages*, p. 191.

What other occasions provided Jesus with spiritual and social satisfactions? Luke 10:38-42.

To the home of Mary, Martha, and Lazarus, Jesus often returned, not only to provide spiritual growth but to be nurtured socially by these wonderful people.

"At the home of Lazarus, Jesus had often found rest. The Saviour had no home of His own; He was dependent on the hospitality of His friends and disciples, and often, when weary, thirsting for human fellowship, He had been glad to escape to this peaceful household

"Our Saviour appreciated a quiet home and interested listeners. He longed for human tenderness, courtesy, and affection."—*The Desire of Ages*, p. 524.

THINK IT THROUGH

While I try to fill the social needs of those around me, how can I fulfill my social needs in harmony with Jesus' example?

FURTHER STUDY

The Desire of Ages, pp. 190, 191.

Part 3
AN INTERESTING
LIST OF FRIENDS

What social occasion demonstrated our Lord's ability to mix with social classes other than His own?

"Levi made him a great feast in his house; and there was a large company of tax collectors and others sitting at table with them" (Luke 5:29, RSV).

Perhaps Jesus had the most varied and most interesting list of friends in all Palestine. It seemed that everyone was stimulated by His presence and conversation, even the Pharisees and scribes who were immensely jealous of Him.

Sneering as they spoke, the Pharisees derided the disciples for Christ's hearty social life, comparing Jesus with John the Baptist. But our Lord's reply showed again His joyful heart: "Can you make wedding guests fast while the bridegroom is with them?" (Luke 5:34, RSV). Bridegrooms are not known for their sadness or gloomy looks. By life and words He was telling the world that the kingdom of God belongs to the radiant-hearted.

Although John the Baptist had his very special mission, "the austerity and isolation of his life were not an example for the people."—*The Desire of Ages*, p. 150.

Jesus made it very clear that the badge of Christianity is that of the social witness, not that of the ascetic. How tragically the Christian church for centuries perverted the principle of love and service! They emphasized the hermit principle, and cast a cloud over the happy, involved spirit. They made self-imposed discomfort and personal misery the proof of spirituality.

THINK IT THROUGH

How energetic is my outreach to people, especially when I note that it is through the social relations that Jesus demonstrated what Christianity is all about?

"It is through the social relations that Christianity comes in contact with the world. Every man or woman who has received the divine illumination is to shed light on the dark pathway of those who are unacquainted with the better way. Social power, sanctified by the Spirit of Christ, must be improved in bringing souls to the Saviour. Christ is not to be hid away in the heart as a coveted treasure, sacred and sweet, to be enjoyed solely by the possessor. We are to have Christ in us as a well of water, springing up into everlasting life, refreshing all who come in contact with us."—*The Ministry of Healing*, p. 496.

FURTHER STUDY

The Desire of Ages, p. 277.

**Part 4
SHARED THE
SORROWS OF
HIS FRIENDS**

What incident illustrated our Lord's identification with the heartaches of His friends?

"Jesus wept" (John 11:35).

Jesus possessed an inner joy that radiated gladness wherever He went. That does not mean that He always found something to laugh about. A perpetual smile is totally unrealistic in this world of misery and heartbreak. There are times when someone else's sorrows are too much and the true friend weeps. Friends can be made over common pleasures and interests; but the deepest, closest friends are those who have cried together.

Lazarus was a special friend of Jesus, perhaps in a different and closer relationship than any of the Twelve. To learn of his death and the despair of his sisters touched Jesus deeply. He not only identified with their sorrow, but also with every person who has seen his loved ones slip into death.

He felt the human hurt caused by death. "In view of this human distress, and of the fact that the afflicted friends could mourn over the dead while the Saviour of the world stood by—'Jesus wept.' Though He was the Son of God, yet He had taken human nature upon Him, and He was moved by human sorrow. His tender, pitying heart is ever awakened to sympathy by suffering. He weeps with those that weep, and rejoices with those that rejoice."—*The Desire of Ages*, p. 533.

How did Jesus relate to the imprisonment of John the Baptist? Matt. 11:4-9.

"The Saviour's heart went out in sympathy to the faithful witness now buried in Herod's dungeon. He would not leave the people to conclude that God had forsaken John, or that his faith had failed in the day of trial."—*The Desire of Ages*, p. 218.

THINK IT THROUGH

What kind of friend am I when my friends are dying or when they have lost loved ones? To the elderly and friendless?

There is a difference between mechanically repeating Bible promises to a soul whose heart is aching and sharing the human hurt as Jesus did. Knowing that a friend truly cares when the heart is heavy is perhaps the greatest therapy that a sorrowing person can receive. This caring can be shown in many ways, such as staying the night while the bereaved sleep, arranging meals, and answering the phone. The need is more often for quiet companionship than for conversation.

FURTHER STUDY

Selected Messages, bk. 2, pp. 272, 273.

Part 5
SEARCHING
ADMONITIONS—1**What penetrating analogy helps us to understand our social mission?****"Ye are the salt of the earth" (Matt. 5:13).**

From earliest times salt has been used as a food preservative; for the want of salt wars have been fought. In fact, salt was one of the chief economic products of the ancient world; many of the great highways of antiquity were built so that salt could be made available to the cities.

Salt was so scarce, even in the time of Christ, that it was used as money. Part of the wage of the Roman soldier was paid in salt; in Latin, this payment of salt was called *salarium*; hence, our English word, salary. When it is said that a person is "not worth his salt," we conclude that he or she is not earning his salary.

Jesus selected His analogy well, for salt is an indispensable commodity. The spiritual lesson is obvious: Without the Christian in the world, corruption would be complete. "Were those who served God removed from the earth, and His Spirit withdrawn from among men, this world would be left to desolation and destruction, the fruit of Satan's dominion. Though the wicked know it not, they owe even the blessings of this life to the presence, in the world, of God's people whom they despise and oppress. But if Christians are such in name only, they are like the salt that has lost its savor. They have no influence for good in the world. Through their misrepresentation of God they are worse than unbelievers."—*The Desire of Ages*, p. 306.

When Jesus compared His people with salt, He taught a principle opposite to the hermit principle, that monstrous perversion of His way of life. "When God calls His children salt, He would teach them that His purpose in making them the subjects of His grace is that they may become agents in saving others. The object of God in choosing a people before all the world was not only that He might adopt them as His sons and daughters, but that through them the world might receive the grace that bringeth salvation. Titus 2:11. . . .

"Salt must be mingled with the substance to which it is added; it must penetrate and infuse in order to preserve. So it is through personal contact and association that men are reached by the saving power of the gospel."—*Thoughts From the Mount of Blessing*, pp. 35, 36.

FURTHER STUDY*The Desire of Ages*, p. 439.

Part 6
SEARCHING
ADMONITIONS—2

What phenomenon did Jesus use to describe the power and blessing of the genuine Christian?

“Ye are the light of the world” (Matt. 5:14).

Light is a necessity of our existence. Without it there would be no life on this planet. Even in modern technology light has some very useful applications. For example, since the discovery of the laser, a device to increase light intensity, a whole new world of technology has been made possible in medicine, communication, and other fields.

But if light is to be useful, it has to be uncovered and permitted to shine. Furthermore, light comes from a source of energy; it is not self-generating. God makes Himself responsible for the existence of light—His first act of creation. (See Gen. 1:3.)

The sad fact about human history is that although man did not originate light, he is able to keep it from shining—at least for a time. Ultimately, light will destroy the darkness; light has a way of filtering through all the barriers men and women erect. No matter how dark the room, it takes only the smallest crack and a wisp of light for a person with normal vision to detect it.

Jesus compares His people to light; they are to make the difference between life and death in the lives of others; they are instruments of great power; they are healing agents in a very sick, sad world.

“Jesus did not bid the disciples, ‘Strive to *make* your light shine;’ He said, ‘*Let* it shine.’ If Christ is dwelling in the heart, it is impossible to conceal the light of His presence. If those who profess to be followers of Christ are not the light of the world, it is because the vital power has left them; if they have no light to give, it is because they have no connection with the Source of light.”—*Thoughts From the Mount of Blessing*, p. 41.

THINK IT THROUGH

What connection exists between being the light of the world and hastening the advent?

FURTHER STUDY

Christ's Object Lessons, “To Meet the Bridegroom,” pp. 414-421.

Model of Faith

"Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4).

No greater commendation can be given anyone than to have God say: "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). Men and women so described are no longer rebels; they are comfortable with God's way of life and delight to do His will. Their friends know them as generous and forbearing as well as firm and disciplined; their names stand for devotion to God, unselfishness, integrity, and reliability.

But without genuine faith there will be no commendation, no character witness, and no hastening of the advent.

Faith is the key not only to knowledge about God but to fulfilling the will of God. Faith is the key to becoming the kind of person whose life imitates that of Jesus.

Such faith is more than a train of ideas in the head; it is a disposition of the heart. Genuine faith sees Jesus not only as the perfect God clothed with human flesh, but also as a child of humanity who "partook of the same nature" with us and "had to be made like his brethren in every respect" (Heb. 2:14, 17, RSV).

Genuine faith sees Jesus not only as the Lord of heaven but as *his* Lord and *his* personal Saviour and *his* model of faith. Men and women of faith see Jesus as God's example of what He wants them to be, not only to please Him but so that such Christlike characteristics as joy, health, integrity may be theirs here and now. Jesus becomes more than a lonely figure "on a hill far away"; He becomes a

living, personal Friend who not only demonstrated what men and women can become but proves Himself able to "save his people from their sins" (Matt. 1:21) here and now.

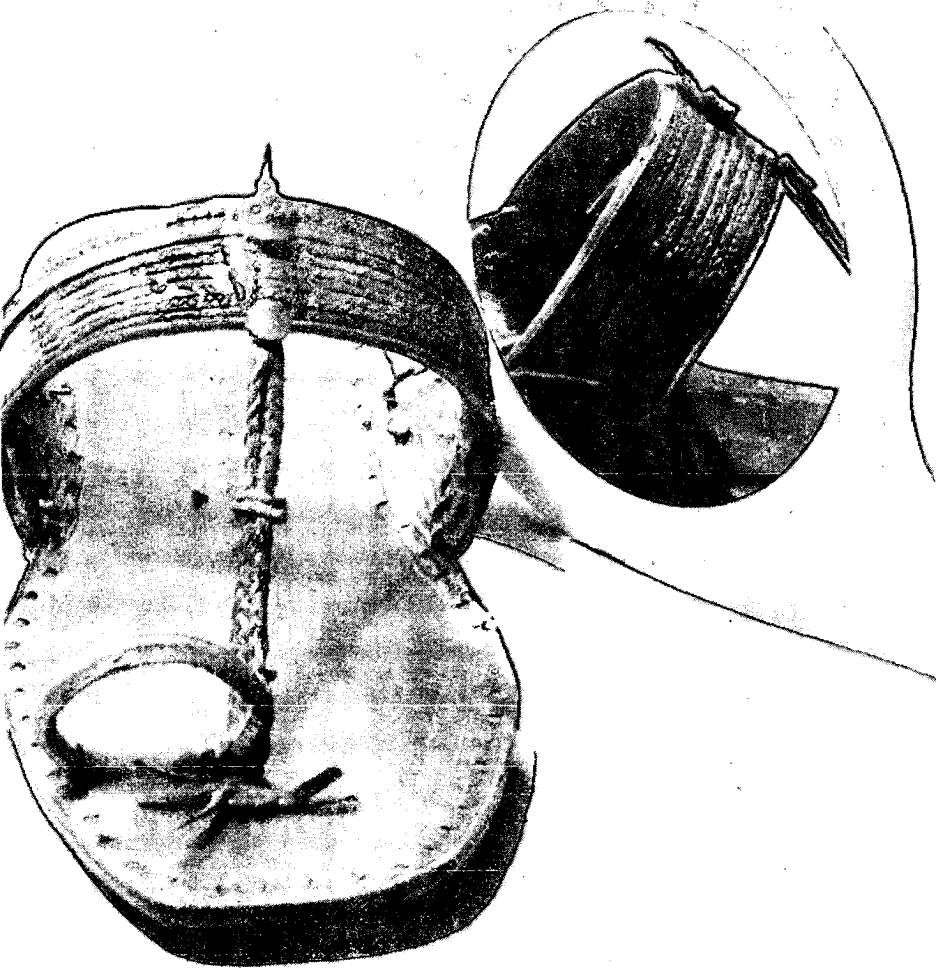
Men and women watch Jesus saying Yes to His heavenly Father; they see Him act in harmony with the truths He believes; they see His restful look into the future even when the human eye can see only disappointment. In each of these ways He is their model.

Someday the last generation of God's people (those who "keep the commandments of God, and the faith of Jesus") will demonstrate that biblical faith is more than a high-sounding, emotionally packed word. They will declare in a clear, undeniable life-style that faith is not only an important element in the Christian character but the all-embracing factor that separates nominal church members from genuine Christians. Faith distinguishes the wise from the foolish virgins, the lazy from the diligent servant, and the sheep from the goats. (See Matthew 25.)

DAILY HIGHLIGHTS

1. **When Life Tumbles In**
(Luke 8:24, 25)
2. **Wrought by Prayer**
(Luke 11:1)
3. **Faith Recognizes Faith**
(Mark 5:34)
4. **It Is Finished**
(John 19:30)
5. **Grounded in Scripture**
(Matt. 4:4)
6. **The Channel of God's Power**
(John 11:41)

Faith is the key to becoming the kind of person whose life reflects the life of Jesus; as we know Him better, we will become more like Him.



Part 1
WHEN LIFE
TUMBLES IN

What terrifying experience became an opportunity for Jesus to teach a lesson in genuine faith?

“Master, we perish. . . . And he said unto them, Where is your faith?” (Luke 8:24, 25).

The disciples were desperate as their Lord slept. Their best efforts seemed hopeless; their boat tossed like a cork on the turbulent Sea of Galilee. Awakened by their cry of panic, Jesus stood in that tossing boat, raised His hand to the angry sea, and commanded peace.

Although they expressed their gratitude and praise to Jesus, it was evident that He was interested in something far more important: “Where is your faith?” Jesus, as a man among men, was making a very important point to those journeying with Him. He had rested in the stern of the boat, wrapped in peace, without a trace of fear in His heart. But His peace rested in faith—the same faith that all men may experience when they trust in their heavenly Father’s love and power.

The power that stilled the storm was not His own, but that of His Father in heaven. How He reacted to peril was the way all men may face difficulties—that way is the natural outworking of the life of faith.

“As Jesus rested by faith in the Father’s care, so we are to rest in the care of our Saviour. If the disciples had trusted in Him, they would have been kept in peace. . . .

“ . . . Living faith in the Redeemer will smooth the sea of life, and will deliver us from danger in the way that He knows to be best.”—*The Desire of Ages*, p. 336.

He still reassures men and women when they fear that they cannot be like Him. Any self-serving excuse that we cannot be “like Him” this side of the resurrection receives His rebuke. Such strange defeatism places a low estimate on His grace, a low expectation on what He can do for His friends. If His grace and example are to mean anything, He expects us to develop lives of strength and victory, and not to spend the rest of our lives in some kind of pious apology for failing to do what He says can be done.

“Where is your faith?” This is the question that Jesus asks those who are expecting the advent. Out of that group who *talk* about being ready, there will be a smaller group who will understand our Lord’s question and will possess His faith.

FURTHER STUDY

The Desire of Ages, pp. 334-336.

**Part 2
WROUGHT
BY PRAYER**

"As he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray" (Luke 11:1).

"It was in hours of solitary prayer that Jesus in His earth life received wisdom and power. Let the youth follow His example in finding at dawn and twilight a quiet season for communion with their Father in heaven."—*Education*, p. 259.

How necessary was prayer in our Lord's life? John 5:19.

Jesus overcame temptation, not by an inherent power possessed only by Him and not available to any other human being, but by the continual grace given to Him from heaven.

"To the consecrated worker there is wonderful consolation in the knowledge that even Christ during His life on earth sought His Father daily for fresh supplies of needed grace; and from this communion with God He went forth to strengthen and bless others. Behold the Son of God bowed in prayer to His Father! Though He is the Son of God, He strengthens His faith by prayer, and by communion with heaven gathers to Himself power to resist evil and to minister to the needs of men. . . . His own example is an assurance that earnest, persevering supplication to God in faith—faith that leads to entire dependence upon God, and unreserved consecration to His work—will avail to bring to men the Holy Spirit's aid in the battle against sin."—*The Acts of the Apostles*, p. 56.

THINK IT THROUGH

In what respects am I making my faith stronger and more pure through my prayer life?

Prayer is the channel through which we see God's plans for us daily; this is more than a textbook understanding that the mind alone knows. The reality of God's presence comes through prayer; and "as a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence."—*Education*, p. 255.

Faith feeds on prayer, and prayer is made possible by faith. "Prayer is a necessity; for it is the life of the soul."—*Education*, p. 258.

FURTHER STUDY

The Desire of Ages, pp. 362, 363.

Part 3
FAITH
RECOGNIZES
FAITH

What passing incident became an opportunity for Jesus to recognize and honor genuine faith?

"Daughter, your faith has made you well; go in peace, and be healed of your disease" (Mark 5:34, RSV).

Out of the crowd one day a weary, suffering woman reached her hand. She had spent all her means upon physicians and medicines. However, this woman was different from most others; she did not capitulate to circumstances but tried her best to remain in charge of her life. In her heart she had responded to what she knew about Jesus; and now, this day, she wanted no more than the opportunity to touch His garment.

But "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 Desire of Ages*, p. 343.

The fact that a woman was healed was good news, but Jesus was concerned about something even more important. He wanted everyone to learn a lesson of faith, both the woman and the crowd. "The Saviour could distinguish the touch of faith from the casual contact of the careless throng" (*The Desire of Ages*, p. 344), and He wanted all who saw the cure to know how it happened—by faith and not by superstitious touch.

The touch of faith not only heals the body but also makes possible a whole new emotional pattern and mental outlook. The touch of faith kept Jesus Himself alert, fresh, patient, and vigorous—and so it will be for those who follow His example. Even as He trusted His heavenly Father for daily strength, so we all must discover the ennobling power of living faith.

THINK IT THROUGH

What practical difference is there between belief and faith? What makes a religious experience saving?

"To talk of religion in a casual way, to pray without soul hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. . . . 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.

FURTHER STUDY

The Ministry of Healing, pp. 59-62.

Part 4
IT IS FINISHED**"He said, 'It is finished' " (John 19:30).****What do you think had been "finished" when Jesus died on the cross?**

Within the terrible darkness that shrouded Calvary, Jesus showed the universe how unbowed and undefeated a human being can be when all the evidence shouts the contrary. He had no visible reasons for encouragement and was bereft of evidence that His life had been a success. Such is the marvelous power of living faith.

No other person will be asked to carry a burden as Jesus did through Gethsemane and on the cross. However, many will bear seeming defeat in the face of death—for all practical purposes, failure. Our Lord's conquering faith made all the difference in His life, and only by that same faith will hard-pressed men and women conquer. (See Rev. 3:21.)

"In those dreadful hours He had relied upon the evidence of His Father's acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father's favor was withdrawn. By faith, Christ was victor."—*The Desire of Ages*, p. 756.

The cross ended Satan's claim to leadership in the eyes of the unfallen worlds and loyal angels. It summed up a remarkable life that Satan said could not be lived on this earth; that life proved that God still reigned, that His love and grace were sufficient to keep a committed person from falling into sin.

"By His life and His death, Christ proved that God's justice did not destroy His mercy, but that sin could be forgiven, and that the law is righteous, and can be perfectly obeyed. Satan's charges were refuted."—*The Desire of Ages*, p. 762.

THINK IT THROUGH**In what way is our Lord's victory of faith relevant to me?**

Jesus was victorious because He was a man of faith. "Could one sin have been found in Christ, had He in one particular yielded to Satan to escape the terrible torture, the enemy of God and man would have triumphed. Christ bowed His head and died, but He held fast His faith and His submission to God."—*The Desire of Ages*, p. 761.

FURTHER STUDY*The Desire of Ages*, pp. 758-764.

**Part 5
GROUNDED IN
SCRIPTURE**

What experience of Jesus assures us that faith is built on a person's grasp of Holy Scripture?

"He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

"Faith claims God's promises, and brings forth fruit in obedience. . . . Genuine faith has its foundations in the promises and provisions of the Scriptures."—*The Desire of Ages*, p. 126.

In the wilderness experience Jesus revealed His source of trust and strength. From His earliest years the Bible had become a personal voice to Him, assuring Him that the God of Abraham, Isaac, and Jacob was His personal Friend also. "When we learn the power of His word, we shall not follow the suggestions of Satan in order to obtain food or to save our lives. Our only questions will be, What is God's command? and what His promise? Knowing these, we shall obey the one, and trust the other."—*The Desire of Ages*, p. 121.

There is power in the Word of God. By accepting and assimilating the principles of the Bible we are reaching out to claim the power of God even as did the sick woman in the noisy crowd.

THINK IT THROUGH

In what respect will last-day Christians go through an experience similar to our Lord's wilderness trial?

"Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*The Great Controversy*, pp. 593, 594.

"In order to have true, abiding faith in Christ, we must know Him as He is represented in the word. Faith is trustful. It is not a matter of fits and starts, according to the impulse and emotion of the hour; but it is a principle that has its foundation in Jesus Christ. And faith must be kept in constant exercise through the diligent, persevering study of the word." —*Fundamentals of Christian Education*, p. 433.

FURTHER STUDY

The Great Controversy, pp. 597-602.

**Part 6
THE CHANNEL
OF GOD'S POWER**

What indication do we have that Jesus utilized no other power on earth except that of faith when He performed miracles?

**"Father, I thank thee that thou hast heard me" (John 11:41).
Read verses 41-44.**

In the raising of Lazarus, Jesus demonstrated that He was acting in cooperation with His heavenly Father. He supplied the faith, and the Father supplied the power. "Ever He had been careful to make it evident that He did not work independently; it was by faith and prayer that He wrought His miracles."—*The Desire of Ages*, p. 536.

When Jesus depicted the beautiful analogy of the vine and its branches, He was emphasizing the vital necessity of a living connection between disciple and Lord. In *The Desire of Ages*, pages 674, 675 it is observed that He was also stating that as the vine does not stand alone as the oak but needs a trellis for support, so He "in His humanity was dependent upon divine power. 'I can of Mine own self do nothing,' He declared. John 5:30."

How did Jesus compare His works with those His followers would be able to do? John 14:12, 13.

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

" . . . All who will go to work, trusting not in what they themselves can do, but in what God can do for and through them, will certainly realize the fulfillment of His promise. 'Greater works than these shall he do.' "—*The Desire of Ages*, pp. 664, 667.

THINK IT THROUGH

If Christ's faith is to be ours, what keeps me from reaching this possibility?

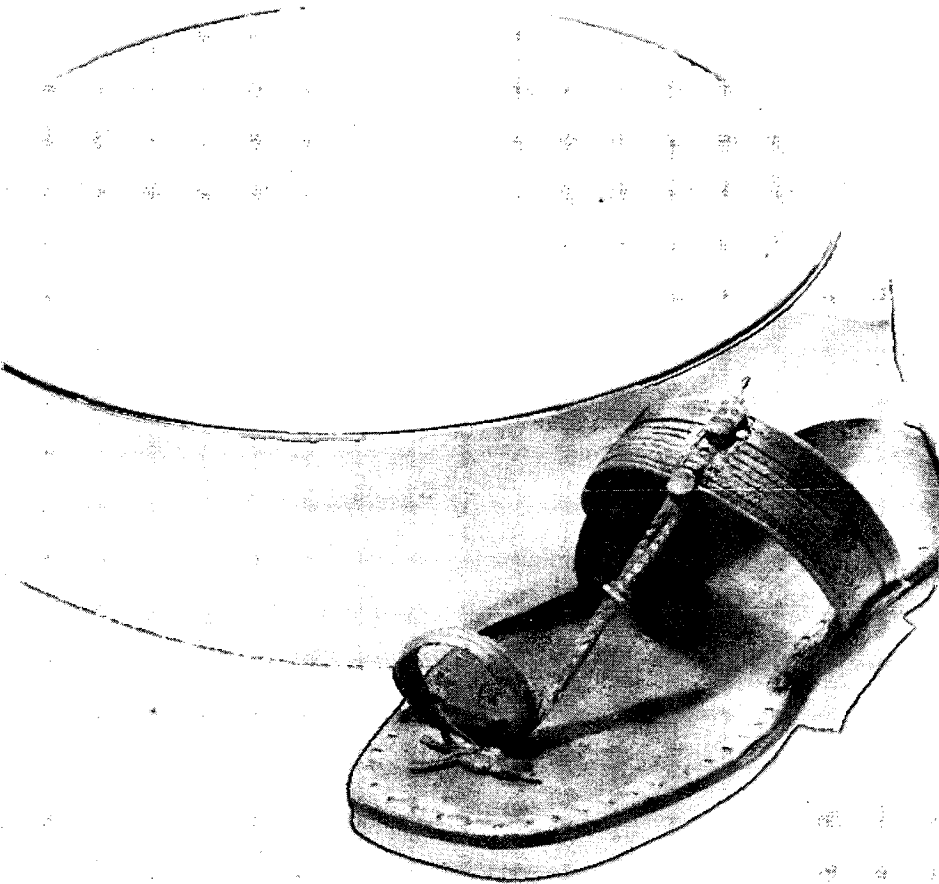
"As the Son of God lived by faith in the Father, so are we to live by faith in Christ. So fully was Jesus surrendered to the will of God that the Father alone appeared in His life. Although tempted in all points like as we are, He stood before the world untainted by the evil that surrounded Him. Thus we also are to overcome as Christ overcame."—*The Desire of Ages*, p. 389.

FURTHER STUDY

The Desire of Ages, pp. 388-391.

Model of Humility

Jesus demonstrated, by stooping down to serve others, that humility is not a product of weakness, but of love.



"The fear of the Lord is instruction in wisdom, and humility goes before honor."

Prov. 15:33, RSV.

Our Lord Jesus was the model of humility. By instruction and example He demonstrated the strength and dignity of humility.

But the unconverted person will not see dignity, strength, or power in

humility. To the contrary, he will equate humility with weakness. Force, prestige, fame, and material possessions are the elements that people seek when they crave honor. But how fleeting are such values, how truly empty!

The essence of humility is an honest awareness of reality. The person who realizes his insufficiencies while not aware of God's willingness to supply every need is not humble; he is merely insecure and fearful. But the person who is aware of his inadequacies and has learned to trust the Lord for his needs—and who acts accordingly—will always be a truly humble person.

"When we have true humility, we have victory. The enemy never can take out of the hand of Christ the one who is simply trusting in His promises. If the soul is trusting and working obediently, the mind is susceptible to divine impressions, and the light of God shines in, enlightening the understanding. What privileges we have in Christ Jesus!"—Ellen G. White Comments, *SDA Bible Commentary*, vol. 7, p. 959.

In the lesson this week we shall not only study Jesus as the model of humility, but shall point out some of the characteristics of false humility. A whining tone, a self-deprecating spirit, a shunning of responsibility—all indicate that a person has misunderstood the character of Jesus and the joy of living life fully, to the brim.

DAILY HIGHLIGHTS

- 1. Who Is the Greatest?—1**
(Matt. 18:1)
- 2. Who Is the Greatest?—2**
(Matt. 18:4)
- 3. Not With Outward Show**
(Luke 17:20)
- 4. Came to Serve**
(Matt. 20:28)
- 5. Given You an Example**
(John 13:15)
- 6. Happy Are Ye** (John 13:17)

Part 1
WHO IS THE
GREATEST?—1

What question penetrates to the heart of the “great controversy”?

“The disciples came to Jesus, saying, ‘Who is the greatest in the kingdom of heaven?’ ” (Matt. 18:1, RSV).

The days of Christ’s ministry were drawing to a close, the shadows of intrigue and doom were settling in. The disciples misread the signals that Jesus was giving them, thinking that He was about ready to set up His earthly kingdom. Their concern, not for their Master’s mission, but for their own honor led them to argue among themselves over who was best qualified for the various offices that would be needed. (See Luke 9:46.)

Surely it was disappointing to Jesus to note that the disciples, at this late date, did not understand the nature of His kingdom. His answer was that of a great teacher knowing that his students were not ready for a theological explanation. A principle, however, He did make clear; it is the crux of the “great controversy” and the miserable heart of all human misunderstanding and grief. (See Mark 9:35.)

“The strife for the highest place was the outworking of that same spirit which was the beginning of the great controversy in the worlds above, and which had brought Christ from heaven to die. . . . Lucifer desired God’s power, but not His character. He sought for himself the highest place, and every being who is actuated by his spirit will do the same. Thus alienation, discord, and strife will be inevitable. Dominion becomes the prize of the strongest. The kingdom of Satan is a kingdom of force; every individual regards every other as an obstacle in the way of his own advancement, or a steppingstone on which he himself may climb to a higher place.”—*The Desire of Ages*, pp. 435, 436.

THINK IT THROUGH

In what way may even church members today use Satan’s methods as they “do the Lord’s work”?

“There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas.”—*The Desire of Ages*, p. 487.

“While you are so eagerly striving to be first, remember that you will be last in the favor of God if you fail to cherish a meek and lowly spirit. Pride of heart will cause many to fail where they might have made a success.”—*Testimonies*, vol. 5, p. 50.

FURTHER STUDY

The Desire of Ages, pp. 435, 436.

Part 2
WHO IS THE
GREATEST?—2

How did our Lord illustrate His answer regarding greatness?

"Whoever humbles himself like this child, he is the greatest in the kingdom of heaven" (Matt. 18:4, RSV).

The disciples needed more than instruction regarding the kingdom of God—they needed "a change of heart that would bring them into harmony with its principles."—*The Desire of Ages*, p. 437.

When Jesus used a child as an example of the spirit and attributes that would characterize those fit for His kingdom, He took for granted that we would not look at the negative features of spoiled children. His audience recognized His lesson without difficulty, and so should we.

What do we see in young children (and older children who grow up in the fear of God) that makes them so lovable and irresistible? "The simplicity, the self-forgetfulness, and the confiding love of a little child are the attributes that Heaven values. These are the characteristics of real greatness."—*The Desire of Ages*, p. 437.

Another aspect of healthy, properly nurtured children is their "unreserved obedience" (*Christ's Object Lessons*, p. 125) springing forth from simple trust in their parents and others. Their love is pure, without design or measure. "To be great in God's kingdom is to be a little child in humility, in simplicity of faith, and in the purity of love. All pride must perish, all jealousy be overcome, all ambition for supremacy be given up, and the meekness and trust of the child be encouraged."—*Testimonies*, vol. 5, p. 130.

THINK IT THROUGH

What Bible characters are a model of greatness for us to emulate faithfully?

"Before honor is humility. To fill a high place before men, Heaven chooses the worker who, like John the Baptist, takes a lowly place before God. The most childlike disciple is the most efficient in labor for God. The heavenly intelligences can cooperate with him who is seeking, not to exalt self, but to save souls. He who feels most deeply his need of divine aid will plead for it; and the Holy Spirit will give unto him glimpses of Jesus that will strengthen and uplift the soul."—*The Desire of Ages*, p. 436.

The Lord can be truly served only by those who desire first His character before they want to prove by great feats or heights of office that they have His power.

FURTHER STUDY

The Desire of Ages, pp. 437, 438.

Part 3
NOT WITH
OUTWARD SHOW

How did Jesus indicate the significant difference between the power of His kingdom and that of worldly enterprises?

“The kingdom of God cometh not with outward shew” (Luke 17:20, margin).

The Jewish mind had expected the Messiah to set up a kingdom that would outshine, overpower, outdazzle that of Rome. Although Jesus had been saying for three years that His kingdom would not possess the trappings of earthly power, even at this late hour His own disciples could not discern a power principle that would perform its mission without worldly pomp.

Only after the resurrection did they begin to understand that the glory of God is in self-sacrificing love, not in coercive power or in pomp.

“It is as true now as in apostolic days, that without the illumination of the divine Spirit, humanity cannot discern the glory of Christ. The truth and the work of God are unappreciated by a world-loving and compromising Christianity. Not in the ways of ease, of earthly honor or worldly conformity, are the followers of the Master found. They are far in advance, in the paths of toil, and humiliation, and reproach.”—*The Desire of Ages*, p. 508.

The kingdom of God and the ways of this world are in direct confrontation. Humility and self-abnegation are not the methods by which men and women seek success in business, politics, or in any other line of work where they want the world's attention.

“Now, as in Christ's day, the work of God's kingdom lies not with those who are clamoring for recognition and support by earthly rulers and human laws, but with those who are declaring to the people in His name those spiritual truths that will work in the receivers the experience of Paul: ‘I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me’ Gal. 2:20.”—*The Desire of Ages*, p. 510.

THINK IT THROUGH

When I want to impress my friends regarding the truths of my church, what methods do I normally choose?

It is very easy to fall into the trap of thinking that we will convince worldlings that we have the “truth” if we can impress them with the physical aspects of the church.

FURTHER STUDY

Christ's Object Lessons, “The Sower Went Forth to Sow,” pp. 34-36.

Part 4 **In what terse terms did Jesus describe the single object of**
CAME TO SERVE **His life mission?**

"The Son of man came not to be ministered unto, but to minister" (Matt. 20:28).

Our Lord's whole life was a living illustration of loving service. Never before in the history of the world had there been such a clear example of humble self-sacrifice. But the disciples had not yet understood, although only a few days separated them from the crucifixion.

The disciples had learned some of their lessons well, but the elements needed most were lacking. Position, recognition, honor still were motivating forces. They were still pressing their arguments as to who was the greatest; they were using worldly standards, placing their own estimates upon themselves and upon one another.

What very ordinary circumstance provided Jesus with His opportunity to show what godliness is like? John 13:4, 5.

The disciples knew that their feet should be washed after their dusty journey, but their pride kept them from serving one another. The action of Jesus opened the eyes of eleven of the disciples to the greatness of humility.

THINK IT THROUGH **In what subtle ways do I express how proud I am of my**
humility?

Humility has become a very elastic word, especially for Christians. It has been used to cover up sloth and negligence. When a person avoids responsibility, pleading that others can do the job better, the deference is often considered as humility. "To be clothed with humility does not mean that we are to be dwarfs in intellect, deficient in aspiration, and cowardly in our lives, shunning burdens lest we fail to carry them successfully. Real humility fulfills God's purposes by depending upon His strength."—*Christ's Object Lessons*, p. 363.

Another perversion of humility is to feign humility by masking pride. Think of the Pharisee and the publican. The Pharisee, and the Laodicean in every age, look, walk, and pray self-praise, although clothed with the appearance of humility. But "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."—*Christ's Object Lessons*, p. 159.

FURTHER STUDY *Christ's Object Lessons*, "Two Worshipers," pp. 150-163.

Part 5
GIVEN YOU AN
EXAMPLE

How did Jesus link His earthly performance with that expected of His followers?

"I have given you an example, that you also should do as I have done to you" (John 13:15, RSV).

Christ made it very clear that washing His disciples' feet did not detract from His dignity. Humble service, rather than detracting from greatness, actually establishes it. Jesus knew well how subtle and self-serving the human heart is; He would not leave His followers to define the meaning of humility. "Christ Himself set the example of humility. . . .

" . . . Jesus was given to stand at the head of humanity, that by His example He might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all. Thus He lived the law of God, and by His example showed how we are to obey it."—*The Desire of Ages*, p. 649.

He demonstrated that in His kingdom "the principle of preference and supremacy has no place. The only greatness is the greatness of humility."—*The Desire of Ages*, p. 650.

Jesus was doing more than demonstrating gracious hospitality when He washed the feet of His companions; He was instituting an ordinance of the Christian church which would be more than a mere memorial of what He once did.

"This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed."—*The Desire of Ages*, p. 650

THINK IT THROUGH

In what way do I follow the ordinance of foot washing to cleanse my soul from all self-exaltation and evil surmising?

One of the greatest services we can do for children is to teach them that humility is the mark of true greatness.

"One of the characteristics that should be especially cherished and cultivated in every child is that self-forgetfulness which imparts to the life such an unconscious grace. . . .

"Children need appreciation, sympathy, and encouragement, but care should be taken not to foster in them a love of praise. . . . He who looks higher than himself will be humble; yet he will possess a dignity that is not abashed or disconcerted by outward display or human greatness."—*Education*, p. 237.

FURTHER STUDY

The Desire of Ages, pp. 642-649.

Part 6 **After Jesus washed the disciples' feet He said,**
HAPPY ARE YE **"If ye know these things, happy are ye if ye do them" (John**
13:17).

Can anyone think of better reasons for happiness than to remember the blessings of the Lord—His forgiveness, His providences, His promises for the future? Add to these the realization that all is well between friends, neighbors, and church members. Such happiness is grounded on the awareness of one's own incapacities to do God's will by sheer willpower or to please Him by human performance alone. The ordinance of foot washing brings all this into sharp focus. The truly humble can be the most willing servants of mankind, the most genuine peacemakers, the clearest reflectors of Christ's happy spirit.

When the Christian leaves the foot-washing service and sits around the table for the Lord's Supper, it is not a time for sorrowing, with the record of failure depressing him. "The self-examination, the confession of sin, the reconciling of differences, has all been done. Now they come to meet with Christ. They are not to stand in the shadow of the cross, but in its saving light. They are to open the soul to the bright beams of the Sun of Righteousness."—*The Desire of Ages*, p. 659.

The truly humble person is the truly happy person. He is not troubled as to whether he is getting all that he deserves; he is not comparing himself enviously with those who have more than he does. He counts his blessings gratefully, noting with concerned sympathy those who are less fortunate.

Christians, like their Master, should be the happiest people alive. Happiness is the by-product of unselfish ministry for others. It is not found in the pursuit or acquirement of those worldly goals by which others recognize human achievement. Simply put: The only way to find happiness is to follow the example of our Lord, a beautiful blend of dignity and humility.

THINK IT THROUGH **Knowing that no one strives to be unhappy, on what do I**
spend most of my time and energy? Will such goals bring
worldly recognition but not true happiness?

"Real happiness is found only in being good and doing good. The purest, highest enjoyment comes to those who faithfully fulfill their appointed duties."—*My Life Today*, p. 168.

FURTHER STUDY *The Desire of Ages*, pp. 650, 651.

Model of Love

"This is my commandment, That ye love one another, as I have loved you" (John 15:12).

At first thought one would think that everyone knows what love is and that the only problem is that selfishness keeps us from loving.

Before Jesus came, the idea of love (as set forth in the New Testament) was only dimly grasped, even by God's people, and nowhere expressed outside of Hebrew thought. Even today the Grecian idea of love prevails over the startling concepts of the New Testament.

For the Greek, the phrase, "God is love," would have been incomprehensible. Love, for the Greek, is wrapped in desire; love seeks that which it lacks and that which will add to its comfort or recognition. This is one reason why the cross of Christ is foolishness to the Greeks. (See 1 Cor. 1:18-25.)

True love had to be seen by men and women before it could be understood. Not until Jesus lived His life of model love did the human mind grasp the force and drawing power of that love that "came to seek and to save that which was lost" (Luke 19:10). Love is not just one attribute of God among many. God is love (1 John 4:8, 16); love is the very nature of God. We discovered the height and depth of this concept only through God's revelation of Himself in Jesus, our model.

When Jesus asks men and women to love as He loved, is He asking the impossible? The answer goes to the heart of the great controversy. Lucifer distrusted God, misread and presumed upon God's love, and thought that self-assertion was a legitimate freedom. Instead of loving his fellow angels, he began to use

them for personal advantage; when love went, so did honesty, openness, and goodwill. Love no longer was Lucifer's nature, and the tide of suffering ever since has been the result.

Jesus came to this earth without the visible prerogatives of divinity. His purpose was to show the wondering universe, as well as men and women, that love is not only possible but the only way to live fully, happily, winsomely.

The opposite of sin is the faith that works through love (Gal. 5:6), just as the opposite of death is life. When the nature of men and women is converted from selfishness and self-assertiveness to genuine love, then and only then are they fit to live forever.

We are not talking about one attribute among many but the principle that begets all other Christian graces. "The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ's nature in humanity. Gospel religion is Christ in the life—a living, active principle. It is the grace of Christ revealed in character and wrought out in good works. The principles of the gospel cannot be disconnected from any department of practical life. Every line of Christian experience and labor is to be a representation of the life of Christ.

*"Love is the basis of godliness."
—Christ's Object Lessons, p. 384.*

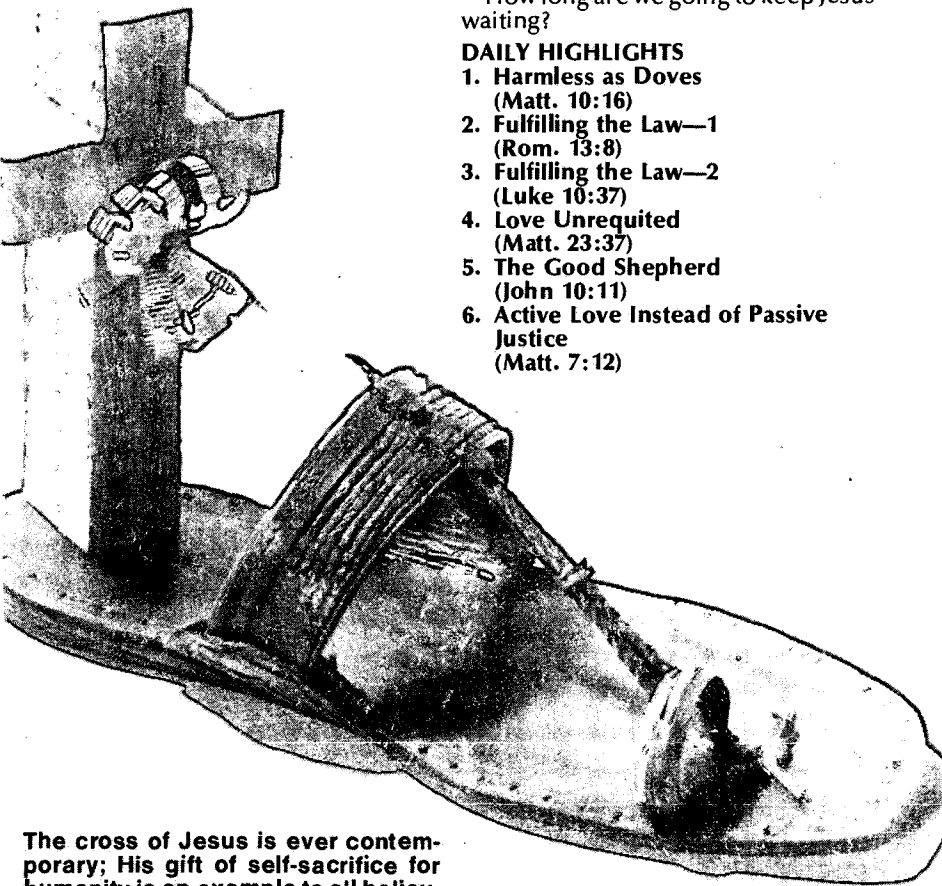
Our Model is not merely an example which beckons us on but is never to be reached. Jesus lived a life of love in human flesh. That demonstration of love is what He expects His followers to reveal to the world as His last invitation of mercy. "There is nothing that Christ desires so much as agents who will represent to the world His

Spirit and character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts."
—*Christ's Object Lessons*, p. 419.

How long are we going to keep Jesus waiting?

DAILY HIGHLIGHTS

1. Harmless as Doves
(Matt. 10:16)
2. Fulfilling the Law—1
(Rom. 13:8)
3. Fulfilling the Law—2
(Luke 10:37)
4. Love Unrequited
(Matt. 23:37)
5. The Good Shepherd
(John 10:11)
6. Active Love Instead of Passive Justice
(Matt. 7:12)



The cross of Jesus is ever contemporary; His gift of self-sacrifice for humanity is an example to all believers, a challenge to give of ourselves in love.

Part 1
HARMLESS AS
DOVES

What interesting comparison did Jesus make when He instructed His disciples regarding the spirit that should mark His true followers?

“Be ye therefore wise as serpents, and harmless as doves” (Matt. 10:16).

Truth must be made clear; it must make its way in an arena often preoccupied by either gross evil or sinister, devious counterfeits. But truth cannot be proclaimed by force or hate. Such methods and spirit cannot abide in the makeup of a person who understands truth. Truth will make its way, not only because its content is irrefutable, but also because its spirit is disarming to those who honestly seek truth.

“Christ Himself did not suppress one word of truth, but He spoke it always in love. He exercised the greatest tact, and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. . . . While He always bore Himself with divine dignity, He bowed with tenderest regard to every member of the family of God.”—*The Desire of Ages*, p. 353.

To represent Jesus is more than to recite His words; it means to “re-present” Him in flesh and blood. Therefore, His followers “need to have close communion with God, lest, under provocation, self rise up, and they pour forth a torrent of words that are unbefitting. . . . This is what Satan wants them to do; for these are his methods. It is the dragon that is wroth; it is the spirit of Satan that is revealed in anger and accusing. But God’s servants are to be representatives of Him. . . . Then they can present the gospel with divine tact and gentleness. And the spirit that is kept gentle under provocation will speak more effectively in favor of the truth than will any argument, however forcible.”—*The Desire of Ages*, p. 353.

The spirit of the church member is more important than his message in attracting others to stop long enough to hear him out. Of Jesus we read: “The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did.”—*The Desire of Ages*, p. 254.

FURTHER STUDY

Testimonies, vol. 9, pp. 235, 236.

Part 2
**FULLFILLING THE
LAW—1**

How did Paul summarize obedience to the law of God?

"Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law" (Rom. 13:8, RSV).

This simple truth—"love is the fulfilling of the law" (Rom. 13:10)—has been very hard for even Christians to grasp. Christians have come up with endless procedures, duties, rules, and standards in order to establish grounds for spiritual security—but there is only one test that all who will be finally saved will have to pass. Did they love genuinely, freely, and spontaneously? (See *The Desire of Ages*, pp. 637-641.)

In what real-life story did Jesus illustrate the principle of love? Luke 10:23-37.

"In the story of the good Samaritan, Christ illustrates the nature of true religion. He shows that it consists not in systems, creeds, or rites, but in the performance of loving deeds, in bringing the greatest good to others, in genuine goodness."—*The Desire of Ages*, p. 497.

The love here described is far different from the diluted concepts that so often pass for love. Christian love is not a good feeling only, not an impulsive gesture of goodwill, not an attitude prompted by the attractive qualities of someone else. Genuine love is a principle, not a feeling; it is the fundamental principle of the universe, "the law of life for earth and heaven."—*The Desire of Ages*, p. 20.

The difference between earthly love and Christian love is that the former is manifested toward the lovely, toward that which will benefit the lover while the latter "seeketh not her own" and even loves the unlovable. That kind of love was clearly manifested in the mission of the God-man, Jesus Christ, who died for us while we were yet sinners. (See Rom. 5:8.)

THINK IT THROUGH

Are people and their needs more important to me than anything else in this world?

"When love fills the heart, it will flow out to others, not because of favors received from them, but because love is the principle of action. Love modifies the character, governs the impulses, subdues enmity, and ennobles the affections."—*Thoughts From the Mount of Blessing*, p. 38.

FURTHER STUDY

The Desire of Ages, pp. 497-503.

Part 3
FULLFILLING THE
LAW—2 **How did Jesus make clear that righteous living is on the level of being and doing rather than merely in knowing about righteousness?**

"Then Jesus said unto him, Go, and do thou likewise" (Luke 10:37).

"The lawyer found himself a lawbreaker. He was convicted under Christ's searching words. The righteousness of the law, which he claimed to understand, he had not practiced. He had not manifested love toward his fellow man."—*The Desire of Ages*, p. 498.

"The Samaritan had obeyed the dictates of a kind and loving heart, and in this had proved himself a doer of the law."—*The Desire of Ages*, p. 504.

Something very fundamental about the quality of life is being taught in the story of the Good Samaritan. The lesson was emphasized in the Sermon on the Mount where Jesus reminds us that "not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father" (Matt. 7:21, RSV), and also in that sobering story of the judgment (Matt. 25:31-46) where Christ "represented its decision as turning upon one point. When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering."—*The Desire of Ages*, p. 637.

Faith in Jesus means more than most now understand and, in the judgment, it will be too late to learn. "The faith in Christ which saves the soul is not what it is represented to be by many. . . . Belief that does not lead to obedience is presumption. . . .

"Obedience is the test of discipleship. It is the keeping of the commandments that proves the sincerity of our professions of love. . . . When benevolence, kindness, tenderheartedness, sympathy, are manifested in our lives; when the joy of right doing is in our hearts; when we exalt Christ, and not self, we may know that our faith is of the right order."—*Thoughts From the Mount of Blessing*, pp. 146, 147.

THINK IT THROUGH

Is genuine love something that I can plot and schedule or is it a principle that controls me and directs my life, often in unforeseen times and places?

Genuine love is spontaneous, impartial, and costs time, energy, and resources, without any thought of repayment.

FURTHER STUDY

Christ's Object Lessons, "Who Is My Neighbor?" pp. 380-389.

Part 4
LOVE UNREQUITED **How did Jesus make clear that love does not always awaken love?**

"How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!" (Matt. 23:37, RSV).

Jesus early in His life discovered the sting and heaviness of misunderstood, unrequited love—from his brothers, neighbors, and church leaders. In His ministry He experienced it too.

"With a yearning heart, Jesus saw those who had been His disciples departing from Him, the Life and the Light of men. The consciousness that His compassion was unappreciated, His love unrequited, His mercy slighted, His salvation rejected, filled Him with sorrow that was inexpressible."—*The Desire of Ages*, p. 393.

Anyone who desires to become like their model of love will also experience similar pain. Parents because of Christlike love will sense their duty to speak firmly to erring children—and children will turn against them as surely as close disciples turned from Jesus. Love does not always bring peace; often it brings the sword of unrequited love.

From His farewell to Jerusalem, what do we learn about our Lord's quality of life? Luke 19:41, 42.

Not easy was it for Jesus to recognize unrequited love. "Jesus raised His hand,—that had so often blessed the sick and suffering,—and waving it toward the doomed city, in broken utterances of grief exclaimed: 'if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!' "—*The Desire of Ages*, p.576.

However, in His last visit to the temple, during the mysterious farewell of long-suffering love, Jesus showed us how to manifest love in the face of hate and unconcern. "Keen and searching had been His denunciation of sin; but He spoke no word of retaliation. He had a holy wrath against the prince of darkness; but He manifested no irritated temper. . . . Even in meeting those who are moved by a power from beneath to maintain falsehood, in Christ he [the Christian] will still preserve calmness and self-possession."—*The Desire of Ages*, pp. 619, 620.

THINK IT THROUGH

Is it possible that some people refuse to get involved with the need of others because they do not want to suffer the pain of rejected love?

FURTHER STUDY

The Desire of Ages, pp. 575-578.

**Part 5
THE GOOD
SHEPHERD**

With what scene did Jesus illustrate the power and scope of genuine love?

"I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11).

Especially for His hearers this picture of Jesus as a good shepherd summed up all those qualities of thoughtfulness and protection that were needed by any helpless and dependent flock of sheep.

Whatever we say about Jesus in regard to the special qualities of a good shepherd applies equally well to those who are called to be His undershepherds—all His followers who have heard his "Come." We are not called only to receive His blessings but to be relay stations of these blessings as we convert them into our own life-style and appealingly draw others unto us.

Sheep we are—helpless, dependent when on our own. To recognize this is to begin to receive the blessings granted to those who are "poor in spirit" (Matt. 5:3). But love sent the Shepherd looking for us, not because we were lovable, but in order that He might make us lovable and so, hopefully, eventually worth the effort.

As our Good Shepherd, He knows us by name; we were made to hear and respond to His voice. Though He may be millions of light-years away from us at the throne of the universe, through His Spirit He is just as near as He was to Mary or Peter when they knew Him. "And they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

THINK IT THROUGH

How can selfishness or love be measured?

If I love only when convenient or when I am appreciated, is that any more than a pagan would do? The Pharisees scolded sinners and heaped scorn upon those who did not accept their brand of religion. Yes, they had their hand of fellowship out—they were known as proselytizers around the world; but was it the hand of the Good Shepherd, extended from the tender, loving heart?

"How many of the wandering ones have you, reader, sought for and brought back to the fold? When you turn from those who seem unpromising and unattractive, do you realize that you are neglecting the souls for whom Christ is seeking? At the very time when you turn from them, they may be in the greatest need of your compassion."—*Christ's Object Lessons*, p. 191.

FURTHER STUDY

Christ's Object Lessons, "The Lost Sheep," pp. 185-192.

**Part 6
ACTIVE LOVE
INSTEAD OF
PASSIVE JUSTICE**

What basic principle of love has been called the golden rule?

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12).

Simply stated, this principle of the golden rule is "Christ's rule of life, by which everyone of us must stand or fall in the judgment."—*The Desire of Ages*, p. 640.

For centuries the leading moralists emphasized the negative golden rule; that is, "What is distasteful to yourself, do not to your neighbor; that is the whole law, the rest is but commentary." But that was only passive justice; Jesus poured love over justice and turned the negative golden rule into its positive principle.

Embedded in this golden rule is the implicit thought that the Christian knows much that the unconverted do not know. The Christian should in imagination place himself where the unconverted are. Knowing what Jesus has taught him, the Christian would be compelled by the golden rule to do unto others what he would want them to do for him—if the other person did not know the truth about God.

THINK IT THROUGH

In what respect is love the sum of all virtues and not just one among many?

"Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. . . . When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within—when the sunshine of heaven fills the heart and is revealed in the countenance."—*Christ's Object Lessons*, p. 384.

Christlike love is not only a benefit to others. If so, it could easily be perverted into a varying measure of spirituality whereby we can be proud of our obvious "selflessness." True love cannot be turned on and off according to the circumstances; it is the outworking of sanctification.

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

FURTHER STUDY

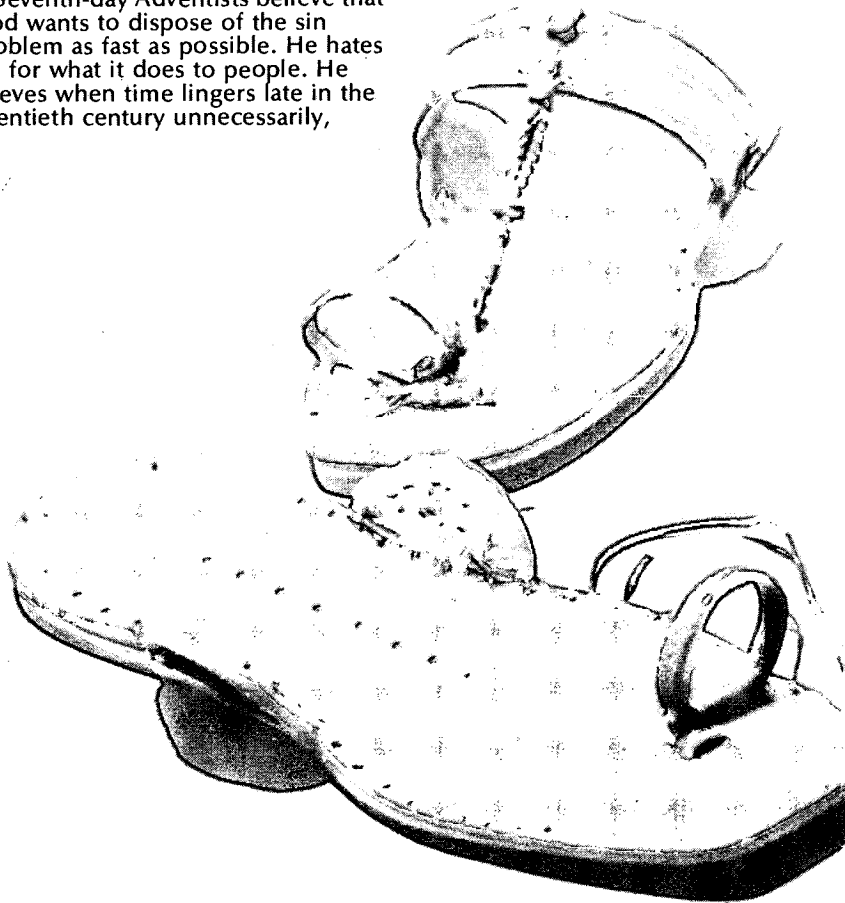
The Desire of Ages, pp. 503-505.

The Model Waiting

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat” (2 Peter 3:11, 12).

Seventh-day Adventists believe that God wants to dispose of the sin problem as fast as possible. He hates sin for what it does to people. He grieves when time lingers late in the twentieth century unnecessarily,

allowing for more heartbreak, disillusionment, pain, and horror on this troubled planet. He is pained when you hurt, either as the result of your own folly, or as a victim of someone else's mistake.

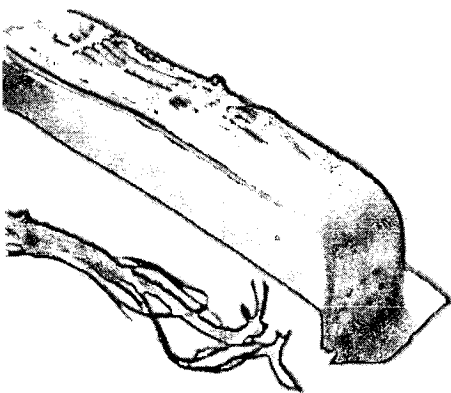


to Be Reproduced

Adventists also believe that God will bring an end to the sin problem at the second coming of Jesus, and that this momentous event has been delayed not because God has changed His plan but because His followers have not yet fulfilled His plan. When God disposes of the sin problem, there will be no questions left regarding right and wrong, or why it is always best to trust and obey the Lord of the universe.

The evidence that vindicates God will not be a matter of mere reason. It rests in the living demonstration of men and women who prove that God's way is best, that His will expressed in commandments and counsel throughout the Bible produces the happiest, pleasantest, healthiest, most trustworthy people on Planet Earth.

Becoming more like Jesus is our goal as disciples, the focus of our development until that day when His image is fully reproduced in us.



For this demonstration God waits. The world has been in a holding pattern, a suspended countdown, for a century. Several statements were made by Ellen G. White in the 1880s that noted the delay in the advent at *that time*, emphasizing that Jesus could have returned "years ago." The primary concern of Seventh-day Adventists is that men and women everywhere become aware of the urgency of time, that God is ready to complete His plan for man's redemption in our day, and that each person's reaction to God's last invitation to join His family seals his eternal destiny.

We are living in that time when the world needs a very clear demonstration of God's will for men and women, of His grace and love by which men and women can be changed into the likeness of their Lord.

More than an individual effort here and there, this last-day demonstration will be a significant social impact of a worldwide movement. It will be a revelation of what happens when truth settles deeply and comfortably into a person's life-style, vindicating the wisdom of God in waiting for this generation to mature.

DAILY HIGHLIGHTS

1. **The Faith of Jesus**
(Rev. 14:12)
2. **The Harvest Principle—1**
(Mark 4:29)
3. **The Harvest Principle—2**
(Rev. 14:15, 16)
4. **Bear Much Fruit**
(John 15:8)
5. **Even as He Overcame**
(Rev. 3:21)
6. **Christ's Representatives**
(John 17:18)

Part 1
THE FAITH OF
JESUS

What characteristics will set apart God's people in the last generation?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

In that awesome fourteenth chapter of Revelation, Jesus outlined to John the earthshaking events that would characterize the generation just preceding the second advent. The world will be brought to decision by God Himself working through His church, specifically those who "keep the commandments of God, and the faith of Jesus."

The separation and the line of demarcation will become obvious; philosophies, theologies, and life-styles will be judged on one basis—how faithfully is the character of Jesus being reproduced!

Abundant are the references in the writings of Ellen G. White that describe the harvest of the seeds of gospel truth. When these shall be in full display, they will contrast with the full-grown characteristics of those who have rejected the intent and power of the gospel.

"The life of Christ on earth was a perfect expression of God's law, and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven."—*Christ's Object Lessons*, p. 315.

What is the connection between commandment keeping and the faith of Jesus?

"In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment. . . . Faith is essential in order to the keeping of the law of God; for 'without faith it is impossible to please Him.' And 'whatsoever is not of faith is sin.'"—*The Great Controversy*, p. 436.

THINK IT THROUGH

What relation is there between the character of Jesus and the faith of Jesus?

Jesus overcame temptation the same way we must—by faith, by that trusting, obedient relationship with the Father that says Yes to whatever God says is best. The faith of Jesus developed the character of Jesus. Such will be the experience of His people in the last days.

FURTHER STUDY

The Great Controversy, pp. 483-491.

Part 2
THE HARVEST
PRINCIPLE—1

How did Jesus describe the condition that would determine the end of the world?

“When the grain is ripe, at once he puts in the sickle, because the harvest has come” (Mark 4:29, RSV).

Here Jesus refers to the harvest principle that is employed often in the Scriptures when the unfolding of God's purposes are described. The harvest principle helps explain why the day and hour of Christ's return cannot be predicted and what it is for which our Lord yet waits.

Jesus chose to compare the end of this world to a farmer's harvest, because He knew that men everywhere understand, to some degree, the hopes and problems connected with harvesting a field of wheat or tomatoes in a backyard garden. He compared the focal point of the plan of salvation to an earthly harvest.

In what ways are the goals of the kingdom of God and a farmer's field of grain the same?

Neither is ready to harvest unless the grain has matured. Even as the farmer waits for his grain to mature, so Jesus waits until the gospel seed has produced a sizable and significant group of mature Christians.

Developing this biblical concept of the harvest principle, Ellen White wrote: “The object of the husbandman in the sowing of the seed and the culture of the growing plant is the production of grain. . . . So the divine Husbandman looks for a harvest as the reward of His labor and sacrifice. Christ is seeking to reproduce Himself in the hearts of men: and He does this through those who believe in Him. The object of the Christian life is fruit bearing—the reproduction of Christ's character in the believer, that it may be reproduced in others.”—*Christ's Object Lessons*, p. 67.

THINK IT THROUGH

In view of the truth stated above, what am I personally doing to hasten or delay His return?

Ellen White comments on the biblical principle of the harvest: “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.

FURTHER STUDY

Christ's Object Lessons, “First the Blade, Then the Ear,” pp. 62-69.

Part 3 **How did Jesus, through John the revelator, describe the**
THE HARVEST **fulfillment of the harvest principle?**
PRINCIPLE—2

“Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped” (Rev. 14:15, 16).

Sadly, while the power of God is maturing Christlike characters, there is the parallel development of maturing sinners, symbolized elsewhere by the tares. The last days will give evidence, not only of what the power of God can do for men and women, but also of what unrestrained self-indulgence and hate will do. The exhibit of a world of greedy, thoughtless, violent men and women will stand in stark contrast with those who stand for integrity, peace, and hope. The harvest for which Jesus waits will separate the end products of faith and of sin—commandment keepers who reflect Christ's character from those who have fully developed the characteristics of the beast and his image.

The purpose of the divine Husbandman is to have the divine seed—the principles of the gospel—bear fruit. The goal of the divine seed sowing is to reproduce men and women like Jesus. Such a goal is not visionary; it is the crowning glory of God's love and grace and that for which all Heaven waits.

“By revealing in our own life the character of Christ we co-operate with Him in the work of saving souls. It is only by revealing in our life His character that we can co-operate with Him. And the wider the sphere of our influence, the more good we may do. When those who profess to serve God follow Christ's example, practicing the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbor as themselves, then will the church have power to move the world.”—*Christ's Object Lessons*, p. 340.

THINK IT THROUGH **In what way does Jesus become my model during this time that could be that of the last generation?**

Someday a generation of advent-oriented Christians will recognize that God waits for a people about whom He can proudly say, “Here they are; everyone look at them carefully. Do you want what they have? Do you want your children to grow up like theirs? Do you want their happiness and hope? If you do, then you must know their secret. They keep My commandments, and they have a faith like Jesus had.”

FURTHER STUDY *Christ's Object Lessons*, “Without a Wedding Garment,” pp. 314-319.

Part 4 **How did Jesus connect character development and the**
BEAR MUCH FRUIT **glory of God?**

"By this my Father is glorified, that you bear much fruit, and so prove to be my disciples" (John 15:8, RSV).

Sin is not only distrust and disobedience; it is also robbery. It misappropriates that which belongs to God; it is a theft that builds up a kingdom over against the kingdom of God. Sin matures a character that is in stark contrast with the self-sacrificing character of God.

One of the reasons why Jesus came to earth was to give men and women a model of what the truly human was like; He showed us that the sanctified life simply means that God has full ownership—mentally, physically, socially, and spiritually. The rebel misuses and defaces God's original property; but the loyal Christian will reflect the glory of God's kingdom.

"All who receive Christ as a personal Saviour are to demonstrate the truth of the gospel and its saving power upon the life. . . . All the riches of heaven are to be revealed through God's people."—*Christ's Object Lessons*, p. 301.

Reflecting or glorifying Christ is to be the sole goal of Christianity, just as reflecting or glorifying the Father was the sole goal of our Lord's life.

THINK IT THROUGH

True Christians will reflect the character of God; and God will be vindicated in the great controversy. What is the relationship between these two truths?

"Of the Spirit Jesus said, 'He shall glorify Me.' The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people."—*The Desire of Ages*, p. 671.

No other concept is more thrilling or more sobering than this: The plan of salvation, as well as the time for the second advent, depends upon the quality of glory that Christians reflect. "In His people He is glorified. Through them the Sun of Righteousness will shine in undimmed luster to the world. . . . He has bestowed upon His people capabilities and blessings that they may represent His own sufficiency. The church, endowed with the righteousness of Christ, is His depositary, in which the riches of His mercy, His grace, and His love, are to appear in full and final display."—*The Desire of Ages*, p. 680.

FURTHER STUDY

The Acts of the Apostles, pp. 9-16.

Part 5
EVEN AS HE
OVERCAME

How closely are we to copy the Model Man?

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame" (Rev. 3:21).

"These are the words of our Substitute and Surety. He who is the divine Head of the church, the mightiest of conquerors, would point His followers to His life, His toils, His self-denials, His struggles and sufferings, through contempt, through rejection, ridicule, scorn, insult, mockery, falsehood, up the path of Calvary to the scene of the crucifixion, that they might be encouraged to press on toward the mark for the prize and reward of the overcomer. Victory is assured through faith and obedience."—Ellen G. White Comments, *SDA Bible Commentary*, vol. 7, p. 966.

That glorious group in Revelation 14:12—those who keep the commandments of God and have the faith of Jesus—are overcomers!

Constantly we must keep in mind that "Christ's overcoming and obedience is that of a true human being. . . .

"The obedience of Christ to His Father was the same obedience that is required of man. Man cannot overcome Satan's temptations without divine power to combine with his instrumentality. So with Jesus Christ; He could lay hold of divine power. He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's holy law, and in this way He is our example. The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset.

"The Lord now demands that every son and daughter of Adam, through faith in Jesus Christ, serve Him in human nature which we now have. . . . Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them."—Ellen G. White Comments, *SDA Bible Commentary*, vol. 7, p. 929.

THINK IT THROUGH

When Jesus asks us to obey and overcome as He did, does this make us happy or sad? Is this good news or dreary?

Could any news be more needed? What can bring us more hope and greater happiness than to believe that we need not succumb to temptation, that we need not remain sinners! This is good news for honest, struggling men and women everywhere.

FURTHER STUDY

The Desire of Ages, pp. 664-668.

Part 6
CHRIST'S
REPRESENTATIVES

What is the high calling every genuine Christian responds to?

“As thou hast sent me into the world, even so have I also sent them into the world” (John 17:18).

“As Christ is the channel for the revelation of the Father, so we are to be the channel for the revelation of Christ. While our Saviour is the great source of illumination, forget not, O Christian, that He is revealed through humanity. . . . The church of Christ, every individual disciple of the Master, is heaven’s appointed channel for the revelation of God to men. Angels of glory wait to communicate through you heaven’s light and power to souls that are ready to perish.”—*Thoughts From the Mount of Blessing*, p. 40.

One of the saddest misunderstandings and the most tragic of perversities has been for Christians to think that they are revealing Christ and His truth by merely talking about Him and reciting His words. God could not have revealed His love and holiness by writing the message across the clouds; no more can we truly reveal His love and power by merely proclaiming it from the pulpit or the printing press.

Ellen White often describes the forces of heaven as “waiting” for church members to grasp the purpose for their lives and why Jesus has not returned. (See *The Acts of the Apostles*, p. 111; and *The Desire of Ages*, p. 297.)

THINK IT THROUGH

What is my first responsibility to God and the test of my fitness for heaven?

“Consider the life of Christ. Standing at the head of humanity, serving His Father, He is an example of what every son should and may be. The obedience that Christ rendered God requires from human beings today.”—*Christ’s Object Lessons*, p. 282.

“By implanting in their [Christ’s followers’] hearts the principles of His word, the Holy Spirit develops in men the attributes of God. The light of His glory—His character—is to shine forth in His followers.”—*Christ’s Object Lessons*, p. 414.

“At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. . . .

“... The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.”—*Christ’s Object Lessons*, pp. 415, 416.

FURTHER STUDY

Christ’s Object Lessons, “To Meet the Bridegroom,” pp. 408-414.

Lessons for 3rd Quarter/1977

Sabbath School members who have not received a copy of the Adult Lessons for the third quarter of 1977 will be helped by the following outline in studying the first two lessons. The title of the series is "God's Chosen People."

First Lesson

A COVENANT PEOPLE. Memory text, Gen. 17:7.

1. *By Faith Alone (Gen. 14:6)*
2. *Grace and Obedience (Ex. 20:2, 3)*
3. *A Renewed Fellowship (Joshua 24:24-26)*
4. *Israel and the Nations (Ps. 67:1, 2, 7)*
5. *Apostasy (Hosea 8:14; 9:1)*
6. *The Hope of Israel (Jer. 31:32, 33)*

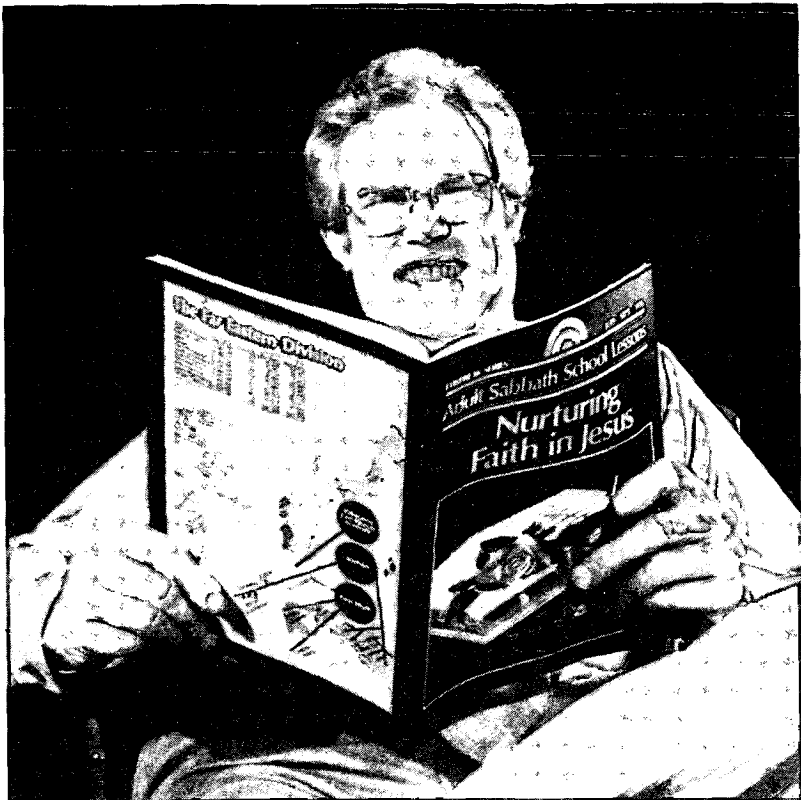
Second Lesson

THE TRUE ISRAEL. Memory text, Rom. 9:7, 8.

1. *Jesus and the Jews (John 1:11)*
2. *The Church and Israel (Gal. 3:29)*
3. *Jesus and the Gentiles (John 3:16)*
4. *The Church and the World (Matt. 28:19)*
5. *Jesus and the Apostles (Mark 3:14)*
6. *The Church Apostolic (Eph. 2:20)*

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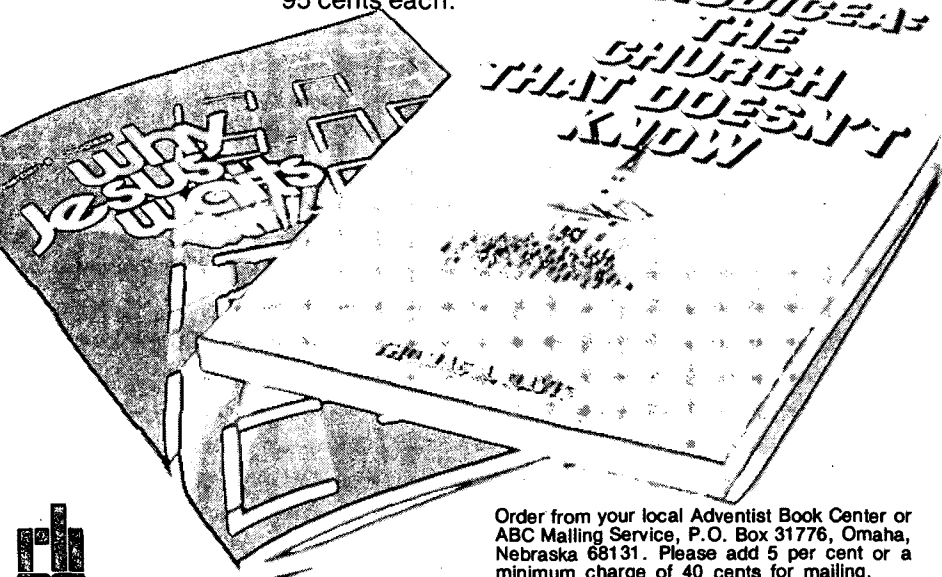
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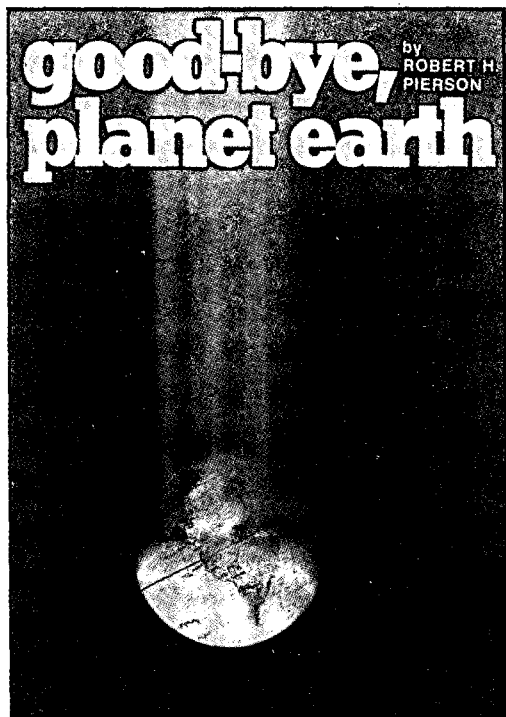
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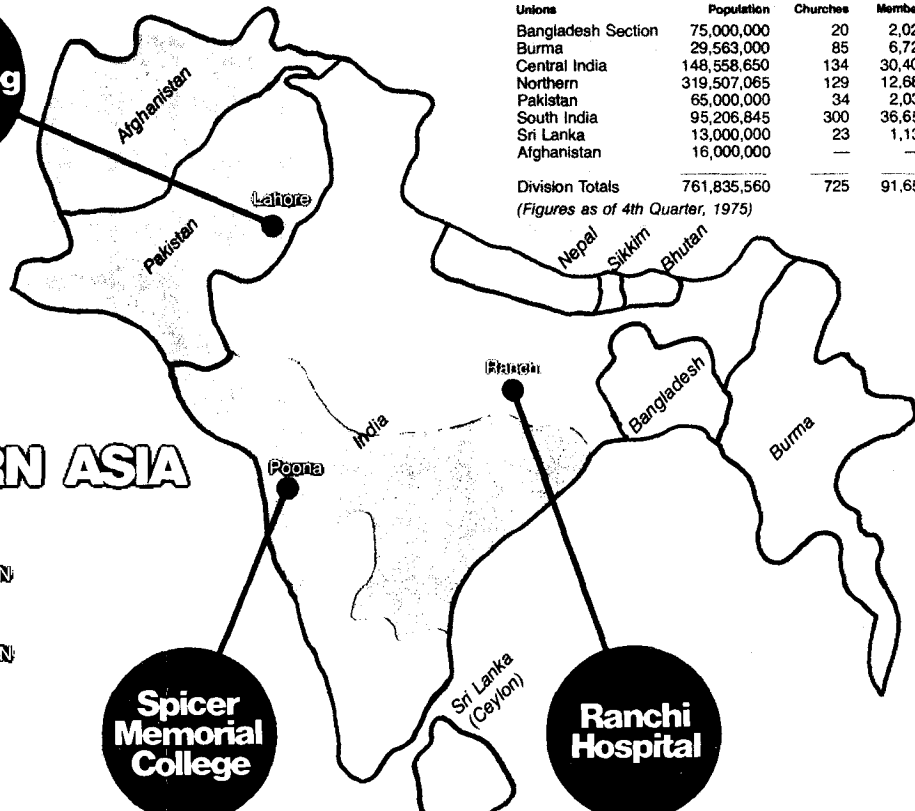
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Unions	Population	Churches	Church Members	Sabbath School Members
Bangladesh Section	75,000,000	20	2,027	2,752
Burma	29,563,000	85	6,728	7,914
Central India	148,558,650	134	30,400	35,305
Northern	319,507,065	129	12,686	14,467
Pakistan	65,000,000	34	2,030	3,769
South India	95,206,845	300	36,651	20,778
Sri Lanka	13,000,000	23	1,133	1,485
Afghanistan	16,000,000	—	—	—
Division Totals	761,835,560	725	91,655	86,470

(Figures as of 4th Quarter, 1975)

SOUTHERN ASIA DIVISION

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