

Schedule and Topics for Frank Phillips Meetings May 6 - 11

Sabbath, May 6	11:00 am	Deny Self or Self Denial	Matthew 16:24	#6 handout
	3:00 pm	Suffering in Fellowship or Fellowship in Suffering	Phil 3:10	#7 handout
	Vespers	How Good is Perfect?	Matthew 5:48	Circle handout
Sunday, May 7	7:30 pm	It's Legal Anywhere	Romans 5:1-3	#1 & Justification by Faith and General
Monday, May 8	7:30 pm	Graveyard Religion	Romans 6:5	#2 & Justification handouts
Tuesday, May 9	9:30 am	A Scion in Him	Romans 11:24	#8 handout
	7:30 pm	Confidential, Top-Secret Information	Romans 8:7-8	#3 handout
Wednesday, May 10	7:30 pm	Ladders are for Climbing	II Peter 1:5-8	#4 Sanctification (ladder) handout
Thursday, May 11	7:30 pm	First Things First	I Corinthians 10:31	#5 handout

## Justification by Faith

1. Explanation of: Romans 3:19-26

(a) B.C. Vol. 7 p. 908

(c) S.C. p. 62

(b) C.O.R. p. 104

(d) C.O.R. p. 98

Justification is a legal work, therefore man must seek for someone legally qualified to take care of this work in his behalf. On the cross of Calvary, Jesus paid the redemptive price for man and thus “earned the right” to be our representative before the Father. (V. 7A. B.C. p 468 D.A. p. 744) He is the only one qualified to do this work.

2. Conditions upon which granted: Romans 3:28; 5:1

(a) S.M. 1 p. 366

(b) S.M. 1 p. 389

Entire surrender by no means implies there will be no more complete surrender in the days ahead. God requires surrender of all known sin and willingness to obey Him through continued surrender as he leads us in the paths of light. This means living by faith.

3. How does Justification become practical to us?

(a) We must first see the real need!

We are prisoners in Satan’s prison house and Isaiah 14:17 tells us he opens not the door. He claims every child of Adam as his subject and never lets go. In this prison all are on death row! We are already judged in that “all have sinned”. We must appeal for mercy to a higher power, that is, to Christ who is able to deliver (open the door). The law of God says, “The wages of sin is death,” Romans 6:23, so our situation is critical! Thus our need is real!

(b) We must, by confession, humiliation, and repentance come to Jesus and ask Him to take our case before the Father. This threefold work (confession Matthew 10:32, humiliation Phil. 2:8, repentance Romans 2:4) is God’s plan to prepare us to receive Justification.

(c) Having done the preparatory work we must rest in Him and His promises to impute (credit to us) his sinless life and change our sinful record to read “just as if I’d never sinned.”

## Justification

1. Why is it important to understand?

C.O.R 54; 87  
Colossians 1:13  
Luke 10:19

Man's sinful nature has a magnetic attraction to Satan!

2. God's goal objective for man.

D.A. 762 M.B. 76  
Matthew 5:48

God's goal always the same.

3. At one time man was perfect, but even in this perfection he had to be tested.

P.P 45: 48, 49  
II Timothy 3:16-17

4. God has only one plan to bring man back into harmony with Himself!

C.O. R. 104  
B.C. 7 908  
1S.M 366  
A.H. 127-8  
Romans 8:7,8; 5:18; 6:5-11

5. Here we are dealing with Sin, not sins only.

B.C. 7A 1075  
1 S.M. 382;366  
His Cross & Mine 125, 142  
Hebrews 11:24,25  
Romans 6:12; 7:4-6, 6,8,11,21,23

6. This is heart work.

C.O.L. 97  
1 S. M. 353  
C.D. 35  
Proverbs 23:26  
Psalm 51:10

7. A legal work.

B.C. 7A, 468    D.A. 744    M.Y.P. 127    I John 2:1    C.O.R. 98    M.B. 142

C.O.R = Christ Our Righteousness

E.G. White References

S.C. 18

It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. "Who can bring a clean thing out of an unclean? Not one." "The eternal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Job 14:1. Romans 8:7. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sins to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness.

1 S.M. 389

The sinner can be justified only through faith in the atonement made through God's dear Son, who became a sacrifice for the sins of the guilty world. No one can be justified by any works of his own. He can be delivered from the guilt of sin, from the condemnation of the law, from the penalty of transgression, only by virtue of the suffering, death, and resurrection of Christ. Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust.

C.O.L 271

To learn of Christ means to receive His grace, which is His character. But those who do not appreciate and utilize the precious opportunities and sacred influences granted them on earth, are not fitted to take part in the pure devotion of heaven. Their characters are not molded according to the divine similitude. By their own neglect they have formed a chasm which nothing can bridge. Between them and the righteous there is a great gulf fixed.

Bible References

Romans 5:1-3

Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also, knowing that tribulation worketh patience;

Romans 4:5

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Romans 3:24

24 Being justified freely by his grace, through the redemption that is in Christ Jesus:

Please define the following words in the light of the statements quoted:

- 1. Faith      2. Grace      3. Glory      4. Imputed      5. Imparted

C.O.R. 104

"What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own performance, they are prepared to be clothed with the righteousness of Christ." -- *Review and Herald, Sept. 16, 1902.*

C.O.R. 99

Through His imputed righteousness, they are accepted of God as those who are manifesting to the world that they acknowledge allegiance to God, keeping all His commandments." -- *Review and Herald, Aug. 22, 1893.*

C.O.R. 54

"The enemy of man and God is not willing that this truth (justification by faith) should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation." -- *Review and Herald, Sept. 3, 1889.*

1 S.M. 366

God requires the entire surrender of the heart before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.

C.O.L 414-5

The light of His glory -- His character -- is to shine forth in His followers.

His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy and truth.

C.O.R 98

"The righteousness by which we are justified is imputed. The righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven." -- *Review and Herald, June 4, 1895.*

Galatians 2:16, 20

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

20 I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

Philippians 3:9

9 And be found in him, not having mine own righteousness, which is of the law, that which is through the faith of Christ, the righteousness which is of God by faith:

In your opinion, is justification sufficient for salvation?  
What relation does sanctification have to justification?

Yes \_\_\_\_\_

No \_\_\_\_\_

## E.G. WHITE REFERENCES

1 S.M. 399

There are some who are seeking, always seeking, for the goodly pearl. But they do not make an entire surrender of their wrong habits. They do not die to sell that Christ may live in them. Therefore they do not find the precious pearl.

S.C. 62

It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.

## BIBLE REFERENCES

Romans 6:5; 7:5, 6,21-23; 8:7-8

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

5 For which we were in the flesh, the motions of sins, which were by the law, did work in the members, to bring forth fruit unto death:

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

21 I find then a law, that when I would do good, evil is present with me.

22 For I delight in the law of God, after the inward man:

23 But I see another law in members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

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

8 So then they that are in the flesh cannot please God.

We know that sin changed the nature of man, making it impossible to obey unto righteousness. Why is this true?

What resurrection is Paul talking about in Romans 6:5?

What law are we delivered from according to Romans 7:6?

How does deliverance come?

7A B.C. 664

*His death on the cross* of Calvary was the climax of His humiliation. His work as a redeemer is *beyond finite conception*. Only those who have died to self, whose lives are hid with Christ in God, can have any conception of the completeness of the offering made to save the fallen race. -- Letter 196,1901

M.Y.P. 127

Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to the world. It is easy living after we are dead.

A.H. 27

And God's character was reflected in the character of Adam. His glory was revealed in every object of nature.

Ed. 20

Every faculty of mind and soul reflected the Creator's glory.

P.P. 45

His mind was capable of comprehending divine things.

6 B.C. 1075

Many Buried Alive. -- The new birth is a rare experience in this age of the world. This is the reason why there are so many perplexities in the churches. Many, so many, who assume the name of Christ are unsanctified and unholy. They have been baptized, but they were buried alive. Self did not die, and therefore they did not rise to newness of life in Christ. (MS 148, 1897).

Galatians 5:24

24 And they that are Christ's have crucified the flesh, with the affections and lusts.

John 12:24-26

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.

I Corinthians 6:19, 20

19 What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.

I S. M. 110

“When you give up your own will, your own wisdom, and learn of Christ, you will find admittance into the kingdom of God.”

C. O. L. 312

When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, no the fig-leaf garment, not the nakedness and deformity of sin, but His own role of righteousness, which is perfect obedience to the law of Jehovah.

S. C. 47

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

Bible References

Philippians 2:8-13

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name.

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

Why is the will of man so important a factor in God’s plan of salvation?

How does Satan hold man in his power?

How can this power be broken?

What correlation do you see between the spiritual and the physical laws of life?

M. Y. P. 151-4

Pure religion has to do with the will. The will is the governing power in the nature of men, bringing all the other faculties under its sway. The will is not the taste or the inclination, but it is the deciding power, which works in the children of men unto obedience to God, or unto disobedience.

You will be in constant peril until you understand the true force of the will. You may believe and promise all things, but your promises or your faith are of no value until you put your will on the side of faith and action.

But you need not despair. You must be determined to believe, although nothing seems true and real to you.

You cannot control your impulses, your emotions, as you may desire, but you can control the will, and you can make an entire change in your life.

By steadfastly keeping the will on the Lord’s side, every emotion will be brought into captivity to the will of Jesus.

But you must remember that your will is the spring of all your actions. This will, that forms so important a factor in the character of man, was at the fall given into the control of Satan; and he has ever since been working in man to will and to do of his own pleasure, but to the utter ruin and misery of man.

But the infinite sacrifice of God in giving Jesus, His beloved Son, to become a sacrifice for sin, enables Him to say, without violating one principle of His government, “Yield yourself up to Me; give Me that will; take it from the control of Satan, and I will take possession of it; then I can work in you to will and to do of My good pleasure.”

D. A. 38

None but Christ can fashion anew a character that has been ruined by sin. He came to expel the demons that had controlled the will.

D. A. 125

The tempter can never compel us to do evil. He cannot control minds unless they are yielded to his control. The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power upon us.

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of his good pleasure.

G. C. 470

Peter sets before us the steps by which Bible sanctification is to be attained.

A. A. 530, 532

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

Before the believer is held out the wonderful possibility of being like Christ, obedient to all the principles of the law. But of himself man is utterly unable to reach this condition. The holiness that God's word declares he must have before he can be saved, is the result of the working of divine grace, as he bows in submission to the discipline and restraining influences of the Spirit of truth. Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of obedience. The part of the Christian is to persevere in overcoming every fault.

Bible References

II Peter 1:1-9

1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ;

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called is to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge;

6 And to knowledge, temperance, and to temperance, patience; and to patience, godliness;

7 And to godliness, brotherly kindness; and to brotherly kindness, charity.

What does it mean to serve God from principle rather than from feelings?

How can God make man hate that which he loves?

A. A. 532

Constantly he is to pray to the Saviour to heal the disorders of his sin-sick soul. He has not the wisdom or the strength to overcome; they belong to the Lord, and He bestows them on those who in humiliatic and contrition seek Him for help.

The work of transformation from unholiness to holiness is continuous one. Day by day God labors for man's sanctification, and man is to cooperate with Him, putting forth persevering efforts on the cultivation of right habits.

C. O. L 97

As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God work to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting their or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart

1 S. M. 366

God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.

7 B. C. 908

Justification means the saving of a soul from perdition, that he may obtain sanctification, and through sanctification, the life of heaven; Justification means that the conscience, purged from dead works, is placed where it can receive the blessings of sanctification.

1 T. 167

Confound not faith and feeling together. They are distinct. Faith is ours to exercise. This faith we must keep in exercise. Believe, believe. Let your faith take hold of the blessing, and it is yours. Your feeling have nothing to do with this faith. When faith brings the blessing to your heart, and you rejoice in the blessing, it is no more faith, but feeling.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Luke 10:17-20

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, "I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven

Proverbs 4:23

23 Keep thy heart with all diligence; for out of it are the issues of life

Proverbs 23:26

26 My son, give me thine heart, and let thine eyes observe my way

Why is it necessary for God to begin with the heart?

P. P. 562

True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful. There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny.

C. D. 127

God requires of His people continual advancement. We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. With all our profession of health reform, many of us eat improperly.

Temp. 150

Moses preached a great deal on this subject, and the reason the people did not go through to the promised land was because of repeated indulgence of appetite. Nine tenths of the wickedness among the children of today is caused by intemperance in eating and drinking. Adam and Eve lost Eden through the indulgence of appetite, and we can only regain it by the denial of the same. -- Review & Herald, October 21, 1884.

C. D. 150

Satan is constantly on the alert to bring the race fully under his control. His strongest hold on man is through the appetite, and this he seeks to stimulate in every possible way. All unnatural excitants are harmful.

Temp. 59

The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character. The continual transgression of man for six thousand years has brought sickness, pain, and death as its fruits. And as we near the close of time, Satan's temptation to indulge appetite will be more powerful and more difficult to overcome -- Testimonies, vol 3 pp 491-2

2 T. 400

All who are partakers of the divine nature will escape the corruption that is in the world through lust. It is impossible for those who indulge the appetite to attain to Christian perfection.

#### Bible References

I Corinthians 9:25

25 And every man that striveth for the mastery in temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

If character is revealed by our habitual life style, how can we cultivate a wholesome appetite?

What are the benefits spiritually as well as physically of developing this wholesome appetite?

What effect will this victory have upon the successive steps in character development?

M. Y. P. 236

Satan comes to man with his temptations as an angel of light, as he came to Christ. He has been working to bring man into a condition of physical and moral weakness, that he may overcome him with his temptations, and then triumph over his ruin. And he has been successful in tempting man to indulge appetite, regardless of the result. He well knows that it is impossible for man to discharge his obligations to God and to his fellow-men, while he impairs the faculties God has given him. The brain is the capital of the body. If the perceptive faculties become benumbed through intemperance of any kind, eternal things are not discerned.

C.T. B. H. 54

The strength of the temptation to indulge appetite can be measured only by the inexpressible anguish of our Redeemer in that long fast in the wilderness. He knew that the indulgence of perverted appetite would so deaden man's perceptions that sacred things could not be discerned. Adam fell by the indulgence of appetite; Christ overcame by the denial of appetite. And our only hope of regaining Eden is through firm self-control. If the power of indulged appetite was so strong upon the race, that, in order to break its hold, the divine Son of God, in man's behalf, had to endure a fast of nearly six weeks, what a work is before the Christian! Yet however great the struggle, he may overcome. By the help of that divine power which withstood the fiercest temptations that Satan could invent, he, too may be entirely successful in his warfare with evil, and at last may wear the victor's crown in the kingdom of God.

D. A. 122

Of all the lessons to be learned from our Lord's first great temptation, none is more important than that bearing upon the control of the appetites and passions. In all ages, temptations appealing to the physical nature have been most effectual in corrupting and degrading mankind. Through intemperance, Satan works to destroy the mental and moral powers that God gave man as a priceless endowment. Thus it becomes impossible for men to appreciate things of eternal worth. Through sensual indulgences, Satan seeks to blot from the soul every trace of likeness to God.

Proverbs 23:2

2 And put a knife to thy throat, if thou be a man given to appetite.

I Corinthians 10:31

31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God:

M. B. 71

The father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. The blow that is aimed at him falls upon the Saviour, who surrounds him with His presence. Whatever comes to him comes from Christ. He has no need to resist evil, for Christ is his defense. Nothing can touch him except by our Lord's permission, and "all things" that are permitted "work together for good to them that love God" Romans 8:28

M. B. 10

The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful process; it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple. Upon no useless material does the Master bestow such careful, thorough work. Only His precious stones are polished after the similitude of a palace.

II S. M. 243

We should daily dedicate ourselves to God and believe He accepts the sacrifice, without examining whether we have that degree of feeling that corresponds with our faith. Feeling and faith are distinct as the east is from the west. Faith is not dependent on feeling, and then live our prayers. Our assurance and evidence is God's word, and after we have asked we must believe without doubting. I praise Thee, O God, I praise Thee. Thou has not failed me in the performance of Thy word. Thou hast revealed Thyself unto me and I am Thine to do Thy will.

Bible References

Romans 8:28

28 And we know that all things work together for good, to them that love God, to them who are called according to his purpose.

Hebrews 13:5-6

5 Let your conversations be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

What does it mean to deny self?

What is that cross that Jesus tells us to take up?

In what way is our cross similar to His cross?

M. B. 143

The only hope for us if we would overcome is to unite our will to God's will and work in co-operation with Him, hour by hour and day by day. We cannot retain self and yet enter the kingdom of God. If we ever attain unto holiness, it will be through the renunciation of self and the reception of the mind of Christ. Pride and self-sufficiency must be crucified. Are we willing to pay the price required of us? Are we willing to have our will brought into perfect conformity to the will of God? Until we are willing, the transforming grace of God cannot be manifest upon us.

I S. M. 224

Let no one seek to evade the cross. It is through the cross that we are enabled to overcome. It is through affliction and trial that divine agencies can carry on a work in our lives that will result in the love and peace and kindness of Christ.

7 B. C. 930

It was a difficult task for the Prince of life to carry out the plan which He had undertaken for the salvation of man, in clothing His divinity with humanity. He had received honor in the heavenly courts, and was familiar with absolute power. It was as difficult for Him to keep the level of humanity as for men to rise above the low level of their depraved nature, and be partakers of the divine nature.

7 B. C. 930

To keep His glory veiled as the child of the fallen race, this was the most severe discipline on which the Prince of life could subject Himself.

Matthew 16:24

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

I Timothy 6:6

6 But godliness with contentment is great gain.

Phillippians 2:5

5 Let this mind be in you, which is also in Christ Jesus:

D. A. 357

Jesus continues: As you confess Me before men, so I will confess you before God and the holy angels. You are to be My witnesses upon earth, channels through which My grace can flow for the healing of the world. So I will be your representative in heaven/ The Father beholds not your family character, but He sees you as clothed in My perfection. I am the medium through which Heaven's blessings shall come to you. And everyone who confesses Me by sharing My sacrifice for the lost shall be confessed as a sharer in the glory and joy of the redeemed.

D. A. 353

The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.

Bible References

Phillippians 3:7-15

7 But what things were gain to me, those I counted loss for Christ.

8 Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

To what does Paul refer when he expresses his desire to know the power of Christ's resurrection?

What is the fellowship of His sufferings?

What is the meaning of "being made conformable unto His death"?

D. A. 752-3

And now the Lord of glory was dying, a ransom for the race. In yielding up His precious life, Christ was not upheld by triumphant joy. All was oppressive gloom. It was not the dread of death that weighed upon Him. It was not the pain and ignominy of the cross that caused His inexpressible agony. Christ was the prince of sufferers; but His suffering was from a sense of the malignity of sin, a knowledge that through familiarity with evil, man had become blinded to its enormity. Christ saw how deep is the hold of sin upon the human heart, how few would be willing to break from its power. He knew that without help from God, humanity must perish, and He saw multitudes perishing within reach of abundant help.

S. C. 36

Those to whom He has forgiven most will love Him most, and will stand nearest to His throne to praise Him for His great love and infinite sacrifice. It is when we most fully comprehend the love of God that we best realize the sinfulness of sin. When we see the length of the chain that was let down for us, when we understand something of the infinite sacrifice that Christ has made in our behalf, the heart is melted with tenderness and contrition.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting these things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.

Galatians 5:14

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

## II S. M. 352-3

God has bidden me speak warning against this evil, that His servants may not come under the deceptive power of Satan. The enemy is a master worker, and if God's people are not constantly led by the Spirit of God, they will be snared and taken.

For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well. By his subtle workings in these last days, he is linking the human mind with his own, imbuing it with his thoughts; and he is doing this work in so deceptive a manner that those who accept his guidance know not that they are being led by him at his will. The great deceiver hopes so to confuse the minds of men and women, that none but his voice will be heard.

## Temp. 276

There are but two powers that control the minds of men -- the power of God and the power of Satan.

## S. C. 26

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

## T. M 79

Satan takes the control of every mind that is not decidedly under the control of the Spirit of God.

## G. C. 474

Every sinful gratification tends to numb the faculties and deaden the mental and spiritual perceptions, and the word or the Spirit of God can make but a feeble impression upon the heart.

## II T. 479

Constant war against the carnal mind must be maintained; and we must be aided by the refining influence of the grace of God, which will attract the mind upward, and habituate it to meditate upon pure and holy things.

## Bible Reference

## John 15:1-11

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3. Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me.

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

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them in to the fire, and they are burned.

All should guard the senses, lest Satan gain victory over them; for these are the avenues of the soul.

You will have to become a faithful sentinel over your eyes, ears, and all your senses if you would control your mind and prevent vain and corrupt thoughts from staining your soul. The power of grace alone can accomplish this most desirable work.

Satan and his angels are busy creating a paralyzed condition of the senses, so that cautions, warnings, and reproofs shall not be heard; or, if heard, that they shall not take effect upon the heart and reform the life.

My brethren, God calls upon you as His followers to walk in the light. You need to be alarmed. Sin is among us, and it is not seen to be exceedingly sinful. The senses of many are benumbed by the indulgence of appetite and by familiarity with sin. We need to advance nearer heaven.

## I S. M. 122-3

The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions. Satan would be defeated; for he could not prepare his specious temptations to meet the case.

## A. A. 518

The apostle sought to teach the believers how important it is to keep the mind from wandering to forbidden themes, or from spending its energies on trifling subjects. Those who would not fall a prey to Satan's devices, must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

## Galatians 5:22-3

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance,; against such there is no law.

What relation do you see between the quotations above and the text from John 15:1-11?

