

**Pine Knoll Sabbath School Study Notes**  
**Fourth Quarter 2017: *Salvation by Faith Alone: The Book of Romans***  
**Lesson 7 “Overcoming Sin”**

**Read for this week’s study**

Romans 6; 1 John 1:8–2:1.

**Memory Text**

“Sin shall not have dominion over you: for ye are not under the law, but under grace” (Romans 6:14).

**Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. Where Sin Abounded
- III. When Sin Reigns
- IV. Not Under the Law but Under Grace
- V. Sin or Obedience?
- VI. Free From Sin
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Jon Paulien**

1. Read Romans, chapter 6. What question do you think Paul is addressing in this entire chapter? In other words, chapter 6 is the answer to what question? (Sabbath afternoon)
2. In Romans 5:20 Paul makes the dramatic statement that where sin abounds, grace abounds even more. If that is so, why should anyone want to or try to stop sinning? (Sunday’s lesson)
3. Read Romans 6:1-11. What kind of logic does Paul seem to be dealing with here and how does he respond to that kind of thinking? The lesson for this day says, “Not being ruled by sin isn’t the same as not having to struggle with it.” Can you unpack this triple negative for the class? Do you agree with it? Why or why not? (Sunday’s lesson)
4. Read Romans 6:12-13. How do you understand Paul’s admonition in these verses? How did Graham Maxwell describe the three types of obedience (or motivations for obedience)? To what degree are they relevant to what Paul is saying in these verses? (Monday’s lesson)

5. Read Romans 6:14-15. How are we to understand this text? Does it mean that the Ten Commandments are no longer binding on us? If not, why not? What is the relationship between living under grace and victory over sin? Why does grace lead to victory when a focus on the law does not? What evidence can you point to in your own life that reveals what Christ has done for you? (Tuesday's lesson)
6. Read Romans 6:16. What point is Paul making? Why is his argument so "black and white"? Shouldn't he have allowed for some middle ground here? What do you think he means by being a slave to God? Is the language of master/slave really appropriate to describe our relationship with God? Read Romans 6:17-18. How do these verses expand on what Paul said in verse 16? If we sin after baptism, does it mean we are not truly saved? (Wednesday's lesson)
7. Read Romans 6:19-23. How can we apply what Paul is saying here to everyday life today? What are the key issues at stake here? (Thursday's lesson)
8. Although believers have many wonderful promises of victory over sin, they are also very aware of how fallen they are, of how corrupt human hearts can be. How do you explain this tension? (Friday's lesson)
9. Is there any danger in emphasizing that salvation rests in Christ alone? (Friday's lesson)

### Thoughts from Graham Maxwell

**Recommended Listening:** The entire series by Graham Maxwell on the book of Romans is available at <http://pkp.cc/MMROMANS66>

Lou: If God is waiting for us to grow up in him, won't he have to wait forever? Because there are always people being converted; is that why time goes on? When are we going to grow up?

Graham: That's true. There will be conversions right along, and we wonder how one could grow up in childhood to this maturity that we talked about. If God is not going to allow the closing events to occur until he has a generation like Job—mature enough and settled into the truth to pass through the time of trouble; thoughts that pass through my mind in that connection are this: I think we have assumed it takes a very, very long time to grow up from rebirth to maturity. I notice that when Paul wrote to the Ephesians, he suggested that they could be grown up much sooner.

And in Hebrews, it was just a few years later that he said, "By now you should be teachers, but I see you are still babes in the truth." I think that we could encourage people to believe they could grow up from rebirth to maturity much sooner; and it would be much more exciting. You know, when we're baptized, we think "I've launched myself on sixty-five years of slow sanctification." I think, "No, why not grow up without delay as quickly as possible and be settled

into the truth?” But then when we have an absolutely out-of-sight, forbidding conception of perfection, we think “well, I’m not going to make it anyway.” The conception of perfection we find in the Bible is the conception of an individual who is so convinced of this truth about God, that if Satan should come as an angel of light—even as “Christ”, and say God is arbitrary, vengeful, unforgiving and severe, a twelve year-old might be able to say, “That’s not true and I will not believe it.” So I think we have made the difference too extended in there—and God can, under the accelerating, energizing events of the close of time, he can produce a generation of grown-up Jobs of all ages.

Lou: It strikes me that with the idea of growth, we tend too easily to think of performance. When you have the issues clearly in mind, growth is in terms of trust. And that would happen very quickly if you were willing to examine the evidence, and look at it.

Graham: Yes. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #4 with Lou Venden, “God’s Way of Restoring Trust” recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/4MMCAG>

But in the dramatic and significant setting of the great controversy, he chose this time to do it in six twenty-four hour days. On the first day, all he said was, “Let there be light.” That’s all. And then day two, three, four, five, as God in unhurried majesty and drama unfolded his plans for our earth. By the sixth day, what a beautiful place this was. Where now were Satan’s charges that God was selfish? I mean, look at the freedom. He created us in his own image with power to think and to do. And we know from human history that he created us free to either love and trust him, or hate him and spit in his face, because it has been done. And he created us able to do it! God even allowed Satan to approach our first parents at the tree of the knowledge of good and evil. And he didn’t hide that tree in some dark corner of the garden; he put it right in the middle near the tree of life, so that Adam and Eve would see it every time they came to that other tree.

Look in Genesis 2:9 of the reference sheet: “In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.” (NIV)

Of course the God we know could be trusted not to allow our first inexperienced parents to be tested more than they were able to resist. You know he would not do that. And so Satan was only allowed to approach them at the tree of the knowledge of good and evil. Adam and Eve were warned not to risk a confrontation with their wily foe. Isn’t that the meaning of that famous key text, next on the list, in 1 Corinthians 10:13? “But God keeps his promise [or God can be trusted], and he will not allow you to be tested beyond your power to remain firm.” (GNB) You see, that tree was not put there as a test of obedience—an arbitrary test of

obedience. That tree was put there to help them, to protect them. The tree of knowledge of good and evil was not placed there before sin, but after sin. If it was before sin, it was an arbitrary test. After sin, it was to help them and protect them like every other one of God's gracious laws. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #10, "The Reminder of The Evidence" recorded March, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/10MMCAG>*

It is only because we are, by our own choice, out of harmony with God that what should be life-giving is destructive. God would heal us and doesn't want to lose a one.

Someday, every one of us will come face-to-face with God. Whether we are saved or lost, at either the second coming or at the third coming. Do you think we will be afraid? Do you anticipate being afraid? What if we should be among the lost? We would look up and see Christ there in his human form. Would he be angry with us? Or will he be crying, "Why will you die? How can I give you up? How can I let you go?"

Like a physician, God is there, eager and ready to heal. But he cannot force us to be well. If we do not trust him, if we are not willing to listen, he cannot heal the damage done. What else can God do if we have come to the place where we persistently have resisted and rejected his offers and refused to listen? If we have refused to trust, we have refused to let him help us, what else can he do but sadly give us up, as he gave up his Son, and we will die? But even then there is no need to be afraid of God himself. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #9, "There is no Need to be Afraid of God" recorded March, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/9MMCAG>*

Lou: Another friend has raised this question. I think it's a very important one. "Are we going to have the same freedom that Adam and Eve had when we go to Heaven—free to choose, perfect freedom of choice? What about this matter of freedom which you stress so much throughout our series?"

Graham: Well, when you think of the price God has paid to show what freedom means to him and to restore freedom, you could say, "Absolutely, yes."

Lou: The end of the conflict doesn't mean that freedom is gone.

Graham: On the contrary. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #18 with Lou Venden, "God's last pleading with His Children" recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/16MMCAG>*

Lou: But along with a text like Romans 10:4, I think of the one in Romans 6 which I could hear someone asking. It says, “We are not under the law, but under grace.” Now isn’t that another statement of real freedom to not be under the law but under grace?

Graham: And again, what is the meaning of being “under the law”? And we often explain that as meaning we’re not under the condemnation of the law. I think again, it’s this contrast with Paul; that in our relationship with God, we’re not under law, we’re under grace. We do not deal with a legalistic god. We deal with a God who is graciousness personified. And he says, “If you would realize you are dealing with a gracious God, then that helps to get rid of sin.” Because when you’re dealing with God in a legalistic manner, it even provokes the sin.

And you remember in Romans 7 Paul describes this. He says, “There was a day when I looked at the law and it provoked me to sin. Especially Number Ten irritated me, until I realized God’s gracious purpose in giving it to us.” “Now,” he says, “I delight in the law.” So one really cannot understand law until one understands God’s gracious purpose, which means one has to know what he’s like. And that’s his message. We do not deal with a God of legalism, but a God of graciousness. It makes all the difference in the world. That makes sin even more serious.

{Graham Maxwell. Excerpt from the audio series, Conversations About God, #12 with Lou Venden, “God’s Law is No Threat to Our Freedom” recorded April, 1984, Loma Linda, California}

*To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/12MMCAG>

Lou: I want to come to something that you touched on a bit as you came to the conclusion of your presentation. How could it be that Christians could allow the adversary to deceive us regarding the very truths that we hold? For example, what could he possibly do to the faith to distort it, to bend it, to where it would be a deception rather than truth?

Graham: If he could lead—as he already has, people to understand that faith is religious conviction for which you do not need evidence, then he’s got us totally vulnerable to his position, because the evidence isn’t with him. And I believe he has done that. He’s led Christians to say that the wonderful thing about faith is you believe it without evidence, without inquiry, without investigation. And so he’s turned faith into a vulnerability, a willingness to believe without evidence. He’s turned it into a virtue, and he has set us all up to be deceived. And yet, how widely that’s held. And next time I’d like to touch on more of these.

Lou: But what about the matter of sin?

Graham: To suggest that sin is the violation of an arbitrary command; he can use the misunderstanding of sin to support his charges that God is arbitrary.

Lou: Well, some of these other things that you refer to in our reference sheet such as the atonement, for example, and the cross.

Graham: Particularly on the atonement, that Christ died to reconcile the Father to us. This is widely held by Christians. Or, he died to assuage the Father's wrath. Here you have a God who is vengeful, unforgiving and severe. You don't have the picture that Jesus brought. Who had to die to persuade Christ? And yet he's God. Who had to die to win Christ to our side? Yet he said, "If you've seen me, you've seen the Father." So a very widely held Christian view could be used to support the devil's charges.

Lou: What about some of the other things that you mentioned here, the law?

Graham: Yes, if the law is seen as an arbitrary test of our obedience, like the suggestion that Sabbath is an arbitrary test of our obedience, by the very word you are saying, "God is arbitrary." But then we try to sanctify that by saying, "Well, he's sovereign." So when he is arbitrary, he really isn't, because he has a right to be; and my mind begins to go around and around when I hear that kind of talk. It isn't logical to talk that way. The trouble is, that religion doesn't have to be logical. And when we say that, that religion doesn't have to be reasonable, doesn't have to be logical, into whose hands are we playing?

Lou: Just believe. Have faith.

Graham: You see, since the truth is not on his side, he has to do this to all these doctrines. But he has us still saying we are Christians. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #17 with Lou Venden, "Satan's Final Effort to Deceive" recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/17MMCAG>*

Are we so settled into this truth about our God that we cannot be moved? Are we still easily swayed to and fro by every wind of doctrine? Remember Ephesians 4:14, 15, the next verse on the list:

We are no longer to be children, tossed by the waves and whirled about by every fresh gust of teaching, dupes of crafty rogues and their deceitful schemes. No, let us speak the truth in love; so shall we fully grow up into Christ. (NEB)

We should ask ourselves, are we still such children in the faith, babes in the truth, that we need emergency measures to be reverent toward our God and to do what is right? If we still need those measures, we are still babes. So Paul also wrote Hebrews 5:13, 14; 16:1. And I like to say Paul wrote this. The language sounds more like Luke sometimes, but that great physician and that great minister worked together until the end:

Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness [Melchizedek, the king of peace and righteousness. That's what God wants]. But solid food is for the mature [*King James*, 'perfect'], who by constant use have trained themselves to distinguish good from evil. Therefore let us leave the elementary teachings about Christ and go on to maturity. (NIV)

What are the elementary teachings about Christ? What are the rudiments of our beliefs, as some versions have it? Well, let us ask ourselves. Do we still need the law in order to love God and love each other, and not hate and desire to murder our enemies? Would we murder them if there was no law to say we must not do it? If it's the law that keeps you from murdering your mother-in-law, then you are still very much a child and not ready for the awful time of trouble.

Let me ask it another way. Which moves you more, the thunders of Sinai or the still small voice of truth? Satan is going to bring great thunder and fire from heaven in the sight of men, miracles and wonders. If that is what moves us, then we are very vulnerable. We're still babes in the truth. God has used those methods with babes, but he waits for us to grow up. The one thing that the devil cannot come with is the still small voice of truth, for it is not with him. We must be ready to recognize that as the supreme authority.

Do you obey because God has told you to and he has the power to reward and destroy? That's the obedience of a little child. Do you obey because God has told you to and you love him and want to please him? That's the only reason why you don't murder your enemies. It upsets him. You do want to please him. That's sweet, but still the faith of a little child. Or do you do what is right, because it is right? Do we offer God the intelligent, agreeing obedience of free, grown-up children of our Heavenly Father? That is what pleases him most. Then we are ready for the days to come. Are we still preoccupied with our own salvation, with what God has done for me, and you too, to be sure?

Or do we see the plan of salvation in the larger view, the great controversy view, the involvement of the whole universe and the most important truth of all? The reason why Christ died, above all else, is the truth—the demonstration of the truth about our Heavenly Father that establishes this universe safe and free for all eternity. It is the way we are saved too, that's true, but there was a far larger purpose in the plan of salvation than just to save you and me.

Do you still demand vengeance on your enemies—tit for tat, an eye for an eye? Of course, you wouldn't call it that. You would call it justice. Do you demand that your enemies suffer all that they deserve in the final fires of the end, or you will not be satisfied? "Now," you say, "that isn't a bad thing. It is just that you have not become so *just* that your sense of justice must be satisfied." You demand that wicked people get precisely what they deserve or you will not be satisfied. You would not revere a God who would be so soft as to do anything else.

Or, are you ready to join our Heavenly Father as he cries, as he watches his rebellious children reap the consequences of their own rebellious choice? God does not turn his back on his sinful children. He watches them as they die. He is not torturing them to death. He leaves them to reap the consequences. If you still desire vengeance, though you may call it justice, you are acting like a little child. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #18, "God Waits for His Children to Grow Up" recorded June, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*  
<http://pkp.cc/18MMCAG>

When the Bible says we should love God with all our heart and with all our soul and with all our strength and with all our mind, and sometimes some other things, can you split these all off or are they all different aspects of a person? Isn't it true the old man and the new man, unfortunately, still make up you and me? It's just a picture of the struggle we're all so familiar with. The old man seems to be a personification of all the bad habits we've accumulated up to this time. The new man, the reborn babe in the truth, is this inexperienced little person created within us, this new heart, this right spirit, which still needs lots of protection, milk at first, then strong meat, lots of exercise to become mature. And we all know how in moments of carelessness the old man gains the upper hand. We thought we'd buried him in the baptism, but he apparently got out and went home with us.

And you know, how often when you arise to a new day, he's there. He sometimes seems to wake up first and leads one to get out of the wrong side of the bed. You know how sometimes you wake up in the morning and the old man is already at work. Other mornings you wake up and all seems to so well. Well we have to be prepared for whichever occurs. The old man may cause us trouble later in the day. Is there any way that the inexperienced babe in the truth, the new man, can conquer the old man? In open conflict, does the new man ever succeed? What is Paul's advice? Here, say, one is 50 years old before he's converted. His Old Man of bad habits, is 50 years experienced, his New Man is 5 days old. Who's going to win in open conflict?

Elder Heppenstaul has a very good way of describing this, suggesting that open conflict is an invitation to defeat. He says there's no way you can stamp out sin. I mean, how could a baby stamp out Mohammad Ali? It's no contest is it? Not to compare Mohammad Ali to the old man here, exactly, but a baby cannot win in direct conflict with a strong, experienced man of sin. And Dr. Heppenstaul illustrates it this way, "There's no way you can stamp out sin, you can only crowd it out."

You know from experience how that works. A little later in Romans 7 Paul is going to bring this up again and say, "Oh wretched man that I am who will deliver me from this doomed body?" Which seems to be another way of expressing this idea of the old man of sin. "Who will deliver

me from this doomed body?" Well, he says there is a remedy, and how does that remedy work? Through Jesus Christ our Lord, the new man can have victory over the old man. I suppose we all have our private visual aids for this. The one that I like goes back to baptism, and to crucifying the old man. Paul says, "I die daily." Ellen White says, "Every time Paul arose in the morning he found that his natural inclinations were at war with what he knew to be right." {Graham Maxwell. Excerpt from the audio series Romans, chapter 6, recorded November, 1977, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/11MMROMANS66> (Part 1) <http://pkp.cc/12MMROMANS66> (Part 2)

### **Further Study with Ellen White**

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. {SC 57.1}

A person may not be able to tell the exact time or place, or trace all the chain of circumstances in the process of conversion; but this does not prove him to be unconverted. Christ said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." John 3:8. Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. While we cannot do anything to change our hearts or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts. {SC 57.2}

The germination of the seed represents the beginning of spiritual life, and the development of the plant is a figure of the development of character. There can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the growth of character. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be constant advancement. {Ed 105.3}

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings unmistakable evidence of the love with which

He regarded them. He “so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. {CH 222.1}

In this last meeting with His disciples, the great desire which Christ expressed for them was that they might love one another as He had loved them. Again and again He spoke of this. “These things I command you,” He said repeatedly, “that ye love one another.” His very first injunction when alone with them in the upper chamber was, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” To the disciples this commandment was new; for they had not loved one another as Christ had loved them. He saw that new ideas and impulses must control them; that new principles must be practiced by them; through His life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of His self-sacrifice. The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ’s sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealing one with another. {DA 677.2}

This love is the evidence of their discipleship. “By this shall all men know that ye are My disciples,” said Jesus, “if ye have love one to another.” When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural agencies of evil, and that the grace of God subdues the selfishness inherent in the natural heart. {DA 678.1}

Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men’s thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions. {Ed 17.2}

Today the truths of Scripture are to be brought before the great men of the world in order that they may choose between obedience to God’s law and allegiance to the prince of evil. God sets everlasting truth before them—truth that will make them wise unto salvation, but He does not

force them to accept it. If they turn from it, He leaves them to themselves, to be filled with the fruit of their own doings. {AA 241.2}

Every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they can find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature. They are invited by the Saviour, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isaiah 27:5. The spirits of darkness will battle for the soul once under their dominion, but angels of God will contend for that soul with prevailing power. The Lord says, "Shall the prey be taken from the mighty, or the lawful captive delivered? . . . Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isaiah 49:24, 25. {DA 258.6}

As the Supreme Ruler of the universe, God has ordained laws for the government not only of all living beings, but of all the operations of nature. Everything, whether great or small, animate or inanimate, is under fixed laws which cannot be disregarded. There are no exceptions to this rule; for nothing that the divine hand has made has been forgotten by the divine mind. But while everything in nature is governed by natural law, man alone, as an intelligent being, capable of understanding its requirements, is amenable to moral law. To man alone, the crowning work of His creation, God has given a conscience to realize the sacred claims of the divine law, and a heart capable of loving it as holy, just, and good; and of man prompt and perfect obedience is required. Yet God does not compel him to obey; he is left a free moral agent. {1SM 216.2}

I saw that the angels of God are never to control the will. God sets before man life and death. He can have his choice. {EW 221.1}

It is not God's purpose to coerce the will. Man was created a free moral agent. Like the inhabitants of all other worlds, he must be subjected to the test of obedience; but he is never brought into such a position that yielding to evil becomes a matter of necessity. No temptation or trial is permitted to come to him which he is unable to resist. God made such ample provision that man need never have been defeated in the conflict with Satan. {PP 331.4}

In matters of conscience the soul must be left untrammelled. No one is to control another's mind, to judge for another, or to prescribe his duty. God gives to every soul freedom to think, and to follow his own convictions. "Every one of us shall give account of himself to God." No one has a right to merge his own individuality in that of another. In all matters where principle is involved, "let every man be fully persuaded in his own mind." Romans 14:12, 5. In Christ's

kingdom there is no lordly oppression, no compulsion of manner. The angels of heaven do not come to the earth to rule, and to exact homage, but as messengers of mercy, to co-operate with men in uplifting humanity. {DA 550.6}

God does not control our minds without our consent; but every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they may find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who consent to enter into covenant with God are not left to the power of Satan or to the infirmity of their own nature. {MH 93.1}

Marvelous will be the transformation wrought in him who by faith opens the door of the heart to the Saviour. {MH 93.3}

In all ages, through the medium of communion with heaven, God has worked out His purpose for His children, by unfolding gradually to their minds the doctrines of grace. His manner of imparting truth is illustrated in the words, "His going forth is prepared as the morning." Hosea 6:3. He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday. {AA 564.2}

Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace. We know not one day how strong will be our conflict the next. Satan lives, and is active, and every day we need to cry earnestly to God for help and strength to resist him. As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place, there is no point to which we can come and say we have fully attained. {1T 340.2}

True sanctification comes through the working out of the principle of love. "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4:16. The life of him in whose heart Christ abides, will reveal practical godliness. The character will be purified, elevated, ennobled, and glorified. Pure doctrine will blend with works of righteousness; heavenly precepts will mingle with holy practices. {AA 560.1}

It is the fragrance of our love for our fellow men that reveals our love for God. It is patience in service that brings rest to the soul. It is through humble, diligent, faithful toil that the welfare of Israel is promoted. God upholds and strengthens the one who is willing to follow in Christ's way. {AA 560.2}

Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last,

there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience. {AA 560.3}

We are to grow daily in spiritual loveliness. We shall fail often in our efforts to copy the divine pattern. We shall often have to bow down to weep at the feet of Jesus, because of our shortcomings and mistakes; but we are not to be discouraged; we are to pray more fervently, believe more fully, and try again with more steadfastness to grow into the likeness of our Lord. As we distrust our own power, we shall trust the power of our Redeemer, and render praise to God, who is the health of our countenance, and our God. {1SM 337.1}

Wherever there is union with Christ there is love. Whatever other fruits we may bear, if love be missing, they profit nothing. Love to God and our neighbor is the very essence of our religion. No one can love Christ and not love His children. When we are united to Christ, we have the mind of Christ. Purity and love shine forth in the character, meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ, as the branch draws nourishment from the vine. If we are grafted in Christ, if fiber by fiber we have been united with the Living Vine, we shall give evidence of the fact by bearing rich clusters of living fruit. If we are connected with the Light, we shall be channels of light, and in our words and works we shall reflect light to the world. Those who are truly Christians are bound with the chain of love which links earth to heaven, which binds finite man to the infinite God. The light that shines in the face of Jesus Christ shines in the hearts of His followers, to the glory of God. {1SM 337.2}

He who places himself unreservedly under the guidance of the Spirit of God, will find that his mind expands and develops. He obtains an education in the service of God which is not one-sided and deficient, developing a one-sided character, but one which results in symmetry and completeness. Weaknesses that have been manifested in a vacillating will and powerless character, are overcome, for continual devotion and piety bring the man in such close relation to Christ that he has the mind of Christ. He is one with Christ, having soundness and strength of principle. His perception is clear, and he manifests that wisdom which comes from God. {1SM 338.2}

Sanctification means habitual communion with God. There is nothing so great and powerful as God's love for those who are His children. {HP 129.5}

To be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus, ever learning in the school of Christ. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." It is impossible for any of us by our own power or our own efforts to work this change in ourselves. It is the Holy Spirit, the Comforter, which Jesus said He would send into the

world, that changes our character into the image of Christ; and when this is accomplished, we reflect, as in a mirror, the glory of the Lord. That is, the character of the one who thus beholds Christ is so like His, that one looking at him sees Christ's own character shining out as from a mirror. Imperceptibly to ourselves, we are changed day by day from our ways and will into the ways and will of Christ, into the loveliness of His character. Thus we grow up into Christ, and unconsciously reflect His image. {RC 20.3}

The prayer of Christ for His disciples was, "Sanctify them through Thy truth: Thy word is truth." If we are to be sanctified through a knowledge of the truth found in the word of God, we must have an intelligent knowledge of His will therein revealed. We must search the Scriptures, not merely rush through a chapter and repeat it, taking no pains to understand it, but we must dig for the jewel of truth which will enrich the mind, and fortify the soul against the wiles and temptations of the archdeceiver. {CSW 19.1}

God's ideal for His children is higher than the highest human thought can reach. The living God has given in His holy law a transcript of His character. The greatest Teacher the world has ever known is Jesus Christ; and what is the standard He has given for all who believe in Him? "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48. As God is perfect in His high sphere of action, so man may be perfect in his human sphere. {CT 365.2}